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THE UNITARIAN

34498

A MONTHLY MAGAZINE OF LIBERAL CHRISTIANITY.

EDITED BY

J. T. SUNDERLAND.

VOLUME III.

ANN ARBOR, CHICAGO, AND BOSTON.

1888.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. III. JANUARY, 1888. No. 1.

THE PRESENT MOMENT.

What will it count for you there,
  The song that is only begun,
Though the fragment ring sweet in the air?
  Or the task that is but half done?
No might-have-been can you lay
  At the feet of the Father of Life.
What *is*, is what lasts for aye,
  What's done counts alone in the strife.

"What the hand findeth to do,"
  Not this or that greater task.
Take what is portioned to you,
  Dare for no other to ask.
This is the secret of life,
  Life that hastes, now, to its end:
Work! With night ceases the strife;
  No time, then, to mar or to mend.

O, doubt not, elsewhere, exists
  The world that rights this world at last.
But we're *here*, in earth's fogs and mists,
  Can glimpse neither future nor past.
Yet be the hours many or few
  One slogan is ours for the fight:
"What the hand findeth to do
  That shall you do, with your might!"

Where shall you find me a power
  To call back the moment once passed?
Now is the day and the hour:
  Toil, then, as this were the last;
For what shall it count for you there,
  When your works to the Master are brought,
The fragment of song in the air,
  The task that is only half wrought?

ALICE WILLIAMS BROTHERTON.

THE FIRST AND SECOND MAN.

A SERMON BY FREDERICK H. HEDGE, D. D.

"The first man Adam became a living soul, the last Adam a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual. The first man is of the earth earthy, the second man is of heaven."—I. Cor. XV, 45, 46, 47.

Philosophers and men of science who derive human kind by progressive evolution from the brute creation, have failed to notice the distinction which Paul in this passage points out between the natural man and the spiritual.

We need not in the interest of religion hesitate to admit that the natural man, as Paul styles him, has descended in morphological sequence from a brute ancestry, provided we recognize, in combination with this natural, a spiritual man whose genealogy has no zoological root, —provided we recognize in the fully developed human the union and fusion of the earthly and the heavenly. What is born of the flesh can never be anything more than flesh. Spirit must have a spiritual genesis.

I said, "the natural man," in conformity with our English version; but a better rendering of the original would be "animal" according with the words a "living soul." The animal man is contrasted with the spiritual, but both are natural. The name Adam suggested by the book of Genesis, is assigned to both. By the last Adam St. Paul has been susposed to mean Christ. In accordance with this supposition some of the early transcribers of his Epistles inserted the word "Lord;"—"the second man is the Lord from heaven." But the foremost critics are agreed that the word "Lord" which is wanting in MSS. of highest authority is not authentic; the revised version rejects it accordingly.

No doubt Jesus best represents the spiritual man as contrasted with the animal; but the two natures are in every man, two beings in one person; and corresponding with them, two agencies in human society. It may profit to inquire how the two are related to each other and how distinguished. What part of our compound nature belongs to the animal in us, and what to the spirit?

To the animal belongs obviously, in

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addition to the merely physical wants and functions which man has in common with the brute, all those propensities and demonstrations of human nature which have their motive and end in self, all acts and achievements of selfish ambition, all enterprises of glory or gain, all struggles and devices for worldly success, all pleasure seeking and profit seeking, all carnal satisfactions and delights. To the spiritual belong all acts and demonstrations which have their origin in duty and love, all acts and demonstrations which aim at human weal irrespective of personal gain, all acts of pure self-sacrifice, all that properly deserves the name of virtue, all devout aspiration, all true religion.

But now there is a portion and a very considerable portion of man's life which partakes of neither of these characteristics, of self-seeking on the one hand or self-sacrifice on the other. Concerning such, a doubt may arise as to which province it belongs, the animal or the spiritual. Intellectual activity,—not that which consists in adaptation of means to ends, for that undeniably is common to man and brute, but intellectual activity for its own sake as manifest in science and literature and art—what shall we say of it? Is it animal or is it spiritual? To me it seems that a large portion of men's intellectual activity must be classed as a function of the animal man. Animals have intellect; man as the heart of the animal kingdom, with greater cerebral capacity, has more of it than other animals. In other animals it serves only as instrumentality for physical ends, food, shelter, self-preservation; its exercise is bounded by animal needs, and so far as we can judge does not attain to self-consciousness. In man it is conscious, and transcends the necessities of animal life; it creates in the more gifted its own sphere; its exercise becomes an end in itself. But this does not constitute it spiritual. I find nothing spiritual in the play of the intellect for its own sake, nothing spiritual in mathematics, in physical science, nothing spiritual in literature as such, in most of the literature that is current in the world. Only when the author is spiritually moved and determined and writes from a plane of spiritual vision is the product to be classed as spiritual. Such is John's vision of the Apocalypse, the visions of Hebrew and other seers, Hymns of devotion, St. Augustine's City of God, Dante's and Milton's and Klopstock's epics.

So of art. In itself considered the artistic faculty is an animal function akin to that of beaver, bird and bee. Even representative art, of which there is no trace in brute life, is, on the secular plane, but the play of intellectual and mechanical talent. But art, if the artist be spiritually moved, may become a medium and vehicle of spiritual influence, and, next to the saintly life, its most adequate expression. Works like Michael Angelo's "Moses" and "Last Judgment," Domenichino's "St. John," and Raffaelle's "Transfiguration," are spiritual intimations of transcendent import. So likewise the masterpieces of sacred music, the noble compositions of Handel and Palestrina and Sebastian Bach, attest a spiritual origin, and exercise through fleshly organs and by animal cunning a spiritual power. Intellect may serve as the organ of spirit, but the intellect as such is not spiritual; it is common to man and brute.

"The first Adam became a living soul, the last Adam a life giving spirit." We have them both; human life exhibits everywhere the action of the two. In bulk and appearance the animal everywhere preponderates. Animal interests are everywhere prominent, they occupy the foreground, they engross the larger share of place and time. On a hasty view it might seem as if the animal man had the world to himself. But a closer inspection will show that the spiritual man has had a part and a very controlling part in the administration of human affairs. He is present not only in the private conscience and private exercises of religion, not only in devout aspiration and moral influence, but also in visible form, in the customs and institutions of society.

One thing which the spiritual man has given us and which the animal, I think, would never have developed, is

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the moral ideal. Grant a certain measure of morality attainable by the animal man, the morality of convenience, of secular interest, of social order, a morality derived from long experience by successive generations of what is conducive to the general good, and, by heredity, as certain philosophers tell us, grown to be an inborn moral sense embodied in the structure of the brain. This moral sense, however it may suffice for the needs of everyday life, as a safeguard against offenses that imperil health and social weal, possesses no force to lift the soul above daily duties and conventional proprieties, above the stated demands of society, no power of self-sacrifice, no incentive to those exceptional deeds and lives by which the world has, from time to time, been rescued from bondage and corruption and quickened with new life. To the spiritual in man we are indebted for the noble army of martyrs, the apostles, reformers, philanthropists, without whose timely word and work society, could it even have survived the wear of selfish passion and escaped the ever imminent lapse into barbarism, would never have reached its present level of moral life. For the growth of society is not by unbroken evolution and smooth procession of the ages, but by fits and spasms and heaving agonies of birth and battle,—birth of truth out of error, battle of divine right against ancient wrong.

Another thing which the spiritual man has given us is the church. Not the Christian church merely, not any one church in particular, but organized religion of every age and name. With all its limitations and imperfections, with all the perversions, corruptions, oppressions it has taken on under different dispensations, the church has been ever the leader and savior of society. Wherever it has come with its inspiration it has turned the wilderness into civil gardens, replacing savage rudeness with the graces and sanctities of social life. We acknowledge this, consciously or unconsciously, in our maintenance of public worship. The kindreds of faith in all the temples of Christendom and in temples not Christian,—wherever, the world over, the Invisible is worshipped, wherever devotion breathes, wherever hope aspires, acknowledge the same. We come to the house of prayer with our offerings as our fathers came in bygone years, as haply our children's children will come through the long future, in the faith and hope of a better life. Faith that once and again saw the heavens opened and heard out of the deep soul the oracles of God. That faith survives, the evidence of things unseen, the persuasion of God's continuing presence and still communicating spirit. To the animal man this faith would never have arrived, the institutions founded in it he would never have devised. It is the spiritual man in human society that gave us the church with all its belongings, its prophecies and its hopes.

Still another thing which the spiritual man has given us is the family. The family goes with the institution of marriage, marriage of one man with one woman. And marriage is the protest of the spirit interposing between the sexes, restraining headlong passion, substituting the sacred dual for wild plurality. Not marriage, but promiscuous, transient connection is the order of animal nature. Such connections allow of no family. But the family is one of the essential conditions of social well-being. The office of the family is to educate communities in and through the exercise of that love which only home can elicit, which only home can maintain. Without the family there is no true society. Society in the best sense is impossible where woman is not, in social estimation, co-equal with man, but holds an inferior position. And woman's position is always inferior where the family, based on the nuptial bond, the marriage of one man with one woman, is not a sacred institution. In most of the nations of antiquity there was no society in this sense, but only states. Great and powerful states, but no society. States, unless nourished by the family life, are transient formations. The states of antiquity perished for want of this divine nutriment. Society is the safeguard of states, and the family life is the feeder and guaranty of society.

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The first man is of the earth earthy, the second is from heaven. See how the two have wrought together in the field of this world. The greater part and the most conspicuous of worldly doings: the material and the form, the objects, methods and results of past and present civilization,—this big volume of human industry which tasks the thought of the general mind and engages the myriad hands of labor, which gives us our daily bread and our social status,—the city and the farm, trade and manufactures, ships, railways, telegraphs, the printing press and the stock market, steam and gas, and electricity, politics, court and congress; all these are belongings of the animal man, are devised by the animal brain and will, have their motive and end in animal well-being. The concern of the animal man is the greater part of the business of life. But what is the origin of it all? Analyze the processes of history and you will find that while of civilization the animal man has furnished the topics and detail, the spiritual man is behind it, and that to him its original impulse must be referred. History, properly speaking, does not begin until the spiritual man appears on the stage. The period embraced in the annals of humanity is but a fraction of the ages during which the human animal, as witnessed by geology, has existed on the earth. Of those dumb ages lived by troglodite and lacustrian in caves and on rafts there is no history; nothing is known of human life in them but what may be inferred from the rude implements with which the struggle for existence was maintained when existence meant so little. At what period the spiritual man supervened upon the animal, when, precisely, with the advent of spirit, a distinctively human world began to be, history does not say. This only we learn from the distant past, that the earliest traces of that truly human world are emblems of religion, as the earlier traces of the animal are implements of strife.

From the animal man proceed those enterprises of secular ambition, notably those military adventures and wars of conquest which figure so largely in story and song. But the influence of these on the life of society is transient, and unless reinforced by spiritual life, and nourished by spiritual ideas, is sure to die out, presenting in the record of their action no proof of permanent gain to humanity. Spiritual conquests are less bruited and less demonstrative; they make but little show on the page of history, but they leave an impress and exert an influence which no length of time can efface. Before the Christian era Julius Cæsar, the highest type of the animal man, with no motive but military ambition, invaded Britain. He and his successors, after fierce and destructive battles, subdued the natives, and established the Roman sway over half the island. But the power of Rome declined, the Roman empire fell asunder, the legions were recalled, and soon every vestige, if not of Roman possession, of Roman influence, disappeared in the tide of a new barbarism which overflowed the land. Six hundred years later the spiritual man in the person of Austin, commissioned by Gregory the Great, appeared in the same scenes and achieved a conquest whose influence endures to this day. The land was converted to the faith of the gospel; the old idols were overthrown, the cruel rites of heathendom were abolished, and a new and progressive civilization established in the land. The unspiritual historian is struck with the contrast. "The conquest of Britain," says Gibbon, "reflects less credit on the name of Cæsar than on that of Gregory. Instead of six legions he conquered with forty monks."

Turn from Old England to the New, and we have another memorable instance of the influence of the spiritual in human history. New England, in its origin and planting, was the offspring of the spirit. It was the product of religion, started and conducted largely, mainly, by Christian men, voluntary exiles for conscience' sake. They came with the Bible in their hands, with prayer on their lips and the vision of a true church "not having spot or wrinkle or any such thing," in their hearts. New England owes its existence to the force of the Puritan conscience revolt-

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ing against the oppressions and alleged corruptions of the Anglican church as it shaped itself under Tudor and Stuart. Had there been no Puritanism there would have been no New England, but only, it may be, an extended Virginia, settled in a different spirit and with quite other aims. We all know what New England has been to this continent, the agency New England has had in promoting the growth and material, as well as political, welfare of these states. So prolific of good has been the seed which the spirit committed to the bosom of this sterile soil, prolific even of temporal increase.

This is not a solitary case of the indebtedness of the temporal to the spiritual. In all quarters of the globe missionary enterprise has been the pioneer of commercial and industrial civilization, it has been a discoverer in the line of ethnology, it has mastered the tongues of strange peoples, thus enriching secular learning in its zeal for the spread of sacred truth. Great and flourishing cities had their origin in missionary stations; the mediæval crusades, which gave such impulse to the intellectual revival of the thirteenth century, had their origin in religious enthusiasm. Everywhere the spirit has led the human animal from conquest to conquest, has brought him out of darkness and bondage into liberty and light, has gathered him in friendly folds, has sacramented his social relations, intempled his earthly life, and made it illustrious with letters and arts; has shown him a divine origin and given an hereafter to his hope.

"First that which is natural," says the apostle, "and then that which is spiritual." The animal man, whether as some suppose developed from the lower kinds, or whether an original and distinct creation, existed for unknown ages before the spiritual appeared as an active power on the earth;—ages of which no record survives, for not till the spiritual appeared was there any motive or scope for history. But the spiritual once united to the animal has never been wanting to the world of mankind, and will exercise more and more a controlling influence on its destinies. Not necessarily and always in the way of antagonism, or occasional, over-ruling impulse from without, but by union and interfusion of the animal with the spiritual in human life. It was said of Luther, by one of his countrymen, that he was an "absolute man," one in whom spirit and flesh were not divided. The perfection of the individual man consists in the "perfect equipoise of the animal and the spiritual. The excess of either is a tendency to something inhuman. The excess of the animal makes man a brute. The excess of the spiritual makes him a ghost: precisely what a sect of early Christians imagined Christ to be: what many of them aimed to become: what the elder painters loved to represent. The perfect balance of animal and spiritual is the rarest thing in life, but culture tends to promote it. Christianity found the flesh predominent and threw its weight into the opposite scale. Christianity symbolizes in its doctrine of incarnation, and in the sacrament of the supper, the marriage of the flesh with the spirit. Shall not advancing culture marry them in fact? The twofold culture which evermore proceeds—the religious, unfolding the spirit and leading it forth into active life, the secular, in its striving after outward perfection—refining the flesh into the similitude and expression of spirit. These two, like the beams of a double star, unite in one illumination.

Spirit is Lord, and must finally inherit the earth. All earth's epochs have been a preparation for this end. There was a time when brute monsters possessed it; megatheria and deinotheria stalked unchallenged; unsightly pachyderms swarmed, fearful to think of, long since extinct. Then it fell to the lot of man; the brute creation shrunk back, species lapsed, when this new creature appeared. And through all the succession of the races of men the animal man grew less and less brutal, more human. The indistinct gurglings and stammerings of tongue and throat struggled into articulate speech. More and more the jaw receded and the forehead advanced. The brain expanded, it lifted the skull to a temple-dome of thought. Spirit

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came, the eye was lighted from within, the voice of the Lord God was heard walking in the garden; religion was born, religion grew; it found prophets, it found a Christ; it pointed beyond the bounds of sense; it whispered the mighty word, Immortality.

Still, as civilization advances, the animal and spiritual seek each other until, in the final coalescence of the two, human nature shall no longer be twain but one, undivided. In a perfect work of art, ideal and material are inseparably blended, the one furnishing the spirit, the other the form. So, in the consummation of human society, the greatest of the works of time, the first and second Adam, he that is of the earth, earthy, and he that is from heaven, shall blend in one, the heavenly appropriating the substance of the earthly, the earthly bearing the image of the heavenly.

DOMINE, QUO VADIS?

When proud, elate,
Unconscious of his Master's coming fate,
Peter declared, "Lord, with thee I would die!
"Though all should be offended, yet not I!"
He little knew that Jesus' prophecy
Time would fulfill with bitter certainty.

"Ere the cock crow
Thou shalt deny me thrice." Nay, never so!
Words soon forgotten in more keen distress,
Recalled as the last drop of bitterness,
When from his persecutors Christ had turned
To look on him who his allegiance spurned.

A look! no word
Had thus his soul with deep contrition stirred,
Nor anger nor reproach that look conveyed,
The Master stood there lonely and betrayed.
His soul illumined, in those mournful eyes
Saw, like a flash, his sin without disguise.

In legends old
This story of St. Peter oft is told,
At that same hour each night he waked from sleep,
Upon his knees in penitence to weep.
And then he saw the Christ, with look of pain,
Recall him to his better self again.

No more untrue,
Strength and courage out of weakness grew.
Remorse may bring a fruitage of despair,
Repentance leads men on to do and dare
All things for God and right- perchance to die,
The contrite soul from guilt to purify.

So Peter served,
Denying not again, nor ever swerved,—
One purpose his, the Gospel to proclaim,
The hope, the joy, that through his Master came.
Imprisonment nor stripes, nor threats prevailed
To daunt his courage, vainly now assailed.

Tradition saith,
Once only Peter fled from Rome and death,
When from the ruins of the city came
The voice of frenzy, fiercer than the flame,
When persecution raised its hateful cry,
And Christian martyrs learned to bravely die.

The Faithful cried,
"O Peter, why should'st thou with us abide?
Thy mission 'tis to serve the risen Lord,
The story of his life to spread abroad.
We serve him dying, but 'tis thine to bear
His message to the living everywhere."

So, staff in hand,
Peter went forth to seek another land.
At times he doubting turned, and fixed his gaze
Where wall and tower shone in the sun's first rays.
Before, the vast Campagna, faint and dim,
Into the distance seemed to beckon him.

Lo, sad and wan,
What traveller to the city journeys on?
Again that mournful face to Peter turned,
Whose heart again with love and sorrow burned.
In the remembrance of that broken vow,
Sadly he cried, "Lord, whither goest thou?"

The Lord replied,
"A second time must I be crucified,
To Rome I go." He spoke, and from the sight
Of Peter vanished, who, thus checked in flight,
Rose from the ground, where knelt he to adore
His Lord, and turned towards Rome once more,

There to abide,
Preaching the Gospel, till at last he died
Upon the cross, rejoicing thus to bear
Such mortal anguish, nor the Christ forswear.
Living and dying, did he not atone
For weakness that the heart and will disown?

CHARLOTTE C. ELIOT.

FAITH, THE COMFORTER.

Still Science bows her lofty head
In silence o'er the mystic dead.

Philosophy, so often heard,
Looks, baffled, on, nor speaks a word.

Faith lights her torch— 'tis her to bless
And comfort yet the comfortless.

LEE FAIRCHILD.

Lewiston, Idaho.

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THE GUILD OF THE GOOD SHEPHERD.

The object of this organization, which is of English origin, is the holding of young people in spiritual connection with the church. Everywhere the cry is heard, How can we retain our young folk in *religious* affiliation with the parish? How shall they be prevented from falling out of religious fellowship altogether, or from drifting away just when they might prove helpful in their own churches, and joining another community? And the answer is, *by appealing to their religious natures, and in no other way.* It will avail little to establish Unity Clubs, and Dramatic Societies and Literary Lyceums, all of which are excellent in their way, and serve the purposes of general culture. But they are poor substitutes for religion. When they have done their work, such as it is, the religious instincts and affections may remain, and often do remain, untouched by such agencies. Their tendency so far has been to secularize the church, and many of those who have been most interested in them have soon discovered that they are not necessary adjuncts to the church, and may even be better developed outside it than inside. The religious guild is an attempt to answer these perplexing questions from the standpoint of religion. When the young crave religious culture they expect to get that for which they long. To offer them Browning classes, or dramatic societies, or turkey suppers, and other cheap attractions when they seek religious development, is like offering stones to the hungry. For literary culture they go to the lyceum or club; for scientific training they repair to the school, and for such gratification of dramatic taste as may be good for them they can go now and again to the theatre. But these things have no necessary connection with the church, and the church that is dependent upon them for support and sympathy is surely in a destitute spiritual condition, and may well change its name and function.

The people who regularly frequent our churches possess spiritual natures which no secular agency can touch. What they want is not anything that can be had just as well or better outside all religious organizations, in books, or magazines, or classes, or in social circles, but that which the church exists to supply, viz., knowledge of God and Jesus Christ, the Scriptures and immortality, and discipline which will develop within them the devotional and philanthropic spirit. Nothing less than this will suffice for them and their families, and if it is not to be found in one church they will seek it in another, and no one can blame them.

The essential function of the Christian Church is the diffusion of religious knowledge, true ideas and right principles, and the cultivation of habits of reverence and devoutness. The aged and experienced demand these for growth and defense of their souls in the world, and the youthful require them, more than anything else, in their outfit for life.

Have our Unitarian churches generally addressed themselves with any vigor to this particular work? In some instances they have, and with admirable results. But in too many cases, from one cause or another, the primary function of the religious society has been subordinated to secondary aims and pursuits. Two bugbears have literally frightened them to death—a dread of creeds and forms. The one has prevented them from presenting a distinct body of religious truths to the world, and the other has left them almost without any adequate aids to devotion. Hatred of creeds has developed into the veriest cant. It proceeds on the assumption that theology can be separated from religion, and that the one can exist without the other, emotion without the ideas which kindle it, and reverence without the knowledge which alone can inspire it. This is the fruit of an age of weak compromise and shallow indifference, in which zeal is out of all proportion to sound knowledge, and doubt is commoner than conviction.

The other bugbear is not less hurtful. It deprecates the use of forms in private or public worship, or, at any rate, anything but the baldest forms. A liturgy

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framed on the understanding that public worship should be inclusive and congregational is discarded for a form of service in which the worshippers are spectators of a ceremony, and their devotion, if it is to find any expression at all, must flow through the necessarily narrow and not unfrequently thin religious experience of one man, and he a man of moods.

And so, while ministers are afraid to declare their beliefs lest their hearers should take them at their word and accept their views and help to proclaim them, and the churches are looking for a growth of the devotional spirit from a widespread distaste for nearly all the forms of devotion, religious indifference grows apace, the weekly services of the church are sparsely attended, and the number of those who worship God by annual subscription, and in no other way, is steadily on the increase.

The Guild of the Good Shepherd appeals at once and directly to the religious natures of its members. It takes some things for granted, and among them these: that the people who frequent churches have religious needs which they think the churches can supply, a desire for definite religious knowledge which they can apprehend themselves and disclose to others, a love of God and of Christ, of the Scriptures and worship, which they would fain strengthen, and a willingness to fellowship with like-minded persons, who are satisfied that loyal discipleship to the Man of Nazareth, inwardly felt and frankly avowed, is the highest form of religion.

This admitted, what steps can be taken to form an organization for all these purposes? My own experience in Springfield has been as follows: It occurred to me that three things were needed to compass the object I had in view—(1) A form of prayer for daily use in the home: (2) An explicit summary of views held by those who call themselves Unitarian Christians, and who do not hesitate to avow their allegiance to Christianity; (3) A ritual for regular use at weekly or fortnightly meetings of the Guild. The Manual of the Guild of the Good Shepherd meets all these needs. It was neatly printed and widely distributed throughout my parish. The attention of the young was especially called to it. They were asked to read it, reflect upon its objects and its obligations, and then at a fixed date the guild would be inaugurated. The Manual awakened very considerable interest, and many who had long wanted some such statement of faith and form of religious culture heartily fell in with the new movement. One Sunday evening, of which due notice had been given, the service was continued as usual until the time for the sermon was reached, when in the presence of the congregation forty-two persons joined the guild and took communion together. It was no light attachment or love of singularity and publicity which led these young men and women to join their elders and openly consecrate themselves to an unequivocal Christianity. They did not then, and do not now, profess to be better than others, but they took solemn obligations upon themselves which they were old enough to understand, and which made attachment to a Christibn church a closer and more serious thing than it had been before. The service was an act of consecration which will live in their memories and in their lives.

The movement has made, and continues to make, steady progress, and is telling upon the life of the church. Our meetings are held fortnightly, and are conducted in the following order: A hymn, scripture reading, prayer, initiation of new members, the reading of select passages of ethical and religious writings drawn from scriptural and non-scriptural sources which the members choose for themselves, the consideration of cases of deserving need in the parish and the appointment of visitors and helpers, the carrying out of any other parish work in which the young people may help the minister, hymn and benediction. The services are earnest and helpful, and so far there is only one opinion about them. It ought to be said that the Guild Manual is a modification of one used by the Rev. Carey

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W. Walters, of London, the Provost of the English Unitarian Guilds.

My object in forming this Guild was personal and local. Before me were young people who rightly looked to their minister for definite religious instruction, and to the church for influences calculated to confirm their desires and attachments. Should I leave them to their own unaided judgment as to what they ought to believe? Again and again they had confessed to me in private the disadvantage at which they were placed by the uncertainty of their views. No: I would draft a creed for them which in place of anything better might afford them anchorage. For the present, at any rate, it would be better than nothing, and, perhaps, in the future, some other minister with clearer vision and profounder knowledge might render them a like service, and reveal to them in fairer and fuller proportions the Kingdom of God and of Christ. Be this as it may, my duty was clear, and I have yet to regret that I did it. The organization has met a local want, and the proof of its value lies in its usefulness. An ounce of experience in a matter of this kind is worth a pound of theory and conjecture.

Brethren, have more faith in the religious capacity of your parishoners and in the vital power of Christianity. The fear of being committed to anything in theology, the dread of ecclesiasticism, the *laissez faire* policy of leaving the young unaided and undirected in the most vital of all earthly concerns, is paralyzing the power of our churches and hindering their prosperity. The crystallizing of religious belief, which so many dread, is less of an evil than the reduction of religious conviction to the merest intellectual pulp and nebula, and it is surely better to err on the side of ecclesiastical zeal than to fall into worldliness and indifference. J. C.

"A new year,
A new, unsullied year is ours. Its page
Is sealed; we know not what is folded there;
We know not whether life or death is writ
Within the scroll; but 'tis enough
To know the gift is God's."

ON BUSINESS ENTERPRISE IN RELIGION.

By Brooke Herford.

(A Paper Read Before the Unitarian Club, Boston.)

I have always counted it one of the blessings of my life that I was brought up to business. I only had four years of it, as office-boy and clerk. I never went far enough in business to get to its emoluments, but I went far enough to get something of its drill and discipline. I was in it long enough to learn a great respect for business ways, and especially for business enterprise.

In one way this introduction to business life and ways has made me very sympathetic, but in another I am afraid it has made me very critical. It has given me an interest in all this busy city life, an appreciation of its sturdy activity, a sympathy for its difficulties, that I, else, could hardly have felt. But at the same time it makes me constantly dissatisfied with the unbusiness-like slackness with which much of our religious work is carried on. I cannot help comparing the way in which men carry on their business, with the way in which the same people carry on their churches; the enterprise which they put into trade, with the slack and feeble hold they take of religion.

There are many applications of this subject. For one thing it applies to the interest men take in religion itself, in its great convictions and thought, apart from their embodiment in religious institutions. I think I speak the feeling of all ministers, when I say that what we long for most of all, is, to have the men among our people stand with us a little more definitely and heartily in this great interest of religion. We do not want fewer of the women, but we want more of the men! I do not mean that men are entirely indifferent on the subject. But still—to see the contrast! How many, who, in all the doings of the world, have so keen an appreciation of firmness and thoroughness, are in these higher elements of life so often hesitating and half-hearted. People who in business take care to see clearly what they are at, and who strike straight for the mark and make a clean stroke every

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time—how often do you find them not only in the most misty and undecided state about religion, but content to remain so, shrinking from taking any decided step on the Christian side,—and in fact, dealing with all that higher side of life with a feeble hesitation, which if any man showed to them in business they would cross him right out of their books.

We are all familiar with this as it shows itself in our orthodox friends. Here is your neighbor, for instance, a shrewd practical man, who from Monday morning till Saturday night goes right to the point, and won't touch a business matter that he does not squarely believe in. But Sunday comes and all this is changed. He goes to some church where the whole scheme of divine and eternal things is laid down as rigidly as if they had a township plat of them. Does he really take in all those old doctrines of total depravity, and an angry God, a ruined world and a yawning hell? Does he believe the Bible to be absolutely divine all through —Solomon's song and David's curses and all? Nothing of the kind. When you get into a quiet talk with him at his office or going down in the horse car, he will frankly tell you that there is a great deal that he no more believes than you do, and in fact you find that he thinks very much as you think. And yet—suppose you press him to come right out, and stand squarely with you for these more reasonable beliefs,—why, he draws in directly! "Ah, well," he says, "it is a difficult subject—there are some things that he does not see clearly; he doesn't know that he is quite prepared to commit himself," and you know very well that he never will be.

But it is not only our orthodox friends to whom this applies, else there would be little appropriateness in my speaking of it here. But while they are hesitating in avowing what they do not believe, what *we* want, is, a little clearer grasp of what we do believe, and a little more enterprise in working for it. With too many on the liberal side, liberalism is only a sort of vague impression; and when it is only this, it is very apt to drift into a vague impression that everything is uncertain, and that there is not anything sure enough to believe in or work for very earnestly. But that is not so really. The main lines of religious truth are not doubtful. God, duty, immortality, and Christ as the greatest teacher of these great verities, *these* are not really doubtful. These things have been questioned, and investigated in the present day as never before, and they have stood the test, and those who watch the drift of the higher thought of science and philosophy know that these things stand to-day, realities and certainties, more than ever before. There wants a clearer hold of these things; with many there wants enough of thought and study of them to have a chance of getting a clear hold; we want a firmer, more open standing for them, a franker stepping forward in the line in which these things ask our worship and work. That is where we ministers feel the pinch. We have in our churches many of the strongest, truest-hearted business men of the community. They are the men, who, if they join a corporation, send its shares right up. They are the men, who, if they take hold in an institution, mean to *make it go*, and do make it go. They are the men, who, if they belong to a party, can quietly join hands with other strong men of the same sort, and put right through whatever they make up their minds about. They go quietly to them, and say, "See, here; we must do this thing"—and they do it! I believe we have a larger proportion of this sort of men in our churches, than there are in almost any others. Why—if they would stand with us for religion, as they do in business and public life and other things out in the world, there is nothing we could not do. But there is where the trouble comes in. Of these very same men, there are so few who will stand squarely with us on the religious side of our work and take hold with us as if they really meant it!

I fancy some may be inclined to say that I ought not to be hard on such people as I have been speaking of, because, though they may hold back from standing openly with us on the religious

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side of our work, they are ready to stand with us and do their part for our churches and our church-work as institutions. But I am afraid that plea will hardly bear looking into!

Why, it is exactly because our *men* so largely hold off from standing squarely for our religious work, that our churches are what they are to-day, and do what they do! Handsome churches? Yes! Luxurious? Yes! But what do they *do* in the midst of these great cities and dense populations? What do they *do*, in the presence of these grave problems which are rising into even more pressing prominence in the separation of classes, and the growth of pauperism and crime? I suppose my own church is a fair sample. We are open regularly once a Sunday for worship—*twice*, just now;—and, during the week two or three sets of ladies meet to find sewing for a number of poor women, and garments for little children, and to help in the sorest need of poor homes, and, one of the very best things, to send the literature of our common-sense religion to people all over the country, who will take the trouble to write to our postoffice mission for it. Many churches you will find, doing about this same sort of thing, and also having parties, and sociables, and theatricals, and all kinds of good times, and in many of them the ladies find a considerable part of the expenses of running the church by the profit of such things. Think of it! Churches of Jesus Christ descending to be the caterers for social amusement—going in for amateur dramatics and turning an honest penny by oyster suppers and strawberry festivals! And then, God forgive us, this is called "Church activity!" Why, in presence of the sin and evil and superstition that are still on every side around us, it were truer to call it baby play! We sing

> "Onward Christian soldiers,
> Marching as to war."

Would it not be truer to call it marking time and goose-step?

And why is this? Is it your fault, you ask; and perhaps you feel it a little hard to be reproached for a state of things which most men dislike as much as I do. But then would it ever have been so, if you men had taken hold of the church like business men, who believe in the thing and mean to make it go? No! You pay your pew-tax and then expect to have done with it; and if the women ask you for more, you begin to say, "Come, this thing is getting too expensive!" and so the women have first to devise the ways of doing such little Christian works as they *can* do, and then have to devise the means of paying for them! Do I blame them that our churches are what they are? Not I! My wonder is that the churches are still so good. For they *are* good. Take them with all their imperfections, the churches are still the noblest institutions in society to-day! They do represent Christ, partially at least. They represent him in his "going about doing good;"—they represent him in his drawing the little children to him; they represent him in many of the details of his ministry. But they want also to represent him in the great, strong purpose of his life,—the proclaiming the true religion to mankind, and helping by it to change the world into the Kingdom of God. Our churches might do this. They have all the vantage ground for doing it. It is only *man-power* that they want. Already in any dozen of our chief New England cities, our Unitarian churches include the body of strongest, staunchest men in all the city. But, in what church do these *strong* men ever assemble together to consider squarely *how can we make our church do better the real work of a church of Christ in the world?* It simply never seems to occur to them to look at it that way. They go on, year after year, much in the old way. They beautify the church, or get a new organ, or have a course of lectures, or anything that the minister likes to push. But if the church is pretty well filled, and paying its way, they do not see why he wants to fuss about anything more, and wish that he would be contented with having things go comfortably and well. Ah! but a Church of Jesus Christ is good for more than this?

(To be Concluded in our next Number).

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REV. STOPFORD A. BROOKE, M. A.

In his last book, "Men, Places and Things," which has just reached the public, Prof. Wm. Matthews, LL. D., gives the following sketch of Rev. Stopford Brooke, of London, and his work:

At the southwest corner of Oxford and Bloomsbury streets, almost on the edge of St. Giles, stands a freshly painted chapel, destitute without and within of architectural beauty, which one would take to be a Methodist or other non-conformist place of worship, —which last it indeed is, but not of any recognized dissenting "denomination." It is here that Rev. Stopford A. Brooke, M. A., one of the most eminent preachers in London, has been listened to with unflagging interest for the last eleven years by a select and aristocratic, if not a very large, congregation. Of all the preachers whom we heard in London during the winter of 1882–3, and again in the autumn of 1886, he, with Canons Liddon and Farrar, best stood the test of frequent hearings. As he stands in his Geneva gown (for which he exchanged the surplice before going into the pulpit) and announces his text, you feel that here is a man who must do honor to his calling, who is thoroughly in earnest, who has pondered all the great theological problems of the day, and attained to his present beliefs, not through heredity, but through many and perhaps fierce mental struggles. You feel, too, that he is one who has the courage of his convictions and will not hesitate to speak his deepest and boldest thought, whatever may be its reception. There are few preachers in England who have a more commanding presence, a greater degree of blended dignity and attractiveness or of personal magnetism than Mr. Brooke; few with so massive a head, eyes so earnest, and an expression so benignant and winning.

To analyze the effects Mr. Brooke produces, and explain their causes, is not an easy task. Whether it is the force and originality of his thoughts, the nobleness and spirituality of his sentiments, the intensity of his convictions, the aptness, vividness and incisiveness of his language, or the extraordinary earnestness of his manner, or all these together, that rivet the attention of the hearer, it is hard to tell. In the impression produced by a sermon much is due to delivery, and Mr. Brooke has a unique kind of oratory which defies all attempt to describe it. His eloquence has no pyrotechnics, but consists in the earnest enunciation of pregnant truths, in the impassioned enforcement of sentiments that quicken the intellect and touch the heart. He seems to preach, not with deliberate effort, but because, like the prophet, he has "a word in the heart as a burning fire shut up in his bones, so that he is weary of forbearing and cannot stay." As he gradually warms with his subject till it has engrossed his whole heart and soul, all your faculties are on the alert, and you are impatient of a cough that shall cause you to lose one of his glowing periods. At one moment you are roused to enthusiasm by some noble thought couched in noble language; at another you are melted to tenderness by some masterpiece of pathos; again you are fascinated by a glowing portraiture of some prophet or apostle of righteousness; and then you are wondering whether that indignant denouncer of the sensualist or the hypocrite, whose sarcasm is so scathing, can be the same man who, a few moments before, insisted that God would never rest until the entire human race should have found rest in Christ. When the discourse has closed, you feel yourself flooded and surcharged with spiritual life. Above all, you find yourself loathing and abhorring all selfishness and meanness, and resolved, God helping you, to trample all your spiritual foes under your feet.

Mr. Brooke is not a preacher for the masses of men. He would be as much out of place in Mr. Spurgeon's pulpit, even were his convictions the same as those of the Tabernacle preacher, as Mr. Spurgeon would be in his; but his sermons are admirably adapted to the peculiar, thoughtful class to which he ministers, among whom, in the gallery, modestly sits the celebrated Dr. James

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Martineau Pycroft, who, in his "Twenty Years in the Church," tells of a country clergyman in England who, being asked whether he studied the Fathers, replied: "No, the *fathers* are generally at work in the fields; but I always study the *mothers*." Mr. Brooke shows by his preaching that he has studied both. Yet it is, no doubt, the literary charm of his sermons which attracts many to hear them. Less aphoristic than F. W. Robertson's, they abound, like his, in sentences that linger long in the reader's mind; and, like his also, their chief value lies in their substance rather than in their form, and especially in their thought-provoking qualities and the stimulus they give to feeble and halting wills.

Mr. Brooke was born in the county of Donegal, Ireland, in 1832. He entered Trinity College, Dublin, in 1850, where he won honors as well as several prizes for poetic composition, and took his B. A. in 1855. During his college course he wrote for the *Dublin University Magazine*, contributing, just as he attained to his majority, the following spirited sonnet, which shows that the youth was father of the man:

"A lay of freedom! O, ye slaves that now
Cramp the broad mind to fashion, form, and rite!
Sweep an unfettered hand across your brow;
Rise like a falcon to the living light;
Free the undying thought from licensed lies,
Till, like a river bursting from its ice,
And whirling error to its native night,
Brimming with freedom, through a golden land,
It rolls, loud, bright, and broad, impetuously grand!"

During the year 1864–65 he was chaplain to the British embassy at Berlin, during which time he wrote the "Life of Rev. F. W. Robertson,"—the most charming piece of biography published since Dean Stanley's "Life of Dr. Arnold." Next he ministered for ten years at York Street Chapel, London, where the service was at first thinly attended, but soon drew crowds of intellectual and deeply interested hearers. In 1876 he began preaching at his present place of worship, the lease of which was presented to him by some friends. The advantage of his present position is its perfect independence, since no one can call him to account for supposed heresy. Mr. Brooke is said to be a connoisseur in art. He has written a primer of English Literature, which is a marvel of condensation, and full of delicately discriminative criticism. He has also published several volumes of sermons. At times he gives lectures in his chapel, some of the best of which may be found in his "Theology of the British Poets," a work in two volumes.

In appearance, Mr. Brooke, as we have said, is highly intellectual. The broad, expansive forehead, which the masses of iron-gray hair do not conceal, is one that would delight a phrenologist. With the exception of side-whiskers, he is beardless. His voice, which is at times tremulous with emotion, is musical, and his gestures are few, but appropriate and significant. With all his love for his calling, he has never sunk the man in the parson; and while he properly respects the "linen decencies" of life, he would not think it a sin to be seen without a white cravat. The pith of his preaching is that men and women are placed in this world, not to pursue their own pleasure, but to do God's will, to love, work, and suffer for others, even as Christ suffered, worked and loved. He believes that revelation is not completed, but continuous, and full of life fitted for its age.

Mr. Brooke has recently severed his connection with the English Church. Some years ago he avowed himself to be, after much painful thinking, out of harmony with his creed, especially with that which he rightly deemed the central belief of that creed,—the mystery of the incarnation. There is little, however, in his preaching, to remind one of this change of opinion.

We hear a great deal of foolish talk in these days about the decline of the pulpit; and Mr. Mahaffy, in his essay on the "Decay of Preaching," assumes the supposed fact, and investigates, with much acuteness, its causes, without for a moment questioning whether it be a fact. Such discourses as those of Mr.

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Brooke tend to prove the falsity of the assumption. A strong proof of their power is the statement we have heard, that clergymen of the English Church have cautioned persons against their brilliancy and fascination. No doubt some of his former Angelican brethren, feeling that his *perfervidum ingenium*, his literary power, and even his spirituality itself, only render his heresies the more dangerous. But we are confident that if the pulpits of England were filled with such preachers, it could no longer be said, as it has been said, that even a trial at the Old Bailey for stealing a couple of pocket handkerchiefs, too often stirs deeper emotion, both in speaker and hearer, than the most momentous realities connected with the future and unseen world.

A SON'S ADVICE TO HIS FATHER.

X. Concerning Ministers in a Lay-Capacity.

How is it, *my dear father*, that ministers when they are out of work, make such dreadfully poor laymen? I do not know that this applies particularly to you, or ever will do, but I have been very much struck with it in several instances lately, and though you are now by no means "out of work," there is no knowing what might happen, so that it would be well for you to hear "instruction's warning voice" in time.

Now, there is young Ruggles, who resigned at Exmouth, O., last spring, and has been at home ever since at his father's, waiting for a "call." He went from our town, and everybody was very pleased that one of the old Governor Ruggles stock should be a clergyman, and he did so well at college that it was thought he would make some mark in the pulpit. But perhaps he was not strong enough for the west,—anyhow, after four years at Exmouth, either the people did not want him or he did not want them, and so he came home. I met him soon after, and being very short of teachers in our Sunday-school (you know they made me superintendent last annual meeting) I told him how glad I was that he was going to be at home awhile, and that I hoped when he was not away, preaching, he would come into the school and lend a hand. I remember thinking at the time that he didn't seem very cordial about it, but as he had begun our conversation by telling me that he was "very anxious to find something to do," I never doubted that he would come. But he has never been there a single Sunday! It has not been that he has been off preaching; you see our town is quite a way from Boston, and I don't think he has been away more than half a dozen Sundays in the six months. But when he has been at home he has seemed just to loaf around. He hasn't even come to church above half the time, and then mostly late; and, altogether, I could not help saying to him the last time we met, that I thought it was a mercy he was a minister, for that certainly he did not seem as if he would be much of a success as a layman! You see we were boys together, so I did not mind riling him up a little, and indeed I did feel vexed to think how little idea he seemed to have of helping except in some regular charge. I don't know, but it seems to me that if a man had some real drawing to the work of a minister, he would want to find something to do at it, for himself, even when not formally engaged for it by a parish. But it seems not; for the last time I stayed in Boston for the Sunday-school convention, I asked one of my fellow superintendents about it, and he said that there were at least eight or ten ministers around there all the time, waiting for calls, and he never heard of one of them coming to any of the Sunday-schools to help, not even at the Mission Chapels, where a casual helper is always so welcome; nor did he know of any of them doing any missionary work, though there must always be plenty to do in the city.

I am told they are worst at the ministers' meetings. Of course I can't speak about that from any experience of my own, for I am always busy at the office when they get together; and moreover, if I was not, they would not let me in—being only a layman. But only a few Mondays ago, I met Cousin Tom, just

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as he was coming out of their meeting, and I took him in to Young's with me to lunch, for there was a kind of hungry look about his eyes. But he said it wasn't that he was hungry, but only blue and out of heart about things. Said he: "I've been having a little discouragement down there at Grumbleton Centre, and I thought I'd come in to the Monday meeting and see some of the fellows and get braced up a bit; and then, do you know, it seemed as if all the ministers without parishes had come together, and the way they talked about the ministry and the churches and the people was enough to turn a fellow sick." And he declared that he thought he would never come again.

The funny thing is, that these very same men know so well what laymen ought to be! I have been at conferences and heard them discoursing about how men should attend church; how punctual they should be; how they should encourage their ministers, and be always ready to "lend a hand" (that is one of their favorite words); and then, when they have a chance of being living object lessons for a few weeks or months, they mostly do not seem to do a thing.

I know they are not all that way. I do not think it is so with the older ministers, who have done their work right along, and come out in the superannuation list. First-class saints, some of these are, no other word for it, and always ready to do anything they can, anywhere. There are several of these who come into our office now and then for a chat with our senior partner, and when I compare them with the average retired millionaire, I declare, father, it makes me wish sometimes that I had followed your advice and gone to the Divinity School!

That's the sort of layman that I want you to be, father, if ever you come to that. And I think you will be, because you do seem to love the work for its own sake, and I do believe that if you were out of a berth to-morrow—excuse a business man's rough way of putting it—you would be going down every spare hour to the Back Bay and trying to do some good among the poor lost sinners there. Indeed, I cannot see whatever a man wants to be a minister for, except for the work's sake, for certainly there is little enough profit in it. Why, some of those country ministers who come to your house—nice, educated fellows, too—only get about as much as our junior clerks,—and often don't get that till after date. As for you A. 1. parsons, I know you are better off; and yet what is the very most that any one of you has, compared with what a man of the same ability and success would make in business? Yet I don't think I ever heard any of them grumble, except here and there one who cannot get any parish at all; and somehow I do not think they would be so inclined to grumble, if, when for a while they cannot be ministers, they would try to be rather more the sort of laymen that they are always preaching to us to be.

Your affectionate son,

"—Co."

UNITARIANISM AND CHRISTIANITY

A Paper, by Rev. J. T. Sunderland.

[Read Before the Michigan Unitarian Conference, December 7, 1887.

I am asked to speak upon the Christian Element in Unitarianism. This would seem to assume that there is an Element in Unitarianism that is not Christian. Perhaps there is. That will depend, doubtless, upon what we understand Unitarianism to be, and what we understand Christianity to be. For myself, as I understand the two, Unitarianism is simply Christianity in one of its freest and most rational forms of development.

My thought of religion is, that it is all and everywhere at heart one, that it everywhere among men springs out of, and is the expression of, a universal religious instinct,—that human nature has a religious side as much as it has an intellectual side, or a social side,—that it is as natural for man to feel dependence upon and reverence toward the Powers or a Power above him as it is to think or hope or speak. If, then, religion be thus something natural to all men, what ought we to expect to happen?

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Just what we see, viz., that it exists in all stages of perfection and imperfection, in the world; that among this people religion is more developed and among that people less, just as art and law and literature are; that, as a rule it tends to rise higher in expression as civilization advances, but that one people may have a natural religious genius and another be destitute of any such special genius, just as one people may have and another may not have a special genius for art or law or government.

On the whole, however, religion seems from the beginning, to have been *rising* in the world, just as on the whole art and law and social life and civilization have been rising. And religion's rise has been irregular, just as all other progress has been. Among one people its development has been especially on the ethical side, as in Confucianism; among another on the humanitarian side, as in Buddhism; among another on the side of an unquestioning and fanatical obedience to the supposed will of God, as in Mohammedanism. With this development on one side there has generally been a corresponding lack on some other side or sides very likely equally important. Thus the world is full of ill-formed, imperfect, one-sided religions.

Nor is this all. Each religion naturally gathers to itself much that is merely local, and temporary, and false.

Thus while religion is everywhere in its deepest meaning one, in its degrees of development and its forms of practical manifestation, it is almost infinitely varied and different.

Speaking in a general way, the elements that make up the various religions of the world as we see them, may be divided into two classes,—permanent, necessary, universal elements, and local, temporary, transient elements. And a religion rises in value just in proportion as it contains more universal and permanent elements, and emphasizes these as its essentials; and, conversely, just in proportion as it contains fewer local, temporal and transient elements, and pushes such as it does have aside into the realm of the non-essential.

What, now, is Christianity? It is that form of historic development of religion which contains the greatest number of the permanent, universal elements of religion, and relatively fewest transient and local elements; and, secondly, (what is even more important) it is that form of historic development of religion which at the beginning had the wisdom and insight to put its universal and permanent elements in the center, or at the foundation of all, as its essentials, and its only essentials, and to crowd such local and transient elements as were associated with it, to one side, as elements which, if they were to be retained at all, were to be given the place of only accessories and incidentals.

Nay, I may speak more strongly still; I believe that in the religion taught by Jesus of Nazareth, which came in its historic development to be called Christianity, we have for the first time in the history of the world a religion which contained all the elements necessary for a universal religion—all the germs necessary for the development under favorable circumstances of a perfect religion; and these elements, these germs, were placed by the founder of Christianity at the heart of all,—were declared in the most unequivocal terms to be the whole matter. I refer, of course, to Jesus' summary of all religion as love to God and love to man.

As that was the most simple, so it was the most comprehensive and the most perfect epitome that had ever been formulated of all that is universal, permanent and highest in religion. With that, indeed, was launched the universal religion—the religion which was the eternally true, and therefore the eternally permanent,—which can never be superseded or outgrown until man outgrows what is deepest in himself and in the universe and in God. These germs, of course, can be expanded; out of them can come, certainly will come, growths and developments varied and rich almost infinitely beyond our present sight or knowledge; but, just as all possible developments of mathematics can never contravene or render valueless the simple axioms of mathematics, or do anything else but build themselves up

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on the basis of those axioms, so no possible developments and growths of religion can ever destroy or leave behind, or do otherwise than build upon the simple, fundamental axioms of all highest religion which Jesus built his religion upon, viz., God the universal Father, and men brothers because children of the Father.

I do not mean that these great axiomatic truths—these necessary fundamentals of the high, universal, enduring religion to which the world is rising, were original with Jesus. On the contrary, I distinctly claim that they were not original with him, any more than the axioms of geometry were original with Euclid. Truth *is*; ultimate truths *are*; axioms *are*; man only discovers them. And, he discovers them by degrees, whether they be mathematical axioms or religious. His eyes open slowly; especially to the deep and eternal things of nature, and the human soul, and God. But once discovered they are his forever.

The great axiomatic truths of a universal ethical and spiritual religion which Jesus saw with such marvellous clearness and insight, the race for thousands of years had been slowly growing up towards, and long had had glimpses of.

In Greece, Socrates, Plato, Aristotle and many of the poets had seen with more or less clearness many of the truths which Jesus taught. The same was the case with some of the greater Romans, and especially with the greatest religious teachers of Egypt and Asia. I do not think Jesus gives us a single religious truth that cannot be found, at least in germ, in some one before him. He was simply the tallest and completest flower on the tree of the world's religious evolution. If you choose to express it so, he was simply the greatest religious genius of the ancient world, or, I believe, of the world at all, in its history up to our time. Or, if you prefer to express it differently, he was the one son of the race in whom the spirit of God, or the God-consciousness, or the spirit of religious inspiration, was most perfect and complete, just as the spirit of poetry rose to its highest in Shakespeare, and of philosophy in Plato, and of art in Michael Angelo. Jesus gathered up into himself, as it were, for a final marvelous manifestation, the religious genius of the most religiously gifted people of the world. And so he stands in religion, in the world, where Plato does in philosophy, only relatively higher; where Angelo does in art, only higher; where Shakespeare does in poetry, only I think relatively higher. Of Jesus, must it in truth be said, as I think it can be said of no other: he is the leader of all men who live in the spirit.

And now, with this much said, we are prepared still more definitely to define Christianity. What is Christianity? I mean, real Christianity, that which Jesus its founder taught,—yes, and that, too, which, through all the distortions of so-called Christianity, through all forms of degenerate, or worldly, or half-pagan Christianity which have appeared in the world, has been the one golden thread of truth running back to the beginning,—amid all the corruption, stagnation and death, the germ of life that came from the master?

In trying to find out what is real Platonism we go to the great teacher himself, and not to his followers, much less to corruptions of Platonism of later centuries. In the same way, going back to the great teacher of Nazareth to find out, what shall we say Christianity is?

I answer, Christianity as I understand it, is just religion, risen at length to its best,—its non-essentials stripped off or pushed into a secondary place, and its essentials kept.

It is just natural, universal religion, full-orbed,—not partial-orbed, for we have that in nearly or quite every religion of the world; not full orbed on the human side simply,—that we have in Buddhism; but full orbed on both the human side and the divine,—on the sides of both love to man and love to God.

It is religion, after the struggling upward of thousands of years, at last risen, not indeed to perfection, in any such sense as to leave no further growth and development open to it, but at last risen

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to the height where it is able to see what the simple, eternal essentials of all high religion are, and to plant itself once for all upon these.

That is to say, Christianity is just religion, that religion which has always been in the world, at last sufficiently purified, developed, perfected, simplified, purged of its extraneous local and temporary elements, to enable it to become a religion for all men and all time.

We see to-day that religion in its deepest and eternal essence is that in man which binds him to God, and, through his relationship to God, to his fellow-man. That is precisely what Jesus saw it to be, almost two thousand years ago. Hence, the universality of Christianity, as he taught it; hence its permanence; hence, while every age and people may raise upon this foundation such superstructures as their varying needs may require, other foundation can no man lay than that which is laid. As well attempt to find some other foundation on which the earth may rest, besides that unseen but adamantine power forever underneath it that holds it fast to the central sun, and therefore true to its sister planets, as try to find some other foundation for religion than that power which holds man fast to God, and therefore true to his brother men.

Now the one religion of the world which says this, which said it clearly at its start, in its founder, and which through all its wanderings and corruptions has still continued in some fashion or other to say the same, is Christianity.

Religions previously to Christianity were one-sided, and one-sided as to essential elements. Not so with the religion of Jesus. For the first time, in Christianity, religion became, at least as to its essentials, full-orbed. Love to God and love to man covers all the essential elements of a perfect religion. Still further, all religions previously to Christianity had not only contained elements essential and elements non-essential, elements permanent and universal and elements transitory and local, but they had made the fatal mistake of establishing themselves upon, of building into their very structure, non-essential, local and transitory elements. This mistake the founder of Christianity did not make. In Christianity we have for the first time a form of religion which had risen high enough, if not wholly to dissociate itself from the local, the fictitious, and the transitory, at least to see that these are non-essentials, and to explicitly exclude them from its foundation and essential structure. So that, although Jesus was a Jew, every peculiarly Jewish rite and ceremonial and symbol, every element of religion that was merely Judaistic, he either threw away or pushed unhesitatingly into a subordinate place, leaving nothing as required, nothing as essential, in the religion which he taught, but that which was universal and permanent in its nature—as much for Gentile as Jew, as much for all time as for the generation in which he lived.

There seems to be some ground for believing that Jesus held certain views that were erroneous, and views, too, which he mixed more or less with his religious teachings, as for example, belief in devils or demons and demoniacal possession, and belief in his own second coming to earth in the clouds of heaven after his death, before the generation in which he lived would have passed away. But his religious insight was too profound to allow him to confound these with religious essentials. Whatever might be his own beliefs regarding any of the ten thousand matters that interest men's thought, outside of the few simple, fundamental axioms of universal religion, and however earnestly he might allow himself to speak concerning any of these outside matters, we have in Jesus a religious teacher great enough to be able to separate clearly between these and those, and to lay down as the foundation of religion only the few, simple fundamentals which cannot pass away.

And now with our thought of what Christianity is, thus made clear, we are ready to ask, what is Unitarianism?

To this question I reply, Unitarianism, as I understand it, is just Christianity come to a clear understanding of its own *essential* nature. It is just Chris-

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tianity risen to full self-realization. It is just Christianity coming back from its long and dreary wanderings, from its burdens too heavy to be borne, of dogmas and ecclesiasticisms, and ceremonials, from its centuries of staggering under mountain loads of non-essentials, to the simplicity that was in Jesus. It is just natural religion. It is just religion brought back once more to its universal elements. It is religion building on the one true, eternal foundation, God and man—love to God and love to man;—building a larger superstructure than Jesus could see, very likely, because furnished by our richer civilization with richer and more abundant materials, but building on the same unchanging and eternal foundation that Jesus made plain to men and did all his building upon.

Thus you will see, that I think Unitarianism at heart, in its essence, is wholly Christian. I do not think it has any fundamental element that is not Christian; and simply because I think, as I have already made plain, that Christianity, centrally, as Jesus taught it, is natural, universal religion; and that Unitarianism is simply that same natural, universal religion, developing and unfolding itself in the light of our nineteenth century. Of course in this developing and unfolding, it reaches out for truth in all directions, and gladly accepts it wherever found, in history, in science, in philosophy, in the other great historic religions of the world, outside of Christianity: but the truth gathered thus freely from every possible source, does not change the nature of the central germ of God's fatherhood and man's brotherhood, planted by Jesus, and gone back to by every great teacher of Unitarianism in the past; rather does it bring to this germ nourishment, just as rain and warmth and fertilizing elements gathered from many lands and climates do not change the nature of the oak or the rose to which they may come, but only nourish and perfect it.

I say, I think every central, fundamental element of Unitarianism is Christian, or in other words, I think that Unitarianism has no fundamental element that is not Christian. Let us look at this thought a little more fully. What are the central, necessary elements of Unitarianism?

I answer:

1. Most will agree that it contains, for one, a *worship* element, and that this, developed to its best, becomes worship of the highest object or being that the human mind can conceive, a perfect Divine Love, and Wisdom, and Providence, and Paternity,—one to whom we may give no lower name than the highest we know—and whose truest name would seem forever to be, therefore, Father.

But this is Christian. To be sure, in other religions besides Christianity we have worship, and in some we have worship in more or less high and pure forms, some even reaching glimpses of God as a perfect being and as a Father.

But what others got only glimpses of Jesus saw with full, clear vision. What other teachers approximated to in their most exalted moments, the founder of Christianity taught from the beginning to the end of his ministry; was all on fire with; made the center and soul of his religion. So that even if worship—worship of the highest moral perfection, is Jewish, as it certainly is, yet more still it is Christian; or if it is Greek, or Zoroastrian or Vedic, yet much more still it is Christian.

2. Another fundamental element of Unitarianism which I presume we shall all agree upon, is the *ethical*. Mightily through all its history has Unitarianism stood for virtue, duty, righteousness, character. No one who knows anything of our past can doubt this; but this ethical element in Unitarianism is as much Christian as is the worship element. Matthew Arnold says the one supreme word of the Bible is righteousness. Jesus taught: Be ye perfect even as your father in heaven is perfect. The Sermon on the Mount has been declared the loftiest ethical code of the world. Indeed, one of the faults that many in our day are beginning to find with it is that it is ethically too high—too high to be practical—so high that men can't reach it.

3. A third fundamental element of

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Unitarianism which I presume we shall all agree upon is that of love, human interest and sympathy, humanitarianism, philanthropy, good-doing, brotherhood.

But this too is as distinctly and eminently Christian as is either ethics or worship. Not only the teaching of Jesus but the whole New Testament throbs and glows with the thought that we are all brothers, children of one Father, and that the true life is the life that loses self in service of humanity. So true is this, that the cross, the very symbol of self-sacrifice, became from the beginning of Christian history the symbol of Christianity.

I have spoken of the ethical element and the humanitarian element in Unitarianism as separate. In a sense I think they are. But in another sense I think they may be classed together as one. But in either case they are Christian. For when classed together as one, they simply become that human love-element which Jesus planted in Christianity, when he said, Thou shalt love the Lord they God with all thy mind, and all they soul, *and thy neighbor as thyself.*

Here in this "thou shalt love thy neighbor as thyself," is an epitome of all ethics and all philanthropy.

What other constituent elements has Unitarianism? I do not think it has any. I think these three, worship, ethics and humanity; or, condensing the three into two, I think these two, love to God and love to man, cover and constitute it all.

But I hear some one say, Freedom is an element of Unitarianism, surely. No, I do not think so. I do not think freedom is a part of religion, any more than it is a part of education, or a part of science. It is a condition, not a constituent. It is a condition without which religion cannot develop and reach its best, just as it is a condition without which science and education cannot reach their best; but it is no part or constituent or element of either.

I hear another say, Progress is an element of Unitarianism. Again I reply, No, I do not think so. Unitarianism, left free and untramelled, as it ought to be, will make progress. Progress is a law of its normal life, just as growth is a law of the normal life of a tree. But growth isn't an element of a tree, or a constituent part of a tree.

Growth or progress is a process, not an element. Science progresses, art progresses. But progress is not an element of science, or a constituent of art. It is a process through which art, and science, under right conditions, pass. Just so Unitarianism under normal conditions, conditions of freedom, will pass through the process which we call making progress; but progress is no element of Unitarianism.

Still, even if both freedom and progress were elements of Unitarianism, Unitarianism would be no less Christian; for both go back to Jesus of Nazareth and his teaching for about their finest illustration in all history. Where was there ever a freer soul than the radical, fearless prophet of Nazareth, who broke all chains of Jewish ecclesiasticism and tradition, that he might stand up with free mind, free conscience, free lips, owing no obligation save to God, truth and humanity? And breaking the bonds from his own soul, he tore them from other souls, too, boldly saying to his followers, "Why of yourselves judge ye not what is right?"

That was through and through the spirit of the religion which Jesus taught. It was a free religion as no other, that the world had ever seen, was. The religion of the most advanced of the old Testament prophets approximated it, but even this did not equal it in breadth and perfectness of freedom.

And how its face was set forward! What a magnificent and unparalleled progress it taught and illustrated! Progress from Israel as God's child, God's only child, to all men as God's children. Progress from Jerusalem, or Mount Gerizim as a sacred place where men must go to carry God their offerings, to universal worship—God a spirit, to be worshipped in spirit and in truth, by all men everywhere. Progress from a race God, to a world God; from a king ruling, by arbitrary fiat, or at best,

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by justice, to a Father ruling by love; from salvation by blood of bulls and goats, to salvation by purity of heart and virtue of life; from a religion for the Jews as a specially favored people, to a religion for the world; from a kingdom of David, to a kingdom of God built up in the hearts of mankind. Such was the religion of freedom, breadth, progress, that Jesus, yes, both Jesus and Paul (though Paul less perfectly) taught.

So that I say, if the constituent elements of Unitarianism are worship, ethics and humanitarianism, or, reducing to one the last two, if its constituent elements are love to God and man, these and these only, as I think is the case, then it is Christian, and contains no fundamental element that is not Christian. Or, if we add freedom and progress, and say that these also are elements—elements instead of simply conditions—we still have Unitarianism no less Christian in all that is germinal and fundamental in it.

Certainly Unitarianism as a religious movement of modern times had its historic origin in the Christian church. Certainly its historic development, too, has been nearly or quite wholly in connection with the Christian church. These two facts alone would seem to make it thoroughly Christian. But I think we have also seen that the fundamental elements of it, too, are Christian—that is to say, they are the same elements which the great prophet of Nazareth had the insight or inspiration (call it what you will) to see were the natural, universal, permanent elements of religion, and which therefore he made central in the religion he taught.

And now I think we must be able to see why, in spite of orthodox extremists on the one hand, who deny us the Christian name because we cannot accept their dogmas, and in spite of extreme men of an opposite kind, who would have us drop the Christian name as a name too narrow and small, we yet have continued steadily through all our history to call ourselves Christian, and with few exceptions hold to that name as firmly to-day as ever. We have not yielded to the demand for the surrender of our name, coming from ecclesiastical and theological bigotry, because we believe that no body of Christian people in the world have a truer right to it—indeed we believe that Unitarianism, (and the Liberal Christianity of our age, called by different names, but essentially one with Unitarianism) is the very truest representative in the world to-day of the simple, essential, eternal religion of Jesus, as taught in the Beatitudes, the Golden Rule, the Lord's Prayer, and the two supreme commands. On the other hand we have not yielded to the demands of those who would have us drop the Christian name for the purpose of taking a larger and nobler, because we do not believe there is any larger or nobler. Of course, we are aware that history has associated with the word Christian much that is bad. But the same is true with every great and noble word—home, love, country, God, and even religion. And if we keep these words, notwithstanding they have been associated often with evil, because on the whole the good of them has been so much greater, why should we not do the same with the great word Christian? The nineteen Christian centuries have all been busy pouring into this word such wealth of meaning, and association, and historic power, that to surrender it would be as if the son of a Goethe, or a Milton, or a Washington should voluntarily throw away his father's name, or as if a citizen of our republic should throw away the great name American, to take a poorer. The truth is, we are Christian by all the priceless heritages that come to us from the past; and we make a most serious mistake if we forget this. Heirs of all the ages, but especially of all the Christian ages, are we; and this heirship is too rich and precious to be lost or lightly held.

I think now we must be able to see, also, what the great leaders of Unitarianism, from the beginning of our history to the present,—the Socini, Francis David, Priestley, Channing, Parker, Dewey, Bellows, Clarke, Martineau, and the rest—have always meant and mean, in urging that what Christen-

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dom needs is a return to Christ. Why a return to Christ? Because such a return is only going back to the eternal foundation. It is only another way of saying, Let us go back to the same simple, natural, universal religion which Jesus taught with such purity and power,—which he gave to the world as its richest heritage. Such a going back, is the truest advance. Back to nature, back to truth, back to reality, back to the soul, back to the God which the soul reveals, is simply the road that leads forward and upward to every shining light of attainment in religion or life that man can know.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

How beautiful it is to be alive!
To wake each morn, as if the Maker's face
Did us afresh from nothingness derive,
That we might sing, how happy is our case,
How beautiful it is to be alive!

To read in some good book, until we feel
Love for the one who wrote it: then to kneel
Close unto Him, whose love our soul will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive.

Not to forget when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies; or to try
To bear all nobly, hoping still to cry
How beautiful it is to be alive.

Thus ever, toward Man's height of nobleness
Striving, some new progression to contrive;
Till, just as any other friend's, we press
Death's hand; and, having died, feel none the less,
How beautiful it is to be alive.

H. T. Sutton.

MONDAY.

My little maiden of four years old—
No myth, but a genuine child is she,
With her bronze-brown eyes, and her curls of gold—
Came, quite in disgust, one day, to me.

Rubbing her shoulder with rosy palm,
As the loathsome touch seemed yet to thrill her,
She cried, "O mother! I found on my arm
A horrible, crawling caterpillar!"

And with mischievous smile she could scarcely smother,
Yet a glance, in its daring, half-awed and shy,
She added, "While they were about it, mother,
I wish they'd just finished the butterfly!"

They were words to the thought of the soul that turns
From the coarser form of a partial growth,
Reproaching the infinite patience that yearns
With an unknown glory to crown them both.

Ah, look thou largely, with lenient eyes,
On whatso beside thee may creep and cling,
For the possible beauty that underlies
The passing phase of the meanest thing!

What if God's great angels, whose waiting love
Beholdeth our pitiful life below,
From the holy height of their heaven above,
Couldn't bear with the worm till the wings should grow?

Mrs. A. D. T. Whitney.

TUESDAY.

Not so in haste, my heart;
Have faith in God, and wait;
Although he linger long,
He never comes too late.

He never comes too late;
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal.

Are soonest at the goal,
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait His lead.

B. T.

WEDNESDAY.

Forenoon, and afternoon, and night!—Forenoon,
And afternoon, and night!—Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is life: Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.

E. R. Sill.

THURSDAY.

I cannot think but God must know
About the thing I long for so;
I know He is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand—it lies so near:
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "O let me know
If it is wrong to want it so?"
He only smiles—He does not speak:
My heart grows weaker and more weak,

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With looking at the thing so dear,
Which lies so far, and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet;
I will not seek, I will not long,—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to Thy loved feet,
To take this thing so dear, so sweet.

Saxe Holm.

FRIDAY.

A swallow in the spring
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring,
Wet earth, and straw and leaves.

Day after day she toiled
With patient art, but, ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste
And wrought the ruin o'er.

But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked,—and lo! three little swallows slept
Within the earth-made walls.

What truth is there, O, man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have faith and struggle on!

R. S. S. Andross.

SATURDAY.

"Your Father knoweth that ye have need of these things."

Therefore our Heavenly Father,
We will not fear to pray
For the little needs and longings
That fill our every day;
And when we dare not whisper
A want that lieth dim,
We say, "Our Father knoweth,"
And leave it all to Him.

For His great love has compassed
Our nature and our need,
We know not; but He knoweth,
And He will bless indeed.
Therefore, O, Heavenly Father,
Give what is best to me;
And take the wants unanswered,
As offerings made to Thee.

ILLUSTRATIONS OF UNITARIANISM.

THE NEW UNITY CHURCH IN CAMDEN, NEW JERSEY, PUBLISHES THE FOLLOWING STATEMENT OF ITS RELIGIOUS POSITION AND AIMS.

Unity Church is composed of Unitarians, Universalists and others of the Liberal Faith, and is identified with the Unitarian denomination. It is organized for ethical and religious culture. It urges every individual to be true to his own convictions of truth and duty; and therefore has no creed to impose upon its members. It has, however, a very positive belief which it declares openly and defends fearlessly. The way of life it teaches is "purity in deed, purity in word, purity in thought," which, according to its interpretation, is the Christ Life. It welcomes to its fellowship all who come in sincerity of purpose, earnestly desiring to help and be helped. The seven following affirmations, though of no binding force as a creed, are expressive of its general faith:

1. We believe in one Supreme Being, whose nature is goodness and truth, and whom we rejoice to love, obey and worship.

2. We believe in Jesus, the Christ, as a teacher and example. We believe that, by the truth he taught, he is a saviour of the world.

3. We believe that the Bible contains lessons of historic and spiritual truth, which, rightly understood and practiced, is a power unto salvation.

4. We believe that man is a being of unlimited possibilities, in his nature good; that the object of his life is as Jesus affirmed "to be perfect, as our Father in Heaven is perfect;" that his law of action is conscience, or the light within.

5. We believe in the brotherhood of man, and that it is our duty and truest pleasure to work for the good of humanity.

6. We believe that the human soul is divinely inspired and endowed; that our life is God's life; and that we are therefore immortal, and capable of endless expansion.

7. We believe that in the life here, and in the life hereafter, we must meet the rewards of our deeds, good or evil; that sin must bring suffering and degradation, righteousness result in joy and peace.

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HUNGARIAN UNITARIANISM IN 1887.

The Unitarians in Hungary have lately been holding their General Synod (which meets every four years) and have sent to the A. U. A. some account of the proceedings. The Synod was held in one of the country churches in a neighborhood where there were not many congregations. Yet the number of "Consistors," or delegates, besides strangers, was so great that sometimes the crowded church would not hold half of those who wished to attend. The Synod opened on Sunday, September 4, when there were two services and a public communion service; on the following days were other services and meetings, including the ordination of fifteen young ministers. The business meetings were held each day before and after the services, a great deal of business being transacted. Each day, dinner was provided, in order that those from a distance, both men and women, might have an opportunity of coming together for social intercourse. At these dinners speeches were made in which the schools and churches were discussed as well as the merits of the various ministers. During one of these more informal meetings the brotherly feeling of sympathy and interest of the Hungarian Unitarians for their co-believers in America was the subject of a speech by Professor Nagy, General Notary of the church. He spoke with great admiration and respect of the "noble achievements" and the "great progress made in the cause of Unitarianism and in the diffusion of an intelligent and pure religion" by the American Unitarian Association. The business meetings were very well attended. In various reports read, it was shown that the total number of registered Unitarians in the country is 57,516; the number of births 2,197; deaths 1,518; gain 679; gains by conversion 289, less by "aversion" 50, =239; the total gain during the year, 918, against an average gain of 434 per annum for ten years past. It was also shown that the number of Unitarian children in the public elementary schools was 6,975. Four new congregations had been formed during the year, two in towns and two in large villages. At one of the meetings it was voted to enlarge the college buildings at Kolozsvar (Klausenburg) and to provide for the support of an additional professor at the college at Keresztur, thereby bringing the college up to the requirements of the state government; to this the congregations were all urged to contribute. A report was read from the "Ministers' Stipend Fund." This fund consists of 25,385 florins (=about 12,690 dollars), from which five retired ministers receive 150 florins each, yearly. It was further announced that Government had granted the sum of 3,800 florins to the college at Kolozsvar, this being the first sum of money obtained by the denomination from the States Treasury for educational purposes, though since 1868 the Unitarian Church has been in receipt of a yearly sum of 5,000 florins from the Government for the purpose of aiding ministers, teachers and poor congregations.

The annual meeting of the "David Ferencz Association" was held at the same time with the Synod. This association is "for the promotion of moral and religious life, and also for giving to general culture a moral and religious tendency." It transpired at the meeting of the association that his majesty, the King, had visited Kolozsvar during the summer, and, being waited on by a deputation of the college faculty, had received the latter with great cordiality; he had also expressed surprise at the fact that the professors were all so well acquainted with the English language, and was evidently greatly interested and pleased, when he was told of the connection of the Hungarian denomination with the English and American Unitarians.

LIMPY HANK, THE FISHERMAN.

A Picture of a Life.

As runs the shining Hudson's tide
  To meet the mighty sea,
Below the spires of Albany
  It laves the Point Van Wie.

Along the bank in struggling row
  Are houses small and mean,

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The turnpike white its crooked course
  Winds in and out between.

Upon the steep hill's slaty side,
  Like sentries in command,
'Mid wiry grass, in stunted growth,
  The solemn cedars stand.

Beyond the river's gleaming sheen
  Lie fertile meadows low,
Then rolling hills, wave after wave,
  In purple beauty glow.

From white-sailed sloops that slowly pass,
  Blue-shirted boatmen call
The latest news to lounging men
  Upon the dock's low wall.

Here just above the river's reach,
  Upon the barren bank,
In lowly cabin rudely lives
  The fisher, Limpy Hank.

A true Van Wie, within his veins
  Pure Dutch blood courses slow,
From lines of sturdy Vans who came
  From Holland long ago.

In love of books he has no skill,
  But he has learned full well
The hidden secrets of the stream
  With clearest eye to tell.

He knows when first the herring run,
  When first the shad are found,
He'll tell his fellows where to find
  The sturgeon's feeding ground.

In shady pools for greedy bass
  His line unerring feels,
He knows where, in the oozy mud,
  To bob for fattest eels.

In every famous haunt of fish
  His well-set hoop-nets stand,
His seines, let down in chosen spots,
  Come laden to the land.

All summer long with eager eye
  He notes the changing tides,
All summer long with skillful hand
  His lines and nets he guides.

In winter when the mighty stream
  Is locked with icy keys,
He sits beside his drift-wood fire
  And drinks his schnapps at ease.

There day by day with busy hand
  The netting-needle goes;—
A wind, a twist, the knot he ties,
  Another loop he throws.

Yard after yard the seines increase,
  And fast the hoop-nets grow,
Next season's catch will not be lost
  For lack of nets, I trow.

His neighbor, Dirk, comes lounging in
  To have a friendly smoke;
They reel long yarns of fisher's luck,
  They crack the well-worn joke.

He boasts of how when he was young,
  In good old times, I ween,
He took one day a thousand shad
  By hauling once the seine.

In sputtering kettle on the crane
  The odorous kraut he boils;
On glowing coals upon the hearth
  The salted herring broils.

His garden patch last summer gave
  Potatoes fair to see,
Which 'mong the glowing ashes piled
  Now roast right merrily.

In portly pots of finest delft,—
  Brought o'er by frau Van Wie
From Amsterdam, when Schuyler came,—
  He steeps the fragrant tea.

His humble board he deftly spreads;—
  Potatoes, hard-tack dry,
The herring, kraut, and smoking tea,
  Then bids his friends sit by.

And as they eat their homely meal
  By the drift-wood burning free,
O'er bleak, weird fields of ice without
  Fierce winds make minstrelsy.

So in his cabin small and mean
  Upon the barren bank,
In happy independence lives
  The fisher, Limpy Hank.

A humble and unnoticed life!
  But part of God's great plan,—
Nor may we call it mean or low
  Since 'tis a life of man.

O. CLUTE.

Iowa City, Iowa.

THE DECISION OF THE U. S. SUPREME COURT REGARDING PROHIBITION.

Whatever attitude we may take toward the question of the prohibition of the manufacture and sale of intoxicating liquors, it is impossible not to recognize the fact that in the decision recently rendered by the United States Supreme Court in the Kansas prohibition cases, the enemies of prohibition, or, in other words, the liquor interests of the country, have received a blow, the weight of which it is hardly possible to overestimate. Up to this time tens of thousands among us, of our most thoughtful people, have believed that to forbid men to make or to sell liquors is unwarrantable tyranny,—a clear violation of those principles of political and personal liberty upon which our republican govern-

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ment is founded. Our national Declaration of Independence affirms:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness;"

and the Fourteenth Amendment to the Constitution says:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of his life, liberty or property without due process of law."

Not only liquor sellers and manufacturers, but multitudes of good people whose sympathies are in a general way on the side of temperance, have urged, and doubtless believed, that prohibition is antagonistic to these declarations; hence the cry raised in so many quarters and persisted in so strenuously that all prohibition enactments are unconstitutional, unrepublican, un-American, as well as unjust. But now comes the highest judicial tribunal of the land, and in a decision which, to the astonishment of even the prohibitionists themselves, was practically unanimous (seven favoring and only one opposing), declares that prohibition is legal, just, opposed in no way to the principles of liberty upon which the government is built. The temperance people had dared hope for nothing better than an even division of the court; but lo! to their surprise the court throws its vast weight almost solidly on their side.

It would probably not be extravagant to say that this a victory more important than any dozen, perhaps than all, they have ever gained before.

It should be borne in mind that the cases considered by the United States Supreme Court had been appealed from the U. S. Circuit Court in Kansas, where Judge Brewer held that the Kansas prohibitory liquor law was an infringement upon the Fourteenth Amendment of the U. S. Constitution, on the ground that it deprived the brewers of their property without compensation. But Judge Brewer's decision has been reversed, and the constitutionality of the Kansas law affirmed in the most unequivocal manner. Here are a few sentences from the decision:

"The right to sell liquor is not one of the rights growing out of citizenship of the United States."

"The right to manufacture drink for one's own use is subject to the restriction that it shall not endanger or affect the rights of others. If such manufacture does prejudicially affect the rights and interests of the community, it follows that society has the power to protect itself by legislation against the injurious consequences of that business."

"There is here no justification for holding that the State, under the guise merely of police regulations, is aiming to deprive the citizen of his constitutional rights; for we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks; nor can we ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country are, in large measure, directly traceable to this evil."

"Such a right [the right to manufacture intoxicating drinks] does not inhere in citizenship. Nor can it be said that Government interferes with or impairs any one's constitutional rights of liberty or of property when it determines that the manufacture and sale of intoxicating drinks for general or individual use as a beverage are or may become hurtful to society and to every member of it, and is, therefore, a business in which no one may lawfully engage."

That there might be no evading of the point, the Court clinched it thus:

"All property in this country is held under the implied obligation that the owner's use of it shall not be injurious to the equal enjoyment of others having an equal right to the enjoyment of their property, nor injurious to the rights of the community."

Nor is it necessary, the Court held, in order to enjoin a place where liquor is made or sold, to have recourse to a trial by jury. It may be proceeded against as may any other nuisance.

A NEW UNIVERSALIST PROFESSION OF FAITH.

We printed in a recent number of the UNITARIAN the Profession of Faith which for more than eighty years has been the doctrinal basis of the Universalist body. Of late there has been a growing feeling that the statement is inadequate and perhaps in one or two points misleading, and at the last Gen-

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eral Convention, in New York, a proposition was made to substitute for it another statement somewhat more full and, it was thought, more in harmony with the present doctrinal position of the denomination. At least a year must elapse, however, before final action regarding the proposed change can be taken. The new Profession of Belief, whose adoption is urged, and which is known to be favored by a considerable number of ministers and laymen of influence, is as follows:

I. "I believe that the Holy Scriptures of the Old and New Testaments contain a revelation from God to mankind."

II. "I believe in one God, the Father Almighty, Maker of heaven and earth; in Jesus Christ His Son, who is the Revealer of God and the Saviour of the world; and in His Holy Spirit, the Comforter, through which all disciples of Christ are united in one spiritual body."

III. "I believe in the necessity of personal regeneration; in the forgiveness of sins; in the certainty of retribution; in the immortality of the human soul; and in the final holiness and happiness of all mankind."

IV. "I believe that the opportunities, obligations and rewards of religion are in their nature eternal, and of such immediate urgency that I ought to strive earnestly for present salvation by repenting of my sins and diligently using the means of grace which, in His mercy, God has provided for me."

This proposed Profession of Faith is interesting, for many reasons. Though it seems to us a little halting, written with the orthodox world somewhat too much in view, and not quite so strong on the humanitarian or life or deed side as we could wish, yet it shows the essentially rational as well as the Christian character of the denomination, and could easily be accepted by most liberal Christians, as well of the Unitarian as of the Universalist name.

The Universalist movement started in the main as a protest against the single, terrible, God-dishonoring doctrine of eternal perdition. Its early view of the atonement was more or less crude, as was its thought of the Bible, and of the nature of salvation and the next life. Its doctrine of retribution was inadequate, sometimes seriously so. It was more or less entangled with the doctrine of the Trinity. But, as time has gone on, it has steadily advanced; its view of religious truth has become more comprehensive; it has rounded itself out on sides where it was lacking at first; its thought has deepened, too, as well as widened; until now it represents a form of Christianity which it is only a truism to say is thoroughly broad, reasonable, well-ordered, and in line with the best religious thought and work of the age.

As illustrating a somewhat different side of Universalism from that shown in the profession of faith which we have quoted, we have been interested in reading a statement of Universalist beliefs which Rev. W. S. Crowe, of Newark, N. J., prints editorially in his monthly paper, *The Universalist Record.* According to Mr. Crowe, the principles for which Universalism stands are these:

That God is the source of all things, material and spiritual.

That the creation is for man, and all its laws and forces conducive to his development.

That Jesus is the revelation of God's moral character.

That worship is natural, and the Bible is the highest expression of religious genius and experience.

That man is inherently immortal, this being the first stage of his eternal progress.

That punishment is remedial; must continue till it works reformation, and then must cease.

That goodness is salvation, and whatever promotes goodness is part of the everlasting gospel.

That evil shall perish, and holiness become supreme.

Our only regret is that two Christian bodies, occupying positions so nearly identical as are our own and that of the Universalists to-day, should not be more closely united in sympathy and practical work.

TRIBUTES TO WHITTIER ON HIS EIGHTIETH BIRTHDAY.

The Boston *Daily Advertiser* published a special Whittier edition on the poets birthday, Dec. 17th, containing tributes in prose and verse from a large number of the leading writers of the country. We give below several of the best.

FROM JAMES FREEMAN CLARKE.

Enlarged by him, his noble sect has grown.
For, all who stood with him the slave to free,

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All who with him the mother country own,
Who show his faith in God and liberty,
Who kindle with the music of his song,
Trust in that Heaven of Love which round him bends,
All these to his *broad human church belong*,
And make one *Brotherhood* of Whittier's "*Friends*."

FROM LOUISE CHANDLER MOULTON.

Through the dark night we caught thy thrilling song -
Singer and prophet of the higher way!
Poet and Friend beloved of us so long,
What shall we wish thee on thy natal day?
Poet and friend beloved of us so long,
God bless and keep thee on thy natal day!

FROM HEZEKIAH BUTTERWORTH.

I thank thee, bard, for what thou wert to me
In all the struggles of my youth, and know
The words that helped still wait to comfort me
When fall life's sunbeams 'mid the falling snow.
The song is best whose influence is best;
Best sings the bird that happiest makes the wood.
Long may'st thou live, to be the great world's guest,
In haunted halls of love and gratitude!

FROM MINOT J. SAVAGE.

Dear Poet! when I looked upon thy face
I said, "Though near four-score, he grows not old."
Naught was in him suggestive of the mould;
The passing years had left no withering trace,
But only added lines of truth and grace.
His body seemed a shell that did enfold
Some precious bud against the winter's cold,
Whose bloom but waited fitting time and place.

Such life knows no decay; for every thought,
Each word, each deed has been for man and right!
And now, the people's praise, their glad acclaim
But echoes only what his soul has wrought.
So, like the sun that loses not its light
When it doth set, the afterglow is fame!

FROM THOMAS WENTWORTH HIGGINSON.

At dawn of manhood came a voice to me
That said to startled conscience, "Sleep no more!"
Like some loud cry that peals from door to door
It roused a generation, and I see
Now looking back through years of memory
That all of school or college, all the lore
Of worldly maxims, all the statesman's store
Were nought beside that voice's mastery.
If any good to me or from me came
Through life, and if no influence less divine
Has quite usurped the place of duty's flame;
If aught rose worthy in this heart of mine,
Aught that, viewed backward, wears no shade of shame;
Bless thee, old friend! for that high call was thine.

FROM OLIVER WENDELL HOLMES.

Friend, whom thy four-score winters leave more dear
Than when life's roseate summer on thy cheek
Burned in the flush of manhood's manliest year,
Lonely, how lonely! is the snowy peak
Thy feet have reached, and mine have climbed so near!
Close on thy footsteps mid the landscape drear
I stretch my hand thine answering grasp to seek,
Warm with the love no rippling rhymes can speak!
Look backwards! From thy lofty height survey
Thy years of toil, of peaceful victories won,
Of dreams made real, largest hopes outrun!
Look forward! Brighter than earth's morning ray
Streams the pure light of Heaven's unsetting sun,
The all-unclouded dawn of life's immortal day!

THE OLD CHURCH WHERE STARR KING PREACHED.

Rev. Geo. H. Deere, of Riverside, Cal., gives in a local paper the following account of visits (the last one recently made) to the old church where Rev. T. Starr King preached during his remarkable ministry in San Francisco:

My first walk in the streets of San Francisco was from the Palace Hotel, in July, 1881. My mind was full of memories and thoughts of Thomas Starr King. Years before, in New England, acquaintance with him had ripened into friendship, and my esteem had been enthusiastic and reverential. His brief and brilliant California career had excited my warmest admiration, and when his life went out, consumed by the fires of his patriotism, I was one of the multitude bowed by the wave of sorrow that swept from sea to sea.

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Strolling along aimlessly, I came in front of a brown, Gothic church, with ivy grown midway to the roof. On the left, a lawn sheltered by the church, held an elliptical walk around a horizontal monument bearing the magic name. I had found without seeking, the spot which to me was the most sacred in the city. The iron gates were locked and I could only look upon the shrine where I would fain have knelt. Later, with my wife, partner in my love for King, who came with floral offerings, my heart had its communion and service of memory. My silent friend seemed to welcome, comfort and encourage, and I grew strong for the work before me.

Six years have past. Mammon now claims the space for the use of its daily worshipers. The sarcophagus, holding the hallowed dust, has gone, and waits in the Masonic cemetery its final removal, resting-place and monument. The church is, as yet, outwardly unchanged, but within the work of demolition has begun. The organ, pews, chancel and altar carving have all disappeared. It is now a place for melancholy musings, and to-day, in the twilight's witching hour, I indulged them to the full. I had found my way in, from the now vacant shrine, through a side door which chance had left unlocked. Standing where King had stood wielding the sword of the Spirit, I saw the crowds of the old times, faces even looking down from stolen positions in the skylight above, and felt the power of the ringing voice that polarized the will of the State for freedom and the Union. The gloomful silence, emptiness and desolation of the place vanished and reappeared. I held a final responsive service with the echoes, closing with the twenty-third Psalm, the last from the lips of the dying preacher.

RABBI HIRSCH.

A writer in the Chicago *Mail* gives the following graphic portrait of Dr. Hirsch, minister of the Sinai Congregation, Chicago, one of the most scholarly and able of the liberal Jewish Rabbis of this country:

Last Sunday morning I occupied a pew at Sinai Temple. I had been indulging in this hope for a long time. The Chicago gentile who has not heard Rabbi Hirsch should not any longer postpone doing so. To be frank, Sinai is the first synagogue I ever entered. An early Presbyterian tuition had left an impression of high priests bowing around a shekinah, and of a distressed individual blowing a ram's horn about a walled city, threatening destruction, and this kept me away. This impression has been leveled for years, but still, at an advanced position in such things, I wondered how I should appear in the midst of a Jewish service. If there are others like me, willing to confess their verdancy, let me assure them that there is nothing in the service at Sinai which the most orthodox cannot witness and participate in with the same feeling which he would have in his own church. Rabbi Hirsch is an impressive man, and without any effort to be so. The first impression, which is correct, that he is of Hebraic extraction, gradually fades from your mind as you follow him, except when he makes an eloquent plea now and then in his discourse for the race which, as he said yesterday, has had to shoulder the blood of Golgotha for the past eighteen hundred years.

Rabbi Hirsch is all that a successful pulpiteer presents. Earnest, dramatic, humorous, pathetic, each in its place. Like most effective speakers he begins his discourse in an almost inaudible tone. He grows upon you, and his voice, never at a rant pitch, soon fills the auditorium as a wind moves a great forest.

THE NIGHT, FOR PRAYER.

The night is more suited for prayer than the day. I never wake in the middle of the night without feeling induced to commune with God. One feels brought more in contact with Him. The whole world around us, we think, is asleep. But the great Shepherd of Israel slumbers not, nor sleeps. He is awake, and so are we. We feel in the solemn and silent night alone with God. And then there is everything in the circumstances

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to lead one to pray. The past is often vividly recalled. The voices of the dead are heard, and their forms crowd around you. No sleep can bind them. The night seems the time in which they should hold spiritual communion with man. The future, too, throws its dark shadows over you—the night of the grave, the certain death-bed, the night in which no man can work. And then, everything makes such an impression on the mind at night, when the brain is susceptible. The low sough of the wind among the trees; the eerie roaring of some neighboring stream; the bark or howl of a dog; the general impressive silence—all tend to sober and solemnize the mind, and to force it from the world, and its vanities, which then seem asleep to God, who alone can uphold and defend it.—*Norman M'Leod.*

THE "FAILURE" OF JESUS.

As the supremest example in history, look at the failure of Jesus. He attempted a reform of his country's religion,—a movement that should issue in a higher life for the world. But after he had roused his people, and made himself a power from one end of the land to the other, there came a dark day for all his hopes. Seized by the authorities as a disturber of the peace, condemned as a criminal, one dark afternoon he is put to a disgraceful death. Only two or three friends linger under the shadow of the cross as the night falls; and his dying lips echo with a cry of desertion and despair,—"My God, my God, why hast thou forsaken me?" Forsaken he seemed; forsaken he undoubtedly thought he was! The Temple never stood so strong; the priesthood was never more confident; never towered on high with such resistless might the imperial power of Rome. The high priest went to his triumphant sleep, rejoicing that one more disturber was out of the way. Pilate threw off his robes of office, and took his ease, thinking that one more fanatic was silenced. A few fishermen and tax-gatherers hid away in an upper room, and mourned the death of their hopes, saying to one another, "We trusted that this had been he who was to have redeemed Israel!" But all the while, high in heaven beyond the sight of men, the scales of destiny were poised; and, in those scales, one word of the Nazarene was seen to be heavier with coming triumph than all the hierarchy of the Jews and all the legions of the empire. The nearer, the lower, the more immediate failure was only the birth-throe of an eternal victory!

—*M. J. Savage.*

TO A CHILD.

"My fairest child, I have no song to give you;
No lark could pipe to skies so dull and grey:
Yet, ere we part, one lesson I can give you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long:
And so make life, death, and that vast forever
One grand, sweet song."

—*Charles Kingsley.*

ANOTHER YEAR.

Another year is dawning!
Dear Father, let it be
In working or in waiting
Another year with Thee!

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

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Another year is dawning!
Dear Father, let it be
On earth, or else in heaven,
Another year for Thee!
—*Frances Ridley Havergal.*

EDITORIAL NOTES.

Our ambition for Unitarianism is to see it become as consecrated as it is rational; as earnest as it is free; on fire everywhere with enthusiasm of humanity and missionary zeal; everywhere organized and united; loyal to truth, to God, to the great inheritances of the past and to the great revelations waiting in the future.

We wish to do what we can to help the coming of that larger, uniting Christian movement, which must come by and by, when there shall be a general drawing together of all who hate dividing names and non-essential dogmas, and who want to make Christianity to consist in simple worship of God, as Father, and service of Man, as Brother, which the great Founder of Christianity taught was the whole matter.

It is good for the east and the west to meet in consultation. Many western workers have been cheered and strengthened by the recent visits to various points, of Rev. George Batchelor, agent of the American Unitarian Association. Wisconsin, Illinois, Minnesota, Dakota, Iowa, Kansas, Missouri, Michigan, Indiana, and Ohio, are among the States he has visited. Everywhere he has brought the clear head and the wise counsel of the practical business man. Everywhere he has carried a conciliatory spirit, and everywhere has spoken strong words for positive Christianity.

In connection with the report of the New Minnesota Conference given, in our last issue, we printed the Constitution adopted by that Conference. We hope this constitution will receive careful attention, especially from persons interested in our western problems. We are not sure but that it opens a door to a solution of the most grave of these problems. The constitution, while keeping itself as broad and free as any can ask, and while avoiding, with the greatest possible care, everything which can be construed as backward-looking or dogmatic, yet distinctly recognizes three things: 1, That the object of the conference is to promote *religion;* 2, That the societies forming it are *churches;* and, 3, That the Unitarian name, adopted by the conference, stands for the *Divine Unity.*

We are unable to see how anything less than this can give a basis for real religious work on the part of any conference or organization. This does give such a basis. We believe that if the Western Conference will consent to place itself upon this basis there is still ground for hope that it may unite the west again.

Our Universalist brethren are proposing to send a missionary to Japan, and have the funds partly raised for the purpose.

Says Archbishop Whateley: "If our religion is not true, we are bound to change it: if it is true, we are bound to propagate it."

Whatever we may think of Mr. Donnelly's Shakespeare-Bacon theory, on some matters he speaks with penetration and wisdom. To the request from the Boston *Globe* for his choice among passages in English prose, he replies:

> I would say that the sentence in prose that has taken deepest root in my thought is, perhaps, that expression of Francis Bacon:
>
> "I would rather believe all the fables in the Talmud and the Koran than that this universal frame is without a mind."
>
> This implies an unanswerable argument for the existence of divinity. It suggests a comparison between the body and the spirit of man and the body and the spirit of the universe. It should be printed in letters of gold and set up in every schoolhouse in the land as a most potent answer to that shallowest and narrowest of all creeds, materialism. A whole body of thought and philosophy flows out of this single sentence.

The Presbyterians of this country are to hold a celebration in Philadelphia

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during this year, to mark the centennial of the Presbyterial General Assembly. They are proposing to raise a Centennial fund, the interest of which shall be used for the support of aged Presbyterian clergyman.

Rev. Geo. C. Heckman, of Cincinnati, secretary of the Presbyterian Centennial Committee, spoke recently in Ann Arbor, on "A Hundred Years of Presbyterianism." Besides extolling the work and influence of his denomination in this country, as he well might, he was particularly laudatory toward Calvin, the founder of Presbyterianism, placing him in the front rank of not only the theologians but (what was somewhat startling) of the promoters of liberty in the world, and urged that if we ever in this country raise another monument 550 feet high, it should be in memory of John Calvin, the Apostle of Freedom. We recognize much in Calvin that was good; but the idea of Washington and Calvin having monuments side by side as apostles of freedom is, to say the least, unique. We wonder if some good Roman Catholic will not suggest a third monument 550 feet high to Loyola, as an apostle of freedom.

In the December *Andover Review*, Prof. S. R. Driver, of Oxford, England, has an able article on "The Cosmogony of Genesis," reviewing Professor Dana's attempt in the Bibliotheca Sacra (of April, 1885) to harmonize the Genesis account of the Creation with the record of science. Professor Driver's treatment of the subject is calm, fair, and strong. He is not frightened by his knowledge that the conclusions he reaches will be regarded by many of his brethren as heretical. Those conclusions are well summed up in the following sentences:

"After making every allowance for the popular, non-scientific phraseology of Genesis, I find it simply impossible honestly and straightforwardly to compare the record in Genesis with the record as taught by Geology and Astronomy and say that the two even approximately coincide. The records differ; and by no legitimate method or artifice which I have seen applied to them can the differences be made to vanish, or even be shown to be insignificant . . . . I do not *seek* for discrepancies in the Biblical narrative; but where they exist, it seems to me that the only wise and right course in the Christian apologist is truthfully and fearlessly to acknowledge them."

This is bravely spoken; and it is to the credit of the *Andover Review* that it opens its pages to such utterances. Any religion that is to win or keep the confidence of this age must be willing to accept the truth, however much it may cut across old theories or popular prejudices.

On Saturday, Dec. 17th, the poet Whittier reached his 80th birthday. The day was widely noticed. Almost unnumbered tributes from editors, literary men, ministers, teachers, and children of Sunday-schools and day-schools, were paid, as well they might be, to him who is not only the oldest and best loved of our poets, but almost the only remaining one of that company of great and heroic men who led the forever memorable Anti-Slavery movement.

The temperance people of the country are raising a fund to send a copy of *The Voice*, the great temperance weekly of New York, to each clergyman in the United States, believing that in no other way can the money be spent so advantageously for the temperance cause as by enlightening the preachers. But what a commentary this is upon the clergy of the country, that a great public movement needs thus to be set on foot to instruct them about, and interest them in, the greatest moral reform of the age!

Prof. Samuel Dickey, of Albion College, Michigan, has been chosen the successor of Hon. John B. Finch, as Chairman of the National Prohibition Committee. Prof. Dickey has for several years been the leading temperance organizer in Michigan, and is an able speaker. If he falls a little below Mr. Finch as an orator, he will probably be found to surpass him as an organizer. Under Prof. Dickey's very able organizing leadership, and with the immense new prestige acquired from the U. S. Supreme Court decision in their favor, it is plain that the prospects before the

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prohibitionists in this country were never before so bright as now.

The defeat of prohibition in Atlanta, Ga., which has attracted wide-spread public attention, seems to have been effected mainly by the votes of the colored people, who, under the leadership of certain bad men, appear to have gone almost solidly with the liquor interests. This is a discouraging fact for the friends of the colored people. It means that they are in the midst of dangers, and all possible help should be extended to them from every side. Southern temperance work can make permanent headway only as it goes hand in hand with southern educational work.

A movement has been for some time on foot to increase and strengthen our navy. We are told we need a strong navy to protect our great seaboard cities, for, the improved war-ships of England and Germany, if they chose, could sail into New York or Boston harbor and destroy those cities. Yes, perhaps they could. But so, if he chose, could any man on the street shoot any other man he meets. Shall every man therefore arm himself with deadly weapons and encase himself in a steel vest? In this nineteenth century of Christian civilization are not moral forces, as well as powder and steel, to be relied on for the protection of cities and nations as well as individuals? The very same arguments that are being used in our magazines, reviews and great dailies, in favor of spending large sums in constructing new war vessels, and elaborate fortifications in our harbors, may be used with what would seem to be exactly equal pertinency in favor of a general movement to have every man not only go armed and encased in steel, but to turn his house into a castle capable of protecting itself, since, as things now are, any man if he chooses can fire his neighbor's house and murder all its inmates. Let us go back to barbarism at once, and rely upon brute force for safety, all round, or else let us confess that we have reached a condition of Christian civilization where nations as well as individuals may trust to moral forces for safety, and where therefore great standing armies, and powerful navies, and elaborate fortifications are not necessary, any more than steel vests, and revolvers in hip-pockets, and castles protected by armed men, are necessary, since all are a part of the same brute-force-everything and moral-forces-nothing system of things.

We have another conspicuous instance of the use of great wealth for noble ends. Baron Hirsch has given ten million dollars to found in Russia primary schools for Hebrew children, and $200,000 to be at the Czar's disposal for charitable objects. The Czar has signed acceptance. The school fund will afford instruction to probably 50,000 children. This is one of the largest if not the very largest gift made for a philanthropic object of which we have any record. One of the marvellous things to us is that more men of wealth do not with eager joy and enthusiasm seize the opportunities that open to them to use their wealth for such ends of enduring good to humanity.

WOMAN'S WORK.

Was there ever a time before in the world's history when so many women, as now, were at work trying to relieve the suffering, save the sinning, bring the kingdom of heaven into earth's darkest places? So asked an old lady the other day—one who has carried through her almost fourscore years a heart ever open to feel for others' woes, and hands extended helpfully to the needy. Her question, or exclamation, was the result of a rather careful reading of the papers which the week had brought. We think she was right. We believe that never before were so many women working, and especially so *intelligently* working, for the uplifting of humanity, as to-day. This is inexpressibly encouraging. We design in this department to give each month information concerning such uplifting work, in our own ranks, and to some extent outside also.

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"WOMEN'S CLUBS IN CHICAGO"

is the title of a series of articles in the *Woman's Journal* from Mary E. Beedy. The writer thinks "no other city in the world has so many or so well organized and efficient women's clubs as has Chicago," and she outlines the history, organization and work of several of the most important. Of the "Chicago Women's Club" Miss Beedy says truly, "It is a power in the intellectual cultivation of women in Chicago; it is a power for philanthropic work; it is a power in forming public sentiment, and it is conducted with a dignity that is irreproachable."

WOMEN'S PROTECTIVE AGENCIES.

The Women's Protective Agencies of New York and Chicago are doing much to secure justice to the working girls of their respective cities.

A case of ill-usage came to light recently, where, in a large tobacco factory, whose proprietors were prominent church members, the foreman said to a room full of girls that if they would hurry up with their job he would let them off when it was completed. They finished it at 4 o'clock and were dismissed. When pay-day came around he deducted a half-day's pay from each girl in that room.

The Chicago Agency promises to find places for girls who are dismissed because they have given evidence in cases brought to trial. And if girls in stores and factories will make their complaints to the Agency, they will find it ready with legal power to enforce the claims and correct the abuses.

A WOMAN'S TOYNBEE HALL.

A good deal of attention has been attracted to the Toynbee Hall movement of London, Eng. A similar movement has been inaugurated by English university women, chiefly from Girton College. These women have opened a residence in one of London's poor districts, thus putting themselves into the midst of the homes and lives of those whom they seek to uplift.

The purpose is not almsgiving, but service giving—as managers on local committees of the Board-schools; as "associates" of the London Pupil Teachers' Association; as members of the Education Reform League and the Recreative Evening-Classes Association; as Poor Law Guardians and members of the local committees of the Charity Organization Society; as members of the local Sanitary Aid Committees; as promoters of Industrial Co-operation; as workers on the local branch of the Metropolitan Association for Befriending Young Servants; as helpers in the Children's Country Holiday Fund movement.

Both of these movements, that of Toynbee Hall and this of "The Woman's University Association," are but practical embodiments of the central thought in Lowell's Sir Launfal:

"The Holy Supper is kept indeed,
In whatso' we share with another's need;
Not what we give but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungry neighbor, and me."

THE CHANNING AUXILIARY.

Our Unitarian Women of the Pacific coast seem to be wide-awake to their duties and opportunities.

"The Channing Auxiliary," a woman's association connected with the First Unitarian Church of San Francisco, California, is carrying on an extensive post-office work in connection with the Oakland Woman's Auxiliary, which does its proportion of the labor and pays one-third of the expense—a happy arrangement which is to be commended to other contiguous societies. The President of the Channing Auxiliary is Miss E. B. Easton, a woman of rare judgment and executive ability. Its hard-working Secretary is Miss Harriet Kelsey, to whose energy and power of initiative much of the success of the society is due. The Oakland representative on Postoffice Mission Work is Miss Bertha Shafter. As the First Church of San Francisco is without a home during the building of its new edifice, the Auxiliary has, with the aid of the church trustees, rented a club-room down town at Irving Hall, where the ladies meet every Monday and Thursday afternoon. A large stock of tracts and Unitarian books is kept on hand. The Auxiliary has also started study classes for the season. Dr.

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Stebbins conducts a class at his home on alternate Wednesdays on religious topics.

Mrs. Florence Williams, the daughter of the revivalist G. P. R. James, conducts a class for the study of George Eliot's life, letters and writings. Another class is pursuing the study of the Del Sarte System, and Miss Eaton has a class for Shakesperian Study.

A recent fair netted a handsome sum for this society, which financially is one of the mammoth auxiliaries of our denomination. The Oakland Auxiliary also held a fair recently and cleared between four and five hundred dollars, which is to be devoted to their new enterprise.

THE CHEERFUL LETTER EXCHANGE.

The National Auxiliary Conference sends out a circular signed by its President, Mrs. J. W. Andrews, asking,—"What can be done to interest young people in our Auxiliary work?" and answers by calling attention to, and recommending the wide adoption, by church societies, of, "The Cheerful Letter Exchange," which the young people in some of our churches have already inaugurated. This is a Post-Office Mission, not to disseminate our religious literature, but, to carry sunshine into darkened rooms, to give the warm hand of friendship to the friendless, the tender word of sympathy to the afflicted, and the elixir of hope and good cheer to those whose days are weary and nights sleepless from constant pain.

This is to be done through personal correspondence. The design is to confine the work principally within our own denomination. To find out who would like to receive the help and cheer offered we presume the "Exchange" will advertise through our denominational papers and magazines and through circulars sent to the churches. When a sufficient number of young people are enrolled in the work, it is proposed to edit a paper, "The Carrier Dove." Any church society organizing a "Cheerful Lettar Exchange" department, or desiring to do so, is requested to write for further information to Mrs. Emily A. Fifield, Dorchester, Mass., the Secretary of the Women's Auxiliary Conference.

THE YEAR'S DEAD.

We are unwilling to leave the old year behind and go on to the new, without a word of appreciative remembrance of some of the more conspicuous woman workers who have passed away during the year. We must confine ourselves to the three or four who are best known.

Dorothea Dix we have already spoken of in these columns; but too frequent reference cannot be made to a life which so truly embodied the spirit of Christianity. The story of her noble deeds ought to inspire many women of the coming generation to a life of service as the highest goal. Her biography should find a place in every Sunday-school, public school, and public library.

Jenny Lind deserves a mention here, as not only a great singer, but one of the world's noblest women. For her wonderful voice she was indebted to nature. But the courage and perseverance with which she won it back when seemingly lost at twelve years of age, the unspoiled simplicity and gladness with which she used it always, and the large benevolence which put it at the disposal of worthy charity, these were no accidents of birth but inwrought traits of character.

The Christian Life, of London, pays her the following deserved tribute:

"At length finally silent, is the voice which those who once heard can never forget. She may rightly be said to have lived a melodious life. Sincere, natural, pure and tender in her heart and home, she ennobled as well as adorned her profession, endearing herself by her virtues to those who were enraptured by her gifts.

With her warmth and kindness of heart will be associated, as a permanent memorial of her benevolent deeds, the institution for poor sick children at Norwich, which she aided—nay, practically founded—by the donation of her wealth of song.

The song of her life, though she is

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gone, yet survives, and will ring sweetly in the ears of generations to come."

Mrs. Dinah Muloch Craik, as a novelist, stands in closer relation to the life of the present generation than either of the other women named. The modern novel stands related to modern life much as the pulpit did to Mediæval Europe or to Puritan New England; it is the source from which large numbers derive their ideals of life and motives of conduct. Fortunate for such if these ideals and motives have had as worthy a source as "John Halifax, Gentleman," "A Life for a Life," or "A Brave Lady." The thousands of readers of Mrs. Craik's books will feel a sense of personal loss in her death.

Emma Lazarus was well known, both in and beyond Jewish literary circles, as a pleasing writer of both prose and poetry, but especially as a poet. And yet it was neither as writer of prose nor as poet simply, that she won the place among her people which she held. This resulted from her earnest devotion to the welfare of her race, shown especially in efforts to alleviate the sufferings of the Jews driven out of Russia in 1882, and in her efforts to promote technical education among Hebrews, which resulted in the establishment of the Hebrew Technical Institute of New York.

THE OAKLAND "STARR KING FRATERNITY."

The Starr King Fraternity is a promising association of young people, connected for the most part with the Unitarian church, in Oakland, California. Under the leadership of Rev. Charles W. Wendte they are studying the Political History of the United States. Quite an elaborate twelve-page programme has been arranged and printed, with references to several hundred books and reviews bearing on the course of study. The text-book is Johnston's excellent little manual, with collateral reading. Mr. Wendte says the hint for the course came from the Cleveland, Ohio, Unity Club.

Some fifty essays will be read in connection with the studies, mostly by members of the Fraternity, with occasional help from friends in San Francisco and Oakland. The editors of several San Francisco and local newspapers, one or two professors at the State University, and well-known literary men like John Vance Cheney, who is president of the Fraternity, Joaquin Miller, John S. Hittell, and others, will participate. The meetings are free to all, and range in attendance from one hundred to two hundred and fifty. Mr. Wendte will be pleased to send the programme to all applicants. The club has now one hundred and thirty-six members, and its meetings are quite fully reported by the newspapers. It has also enjoyed lectures during the past year by A. M. Knapp, Robert Collyer and Prof. John Fiske.

"THE CHILDREN'S CRUSADE."

In answer to the Pundita Ramabai's belief that the revelation of the needs of her countrywomen, as told in her book "The High Caste Hindu Woman," would "stir the hearts of those who read, to deeds of rescue and relief;" we, the children of Woodstown, N. J., have started a Crusade to aid the good Pundita in her noble work of establishing an industrial school for the suffering Hindu widows and children.

We are collecting sums of money, large or small, and canvassing for her book, as every copy sold is a direct contribution to her school fund.

The sacred trust of aiding Pundita Ramabai has been given to us by an invalid friend, and we feel it our duty, not only to her but to the children of India, to ask all children to join us in "Our Crusade." We appeal to everyone to lend his aid and influence to help us in this work, so that before another generation has passed the children of India will be enjoying some of the advantages which God designed for them. Won't you help us?

To aid the work of "The Children's Crusade" in the United States, the Ramabai Crusade Society" has been organized in Woodstown, and early in the New Year proposes sending out printed appeals to teachers and children; taking New Jersey first.

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Its members are among the most prominent people of Woodstown, and very much interested in aiding the Pundita. Both the president and treasurer have been very active in assisting this good work of the children.

The private and public schools of Woodstown both, have organized into divisions, and have met with most encouraging success. Two neighboring towns have taken up the work, and the children in the several divisions are very enthusiastic in the prospect of so helping the Pundita Ramabai, whose name is becoming a dear household word in their South Jersey homes.

Will the readers of the UNITARIAN help this good work? Printed appeals can soon be obtained for the mere cost of publication, and by their instructions divisions can be formed in any state, in schools or homes. Address all communications to Miss Florence N. Haines, Secretary, Woodstown, Salem Co., New Jersey.

ENGLISH AND FOREIGN NOTES.

Essex Hall, our English Unitarian headquarters, is being utilized for courses of evening lectures, at once popular and scholarly, under the joint auspices of the London Society for the Extension of University Teaching, and the Gilchrist Trustees. Rev. Stopford A. Brooke has just given one of the courses, three lectures on "The French Revolution and English Poetry." Why does not Harvard take up this idea of University Extension, which has been making such progress and doing such good work in England of late years?

The *Inquirer* maintains, in forcible articles, that the call for more organization is unnecessary. "In our Provincial and other societies, claiming no authority, and professing to represent only the individuals subscribing and the congregations voluntarily associating themselves,—and especially in the British and Foreign Unitarian association and the 'Sustentation' and 'Augmentation' funds, we already possess all that is really needed, and the first and great pressing call is simply to support and strengthen the existing institutions." "If there is anything really defective in these institutions let us strive to amend it, but let us be wise enough to give up theorizing about the ideal and unattainable, and do the work which lies straight before us in absolute devotion to all the truth we know." Not bad counsel for both sides of the water.

Florence Nightingale has been reported to be seriously ill, but it is not true. She has been an invalid for years, but is no worse than usual and her mind is as clear as ever, and from her sick room she takes an active part in philanthropic work in all parts of the world.

The resignation of Rev. J. P. Bland from our Sheffield pulpit is announced.

Sir William McArthur, who died recently, was the most public-spirited man in the English Methodist body. One of his latest benefactions was a gift of $50,000 to the Methodist College at Belfast.

The London *Daily News* says that there is a great revival of interest in the question of disestablishment, which is being made more and more a prominent question among liberal electors. The disestablishment of the Episcopal church in Wales, where it has never included more than a small minority of the population, is being adopted as part of the regular Liberal platform.

A speaker at a recent meeting of the Bible Society stated that though the Scriptures had been translated into 279 languages through the agency of the Society, the translators had never had the least difficulty in finding in any language an equivalent for the word "God."

Christian Life takes up Dr. Joseph Parker's recent statement in Boston that "there are certain phases of Unitarianism in England that are practically dead." That may be so- for instance, some of the philosophical speculations of Priestly. "But is it not equally true that there are certain phases of Congregationalism in England that are practically dead?" For which it quotes the same divine's saying: "I can venture to say that hardly one of the leading Congregational clergymen of England is to-day preaching the old doctrine of eternal and never-ending torment." More significant, but less quoted, was his admission in the same address: "Still with all this, Unitarianism is slowly and surely making progress in England."

Handsomely bound copies of the works of Channing and Martineau were recently presented through Professor Bracciforti to the Queen of Italy. The donor, an invalid lady in London, sister of Mrs. Edwin Lawrence, who was lately in America with her husband, has received the following acknowledgment:

"House of Her Majesty the Queen,
"Rome, 18th November, 1887.

"MADAM.- Professor Bracciforti has forwarded to me, and I have most willingly handed to her Majesty the Queen, the volumes of the works of Channing and Martineau which you have kindly tendered to her Majesty. The august Sovereign has warmly appreciated your courteous deed, and while keeping near herself those learned

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writings with which she will be delighted to become acquainted, has desired me to express to you her thanks both for your gracious gift and the homage of sympathy and reverence you paid her unitedly.

"I hasten to fulfil the Royal wishes, and seize with pleasure the opportunity of professing to you, madam, my particular respectful regard.

"The Lady of Honour to her Majesty,
"MARCHIONESS OF VILLAMARINA.
"Miss J. Dunning Smith."

Very deep feeling is manifested in England, as throughout Europe, for the Crown Prince of Germany. The *Jewish Chronicle* gratefully recalls his opposition to the "Anti-Semitic" movement, which he described as "a blot on German culture." In 1879 he visited a Berlin synagogue, and was present at a charitable concert with the express view, as he himself stated, of proving his objection to the Jew-hating manifestation; and in 1880 he acknowledged Pastor Grüber's work on "Christians and Israelites" with an expression of the "hope that the outbreak of fanaticism might speedily die away."

The town of Bethlehem, in Palestine, is now lit with gas, and a road is to be made from the town to the tomb of Rachel.

The decree by which foreign Jews are forbidden to take up their abode in Jerusalem, is at present being carried out with extreme vigor. Every Jew who enters the Holy City has to give bail that he will depart within thirty days.

The Rev. Archdeacon Matthew, D.D., Bishop-designate of Lahore, says: "In British India, with 201,000,000 inhabitants, Christianity had advanced in the last decade 30 per cent., though the general increase of population was but 7½ per cent., and the increase among the Mohammedans was but 10 per cent."

We referred last month to the striking diminution of crime in England during the past ten years. It is interesting to see that pauperism is also decreasing, in spite of the hard times. Says the *Christain Life:* "In the fourth week of August last the number of paupers per 1,000 of population was the smallest on record. The corresponding figure for the same week in the prosperous years of 1870-71 was forty paupers for every 1,000 inhabitants, but this year the number was only 24.7. In the former period the total number of paupers was about 900,000, but in the latter period the number had fallen to about 697,000, while the population had increased by 5,700,000. Since the last week of January, 1887, there has been an almost continuous decrease in pauperism up to the end of August. There were in London in 1870 nearly forty paupers to every 1,000 inhabitants, while at the end of August, 1887, there were only twenty-one per 1,000 inhabitants, the ratio for the metropolis during the present year and the last being the smallest on record."

This is partly explained by another item in the same paper: "During the quarter of a century since the Post-office Savings Banks were established, the money saved through their instrumentality by the wage-earning classes is marvellous. In this period, over one hundred and seventy millions sterling has been received, and over one hundred and thirty millions paid by these banks alone, with nearly fifty millions standing at present at the credit of their depositors." These are the savings banks for the poorest, and only a part of the savings bank system of the country.

The London Road Car Company have, under the new board of management, decided to discontinue Sunday traffic. B. H.

UNIVERSALIST NOTES.

Y. P. M. A.

These letters stand for a movement in the Universalist Church, corresponding to that which is so noticeable in all the churches, looking to the enlistment of the young people in religious effort, and giving them a more definite work. The Young People's Missionary Associations were organized some five years ago, under a constitution recommended by the General Convention, with the more immediate aim of interesting our young men and women in church extension. The movement was somewhat experimental, and the name a little repellent to many. But it was clearly a start toward something good; and found favor. Thirty-eight associations have been formed, ten of them during the last year. Thus far the work has been mostly in the direction of the social interests of the parishes, and the raising of money for missionary work. Now no small amount of funds has found its way to the Conventions, through the earnest efforts of the young people. But of late a decided feeling has sprung up that the scope of the associations should be enlarged; that they shall provide for more definite religious work, and the training of our young men and women to methods and efforts for personal consecration and spiritual life; and that there shall be the widest coöperation among the individual associations throughout the church. It is more than probable that the beginning has been made of a broad and deep religious awakening among our young men and women, and such a result means blessing to the whole church.

CHICAGO AND VICINITY.

The dedication of a new chapel at Woodlawn Park, a southern suburb of Chicago, is one more sign of the aggressive spirit which has of late years characterized the churches of Chicago and vicinity. This is

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the second new society which has been formed in Chicago within a little over a year. The Church of Our Father on the north side did not exist even in the expectations of its founders until a year ago last November. To-day it numbers a hundred good families, is well organized, and under the fine administration of Bro. Nickerson, is already near to being a self-supporting parish. And the young pastor, not content with his home labors, has organized a mission Sunday-school at Ravenswood, a few miles north of his own church. Meantime the two older churches, St. Paul's and the Church of the Redeemer, have moved forward. The latter has for nearly two years occupied its fine new house of worship on Warren avenue, and is a perfect hive of religious activity. The friends in St. Paul's parish have also built a new church on the ground once occupied by the little chapel of the Fourth Unitarian Society, and are looking forward to the time, within a few weeks, when they can move out of the lovely chapel into the auditorium of the church. It is pleasant to add that the parish at Englewood is also thriving so well under Miss Kollock's charge, that it has begun the work of building a new and larger church.

THE GENERAL CONVENTION.

The report of the General Convention for 1887, has been admirably summarized by the secretary, the Rev. G. L. Demarest, D. D., and put in a form which makes it serviceable to pastors who desire to inform their parishes of the progress and work of the denomination. The showing for the year is excellent. The statistics denote gains in all directions. There is a real interest in these figures to all lovers of the liberal faith. And we especially commend them to the attention of the "*Independent*," and those sympathizing brethren in orthodox circles who are so sure that the Universalist Church is on the wane.

The report of the Board of Trustees showed substantial gains in all the lines of church interest: 16 parishes, 1,657 families, 1,083 church members, 528 Sunday-school members, $113,751 church property, $12,592 current parish expenses. These signify 2 per cent. increase of parishes, $4\frac{1}{2}$ per cent. of families, $3\frac{3}{4}$ per cent. of church members, $1\frac{1}{2}$ per cent. of Sunday-school members, $1\frac{3}{8}$ per cent. of church property, $1\frac{7}{8}$ per cent. of current expenses.

The gifts during the year for missionary and other benevolent purposes administered by the General and State Conventions, are stated as $47,314; the sums applied to missionary and educational work, exclusive of ministerial relief, amount to $48,128; the gifts to colleges and other educational institutions actually paid in were $295,087. Our people have given during the year for parish expenses, educational institutions, missions and other benevolences, $1,242,453, which is $31.81 for each family reported. J. C. A.

LITERARY NOTES.

The July number of the Iowa *Historical Record*, published at Iowa City, has an article by Rev. O. Clute, giving a succinct history of the Unitarian church in Keokuk. A number in the previous year has an article by Mr. Clute, on the history of the Unitarian church in Iowa City. He is preparing for the same magazine a sketch of the life of Rev. Leonard Whitney, the able and noble minister first settled at Keokuk. It is hoped that other Iowa workers will prepare histories of their churches, so that a full record of Unitarianism in Iowa may be made.

A large number of valuable documents relating to the early history (religious and other) of Chicago, have been published by the Fergus Printing Co. of that city. Persons interested in Chicago history will do well to send to the address named for a catalogue of the "Fergus Historical Series."

The January *Century* gives a frontispiece portrait of John Ruskin, with an article upon him by Mr. W. S. Benjamin, the well known art critic, who has studied and travelled with Ruskin.

Mr. B. F. Underwood has retired from the editorship of the *Open Court* and returned to Boston; the *Open Court* will be edited hereafter by Dr. Paul Carus.

The Putnams have just issued a charming little book of stories for children, by Mrs. Alice Williams Brotherton, entitled "What the Wind Told to the Tree-tops." It comes pretty late for the Christmas sales, but, luckily, it is an all-the-year-round book.

Rev. Robert Collyer's book, "Talks to Young Men," has just been published by Lee & Shepard, with the dedicatory inscription reading, "I dedicate this little book to William H. Baldwin, President of the Young Men's Christian Union, in Boston, with more than twenty years' worth of loving regard."

Rev. J. H. Crooker, of Madison, Wis., has been giving a series of ten sermons on "The Christ," illustrative of Christian life and thought. The special subjects are:

1. The Messianic Hope.
2. How the Gospels were Written.
3. Jesus of Nazareth.
4. The Glad Tidings.
5. Jesus the Messiah of the Apostles.
6. Paul's Gospel of the Cross.
7. Jesus as the Logos.
8. Jesus as the Second Person in the Godhead.
9. Jesus as Redeemer.
10. The Ministry of Jesus To-day.

Mr. Crooker has published a pamphlet giving a careful, extended and valuable list of references to the literature of these subjects. It is something well worth the while for our ministers to possess themselves of. We presume the pamphlet can be obtained from its author, on application.

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The *Indian Messenger* says that Pundita Ramabai is contemplating the preparation of a number of class books for use in the schools of India.

We very deeply regret to see that the *Christian Reformer* (our English Unitarian Review) is to be discontinued for want of a paying patronage. Its life has been short, but it has been able and excellent, and we think every one who has read it will regret its discontinuance. In its place, Rev. Francis H. Jones, who has been its editor, proposes, if sufficient encouragement is extended him, to begin the publication of a quarterly periodical, to be called *Quarterly Ecclesiastical Notes*, each number to contain about 100 pages, the object of which will be "to give with strict impartiality a concise record of the more important proceedings of all the different religious bodies (of Great Britain), and particularly giving in full any important resolutions, manifestos, letters, or other documents, which would be found interesting at the time and useful for reference afterwards." The periodical will also contain a list of important articles on religious questions in the leading magazines and papers, and will occasionally admit articles into its own pages. The subscription price will be six shillings a year. The editor's address is 14 Grafton St., Gower St., W. C., London.

The *Unitarian Review* for December is a particularly able and interesting number. The leading articles are papers which were read before the Ministers' Institute at Princeton, in the autumn. They confirm the impression given by preceding papers that the Institute was one of the ablest in papers, if not in discussion, that we have ever held.

Rev. Edward Everett Hale's famous "In His Name," has been issued in a fine presentation volume printed in large type, on heavy paper, with one hundred and twenty-nine illustrations.

We have seen no so clear statement of the religious situation in Germany, as between the Roman Catholics and the Government, or Catholicism and Protestantism, as in an article in the last *Andover Review*, entitled "Church Problems in Germany."

Charles Egbert Craddock (Miss Murfree) has written a serial story for the *Atlantic Monthly* for 1888, to run through the entire year. It is entitled "Reaping the Whirlwind." A fine steel portrait of Miss Murfree appears in the January number.

Prof. J. B. McMaster, whose "History of the People of the United States" has been very popular, has completed a "Life of Benjamin Franklin" which will be a valuable addition to the series of American Men of Letters.

A dollar-edition of Bayard Taylor's admirable translation of the First Part of Goethe's Faust is announced by Houghton, Mifflin & Co.

Our Swedenborgian or New Church friends are just starting a new 16-page weekly, in size similar to the *Nation*. Its place of publication is Philadelphia, its editors, Rev. B. F. Barrett and Rev. S. H. Spencer, names well known in New Church circles, and at least one of the two far beyond. The paper takes the name *The New Christianity*. Its price is two dollars a year. The first two numbers are attractive and able.

We are glad that Geo. H. Ellis has published a new edition of Rev. M. J. Savage's "Bluffton," which has been for some time out of print. It seems that a copy of the book has been making some commotion in a certain orthodox church in St. Louis, into whose Sunday-school library it was introduced some time ago, seemingly by mistake. The New York correspondent of the St. Louis *Globe-Democrat* quotes the superintendent of the Sunday-school as saying: "The author is Rev. Minot J. Savage, the prominent and eloquent Boston Unitarian clergyman. The book is a remarkable one, and even made me feel uncomfortable, as hide-bound in Calvinism as I supposed I was. Investigation showed that a score of our older scholars and several of the teachers had been very much impressed by the story, and had been talking the subject over. The book is all the more effective because it is a faithful portrayal, so I understand, of Mr. Savage's personal experience." Cloth, 12mo. $1.50.

We have in this country no keener and more versatile writer on popular literary themes, than Prof. William Mathews, whose books on "The Great Conversers," "Getting On in the World," "Words; their Use and Abuse," "Orators and Oratory," etc., have had such an extraordinary sale. His eighth book, "Men, Places and Things," is just out, from the press of S. C. Griggs & Co., Chicago; and another entitled "Wit and Humor, their Use and Abuse," is announced as in preparation.

Mr. Sunderland's paper upon "Unitarianism and Christianity," published in the present number of the UNITARIAN, will, by request, be put in permanent form as a tract. It may be obtained from the UNITARIAN office, Ann Arbor, or from the A. U. A. rooms, Boston, at 5 cents a copy,—in quantities, 2 cents a copy.

Mrs. Kate Gannett Wells has a new book entitled "Outlines for Conversation and Study." It is published by the Sunday-school Society, price 25 cts.

Rev. James H. West, of Duluth, Minn., has begun the publication of a bi-monthly sermon-issue entitled *The Progressive Pulpit*. Price, 30 cents a year. The January number contains (besides editorial and

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miscellaneous notes) a discourse on "The Complete Life."

"*A History of the Clapboard Trees or Third Parish, of Dedham, Mass.*," is the title of a little book which recounts the history of a small New England parish during a hundred and fifty years of its existence, namely, from 1736 to 1886. The writer is Rev. George Willis Cooke, pastor of the parish from 1880 to 1887. The book is the result of a careful search among old parish records, tombstone inscriptions, village tradition, newspaper notices, and court records, to gather up and perpetuate what will some day be valuable historical matter. The chief interest in the book will be local, and yet this, like other books of its kind, affords profitable reading for any who are inclined to sigh for the "good old times when men were more religious than in these degenerate days."

His Star In The East. By Leighton Parks. Houghton, Mifflin & Company. $1.50.

This is a study of five great oriental religions, namely: Vedaism, Brahminism, Buddhism, Hinduism and Zoroastrianism, for the purpose of finding what of philosophic truth, moral and spiritual inspiration, and practical helpfnlness is contained in each, and of comparing this with the truth, the inspiring power, and the practical helpfulness inherent in Christianity. Lacking oriental scholarship the author had to make his investigations at second hand, and, judging from the references, the preliminary reading was not of the widest. But, he brings to the work, besides considerable knowledge, a broad sympathy for forms of thought different from his own, and an inclusiveness which finds room for all the nations of the earth among the children of God, and for all sacred books among the revelations from God to men. The conclusions reached are that Christianity is a fulfilment—a filling full—not only of Judaism, but of each of the above named religions, by taking the partial truth of each and rounding it out into such completeness as to adapt it to a universal religion. One of the most interesting chapters is that which draws a comparison between Buddhism and Christianity, but the whole book is well worth the reading.

Social Equilibrium, and Other Problems, Religious and Ethical. By George Batchelor. Geo. H. Ellis, Boston.

This volume contains essays on Social Equilibrium; The Revolt of the Majority; The Future of the Minority; Religion its Own Evidence; Righteousness its Own Law; Free Thought; Heredity and Education; Heredity and Tradition in Morals; Ethics and Happiness; The Natural Meaning of the Word Ought; The Natural History of the Moral Ideal and the Law of Progress; Is it Religion *vs.* Righteousness? Questions and a Correspondence; The Origins (Ecclesiastical and Secular) of Unitarianism in Salem. Many of the papers have been printed before, here or there, and have attracted considerable attention. The author does us all a service in bringing them together into a book, for they are full of vigorous, fresh, strong thought, on themes as living and important as any that can engage men's attention. The thought of the book, in its more distinctly religious and ethical papers (which seem to us the best) is the very radicalism of radicalism; yet we cannot but feel that it is also, and for that very reason, the conservatism of conservatism. For the author is not afraid of facts, and dares to think things out, and doesn't easily lose his head, even in giddy places, and rests not until he finds foundations that cannot be moved. It is a book of especial value to men and women who amidst the intellectual storm and stress of our day are losing their moral and spiritual moorings. Here is a man who dares to agree with Herbert Spencer, and when he finds reasons dares to disagree with him; who is as free as any Free Religionist, and as ethical as any Ethicist, and yet is a Christian theist still, because he is clear-visioned enough to see that Christian theism is eternally true, true because the foundation of religion is not superstition, or external authority, or even ethics, but man's natural, necessary, ineradicable faith in a Power, Wisdom, Righteousness, and Love higher than itself—God.

The Gates Between. By Elizabeth Stuart Phelps. Houghton, Mifflin & Company. Price, $1.25.

Miss Phelps has long been recognized as a woman of convictions, and a writer with a purpose, and in none of her books do these characteristics appear more marked than in this latest volume. The convictions which find expression in "Gates Between" have to do with man's spiritual nature and destiny. This life is a success or the reverse solely as it helps or hinders spiritual development; the life beyond is so entirely a continuation of this, in its thoughts, motives, employments, that the disembodied spirit may not for some time know that it has laid off the fleshly body; the laws of spiritual existence are as fixed and unchangeable as are physical laws; the law of gravity for the spiritual universe is love, unselfishness, service of others; perfect obedience to this spiritual law of gravity is the *ultima thule* of spiritual attainment; these are some of the convictions the story emphasizes. As a work of art this book seems to us Miss Phelps' best. Only three characters come into any prominence in the story, but the personalities of these are very distinctly and finely portrayed. The most unique thing about the book as a novel is its carrying the earthly love story over into the spirit world and finding its climax in the reunion, beyond the gates, of the husband and wife lovers. We hope and predict for *The Gates Between* a very wide reading.

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Publications Received.

Bluffton. A Story of To-day. By M. J. Savage. Geo. H. Ellis, Boston. $1.50.

Miss Curtis. A Sketch. By Kate Gannett Wells. Ticknor & Co., Boston. $1.25.

Olden-Time Music. By Henry M. Brooks. Ticknor & Co. $1.50.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (Dec.).

"The Ultimate Facts of Ethics." C. C. Everett.
"New Testament Theology." E. H. Hall.
"Recent New Testament Criticism." J. H. Thayer.
"An Experiment in Ethics." C. F. Dole.
"The Study of Church History." T. R. Slicer.
"Assyriology and the Old Testament." D. G. Lyon.

Lend a Hand (Dec.).

"The Boston North End Mission." Caroline T. Dupee.
"The Boys' Club." J. C. Collins.
"My Grandmother's Mutton:" A Christmas Story. E. E. Hale.

The Forum (Jan.).

"What Shall the Public Schools Teach?" M. J. Savage.
"Shall we Call Him Master?" J. P. Leslie.
"The Debt of the Old World to the New." E. A. Freeman.

The Andover Review (Dec.).

"The Philosophy of the Social Questions." Prof. Francis G. Peabody.
"Dante Gabriel Rossetti." C. J. Wood.
"Church Problems in Germany."
"Paul's Theology. II. Propitiation." Lyman Abbott, D D.

Popular Science Monthly (Dec.).

"Rise of the Granger Movement." Charles W. Pierson.
"The Boyhood of Darwin." By Himself.

North American Review (Dec.).

"Universitas Hominum; or, the Unity of History." Rt. Hon. W. E. Gladstone.
"Dissent in England." Rev. Joseph Parker.

Century (Dec.).

"The Sea of Galilee." Edward L. Wilson.
"Durham Cathedral." M. G. Von Rensselaer.
"The United Churches of the United States. No. II." Prof. Charles W. Shields.

New Princeton Review (Jan.).

"Our American Life." Dr. John Hall.
"The Dreams of the Blind." Dr. Joseph Jastrow.

Atlantic Monthly (Jan.).

"Unpublished Letters of Franklin." S. G. W. Benjamin.
"Constantinople." Theodore Child.
"The History of Children's Books." C. M. Hewins.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—Eds. Unitarian.]

The New York State Conference has chosen as its missionary secretary Rev. D. W. Morehouse, of Newburyport, Mass., who will enter upon his work at once. His address will be 153 A. Hull St., Brooklyn. Mr. Morehouse's missionary field will include New Jersey and Canada as well as New York.

The *Unitarian Record* says that ten Unitarian societies have been organized in Massachussets within the last three years under the leadership of Rev. J. F. Moors, D.D., missionary agent of the American Unitarian Association. Two of the societies have built churches, and four are now building.

Unitarian societies have been organized this fall, in the northern New England district, at Dixfield and Winthrop, Maine, and at Middlebury, Middlesex and Stowe (second society), Vermont.

In the northern New England district—Maine, New Hampshire and Vermont—within the last three years, twelve Unitarian societies have been organized, and one has joined us by conversion from orthodoxy. Three churches have been built, three churches heretofore belonging to other denominations have been dedicated to Unitarian worship, and one society has furnished for its permanent use a church auditorium and vestry rooms in a secular building. In that time more than one-third of all our societies in northern New England have either built or reconstructed their church edifices, or added vestry rooms or an organ to their church estate. This is certainly a very remarkable record.

Rev. Geo. Bachelor, after spending some time in Kansas and Kansas City, Mo., started for the east early in December, taking the Michigan Conference at Jackson, then Ann Arbor, then Toledo, Ohio, and then Meadville, Pa., on his way. His plan is to return soon after the holidays to Michigan and other parts of the west yet unvisited.

Rev. Francis Tiffany, of West Newton, Mass., is soon to give a series of four lectures on "Venice" in Minneapolis, Minn.

Mr. Giles B. Stebbins, of Detroit, Michigan, having presented to the Committee on Fellowship, appointed by the National Conference of Unitarian and other Christian churches, satisfactory assurances of his de-

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sire and fitness to enter upon the work of the Unitarian ministry, we hereby extend to him the hand of fellowship and commend him to the confidence of our churches.

December 2, 1887.

JOHN R. EFFINGER,
JOHN C. LEARNED,
J. T. SUNDERLAND,
Committee of Fellowship for the West.

In and Around Boston.—It is pleasant to see Rev. James Freeman Clark so restored in health. He preaches every Sunday, and with almost as much power as ever, and now and then goes to other meetings. Only a few weeks ago at the "Thursday Club" he gave a half hour's talk on Recollections of Kentucky fifty years ago, which was greatly enjoyed.

—The annual meeting of the Suffolk Conference—which includes all our Boston churches—was held Wednesday, December 7, afternoon and evening, at Rev. W. H. Lyon's church, Roxbury. Each church was asked to send ten delegates, and this delegate system is found to work well, resulting in a much more really representative meeting than the old plan of inviting all to come who like. About two hundred delegates were present, in the afternoon, and at the evening session, which was open to the public, between three and four hundred. The old officers were chosen—Rev. E. E. Hale, President; Rev. Brooke Herford and Mr. W. F. Malchett, Vice-Presidents; O. H. Sampson, Treasurer; and Rev. C. R. Eliot, Secretary. The Secretary's report spoke of last winter's theatre services, the young people's delegate meetings, a simultaneous course of doctrinal lectures in four churches, and various monor efforts undertaken by the Conference. About $600 had been expended. The funds are raised in a very simple manner—the different churches included in the Conference undertaking to pay so many cents on the dollar, of whatever the expenses may be—some ten, some five, down to one cent. In the afternoon, the duty of the congregation to the church was discussed; in the evening, the changes needed in our churches in order to reach the people.

—Arlington St. church is now open every Sunday afternoon for a vesper service from 4 o'clock to 5. It is not—as vesper services have of late years too often been—a concert of sacred pieces, with intervals which the minister may turn to account, but is to a large extent worship sung instead of being said—and sung by the Arlington St. choir with singular impressiveness and beauty. The attendance is very large, and among those who come are hundreds evidently of the class who are unconnected with churches. The sermon is usually about ten minutes long, never over a quarter of an hour. It is expected that these services will continue right along through the winter.

—Sunday evenings at 7:30 a very similar service is held at the South Congregational church (lately Hollis St.); so that there is now, in the populous district of the southwest, no part of the Sunday when a Unitarian cannot find some church open.

—The Harvard students, stirred up by the recent visit of Prof. Drummond (author of "Natural Law in the Spiritual World"), have undertaken a series of five services in the Globe Theatre, Boston, the preaching being by the five chaplains of the University (Revs. F. G. Peabody, Phillips Brooks, A. Mackenzie, G. A. Gordon and E. E. Hale), and the student's glee clubs and the college choir, furnishing the singing. The admission has been by tickets, distributed through the poorer parts of the city by city missionaries and others, in order to prevent the theatre from being filled up by the army of curiosity-mongers.

—We are all rejoicing in the return to the school committee—at the head of the poll—of Mrs. Emily A. Fifield, a member of our Dorchester parish. Her name was placed on every ticket Democrat's, Citizen's, and Republican's—a worthy tribute to one of Boston's noblest women.

—A Unity Club Institute was held in Channing Hall, December 15th, with papers and discussions. Rev. A. J. Rich spoke on Methods of Work, Rev. Geo. W. Cooke on Organizing Clubs in Country Churches, Rev. J. Ll. Jones on Institute Work, Rev. W. H. Lyon on Half-hour Reading Circles, Rev. C. F. Dole on Class Instruction in Citizenship, Hon. Milton Reed on Popularizing Browning, Rev. H. S. Spaulding on The Study of Art.

—Rev. Francis Tiffany has been affording delight to quite a circle of listeners by a series of lectures on "Venice," which he has given at No. 5 Park street.

—At Unity Chapel, in Washington Village, the Rev. William Savery has just organized a "Christian Endeavor Class." The constitution has been carefully adapted from the Young People's Christian Endeavor Societies, which have spread so widely among the Congregationalists. Its object is to be "to promote and develope an earnest Christian life, and to prepare ourselves to become useful Christian workers and worshipsers." The members are to meet on Sunday evenings at 6:30, to engage in simple exercises of worship, each member contributing "a short selection from the scriptures, or from a religious thinker or poet, or to say a word of faith and experience." They are also "invited" to engage in daily exercises of private devotion, and to attend the Communion three times each year.

—The "Channing Club,"—the new Junior Unitarian Club has been successfully inaugurated, with nearly 100 members drawn from the various churches in the Suffolk Conference. It will meet four times a year, the first Wednesdays of Nov., Jan., Feb. and April. Its object is "the promotion of greater intimacy among the younger generation of Unitarians, the concentration of effort and action, and the furtherance of

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the general interests of the denomination." It has taken (at the request of the Suffolk Conference), entire charge of the "Young People's Delegate Meetings" which are to be held January 8, 15, 22, 29. B. H.

Andover, N. H.—Mr. William A. Buxton has been ordained as minister of the church at Andover, and is to be business agent of Proctor Academy, our excellent denominational school located at the same place.

Ann Arbor, Mich.—On Sunday evening, January 22d, a memorial service will be held in the Unitarian church for some of the great dead of the past year. Six papers or addresses will be given, by as many members of the Unity Club, on Henry Ward Beecher, Dr. William G. Eliot, Dorothea Dix, Jenny Lind, Mrs. Dinah (Muloch) Craik, and John B. Finch.

Athens, Mich.—The Unitarians, after having been rather quiescent for a time, have made a stand, organized a good Sunday-school, and rented a hall in which they hold regular Sunday services. Miss Hultin, whose home was formerly here, comes over from Des Moines, Iowa, occasionally. Rev. J. R. Effinger, Secretary of the Western Conference, has been here once, and when no preacher is at hand there are lay services. The situation is decidedly encouraging. Such energy and devotion on the part of the laity would give us good churches in many a place where we now have none.

Brattleboro, Vt.—The Unitarian Church has extended a call to Rev. F. L. Phalen, of Wilton, N. H.

Brooklyn, N. Y.—Rev. J. W. Chadwick is to give a series of lectures in his church on the first Sunday evenings of January, February, March, April and May, on "The Round of Cities;" "The Picture Side;" "Cathedral Days;" "The Sacred Places;" "The Human Aspect."

Brunswick, Maine.—Rev. E. C. Guild will give Sunday evening lectures at the Unitarian church during January on the following subjects: Curiosity, or Desire for Knowledge; Control of the Thoughts; Imagination, its Uses and Abuses; Resentment; Courage.

Camden, N. J.—The ladies of the Unitarian Society had their second annual fair, Dec. 6-10, there being sales each afternoon, and an entertainment, literary and musical, each evening.

Cedar Rapids, Iowa.—Dr. H. G. Emery, a recent graduate from Michigan University at Ann Arbor, has established a prosperous Unity Club here in connection with the Universalist church.

Chicago.—All Souls' church has opened reading room and a circulating library of 300 volumes accessible to the public on the payment of 10 cents a month. Rabbi Hirsch spoke to this congregation recently on "The Pharisees and the Saducees," and Mr. Mangasarian, of Philadelphia, on "Mohammed and the Rites and Ceremonies of the Turks."

—The Subject before the Channing Club, at its first meeting for the season, was "The Personal Element in Charity." Rev. T. G. Milsted opened the discussion and was followed by Alexander Johnson, Joseph Shippen, Andrew Crawford, and others.

—The colored people's Unitarian church proposes to erect soon a church edifice.

—Mrs. P. P. Heywood read a paper on the subject of "Growth in Solitude" before the Chicago Woman's Club, on December 7th. The essayist took as a text for her much enjoyed production, Emerson's sentence, "A great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

Cincinnati, Ohio.—Rev. Geo. A. Thayer is giving a series of eight sermons on "The Truths and Errors of Orthodoxy." The several subjects are: Orthodoxy and Heterodoxy; Trinity in Unity; Inspiration and Revelation; Predestination; Atonement; Resurrection; Everlasting Retribution; The Assumptions of Catholicism, True and False.

Denver, Col.—Rev. Thomas Van Ness has been preaching a series of six sermons on "Unpopular Causes," considering in the course, The Jewish People, The Nihilists, The Chinese, The Prohibitionists, The Knights of Labor, and The Unitarians.

Iowa City, Iowa.—Rev. George Batchelor preached for Mr. Beavis, November 19, and had cordial greeting from all. The Sunday evening class is again large and prosperous.

Ithaca, N. Y.—Rev. J. W. Day is making a good beginning in his new pastorate. Much had been done by his predecessor, Rev. Alfred Goodenough to add to the efficiency and strength of the society, both through internal organization and external improvements, and the new pastor seems disposed to make the most of all such helps. Mr. Day has been preaching on Sunday evenings during December on Unitarian Belief: its Faith and Freedom; its Reasonableness; its Creed in the Teachings of Jesus; its Power.

Jamestown, N. Y.—Dr. Townsend and Mr. Hosmer, of Cleveland, have lately exchanged pulpits. Mr. Hosmer lectured to Dr. Townsend's people on Friday evening on "The Crusades."

Kansas City, Missouri.—All Souls' church, under the leadership of its new pastor, Rev. J. E. Roberts, is prospering. The public rental of pews in the new church resulted in the raising of a fund sufficient for all the current expenses. Rev. Grindall

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Reynolds, Secretary of the A. U. A., preached there Dec. 4th, and on the 11th a collection was taken for the Association amounting to $71.50.

As the result, largely, of the energy and labor of Mr. D. J. Haff, recently from Ann Arbor, Mich., and two years ago president of the Unity Club there, a similar club has been organized here, with very fine prospects.

Kenosha, Wis.—Rev. T. B. Forbush, of Milwaukee, has been preaching here on Sunday evenings. He has given a series of discourses on the following subjects:

1. The Unitarian Gospel.
2. What are we Here For?
3. The Origin and Development of Religion.
4. The Nature and Value of the Bible.
5. The Growing Thought of God.

Keokuk, Iowa.—The Unitarian parish rejoices in the complete extinguishment of its large debt, paid some months ago. The raising of $7,800 for this purpose denotes a physical and spiritual vitality of no ordinary degree. Rev. O. Clute has been at work here recently, and met with generous coöperation. A good subscription list for a year's expenses has been secured. Rev. B. Babcock, recently of the Meadville School, preached here Dec. 18. The ladies had their annual sale on Dec. 15, with the usual good success.

Los Angeles, Cal. Rev. Eli Fay, D. D., has made a munificent proposition to the American Unitarian Association, to endow an institution of learning under its auspices with a very large sum of money. It is, however, doubtful, we learn, if the conditions of the donor can be assumed by the Association. Dr. Fay is one of the executive committee of the Anti-Saloon party in Los Angeles, which, next to San Francisco, is the most saloon-cursed city on the coast.

Louisville, Ky.—The "Helping Hands" fair was less elaborate this year than usual, owing to the illness of Miss Danforth. It was held only one day and evening, but though the weather was rainy it was successful, clearing $150, which will be expended for the Sunday-school, charitable work, and other good objects.

—The loss of Mr. J. L. Danforth in the Unitarian Church is very deeply felt.

Manistee, Mich.—The new Unitarian Society is very prosperous. The Unity Club is attracting much attention, and is stirring up the other churches to organize similar societies for literary work. Mr. Walkley has been engaged as pastor of the Unitarian Church for a third year. His sermons attract much attention, a considerable number having been printed in the city papers. He is especially active in work for temperance, and for the benefit of the laboring classes.

Melrose, Mass.—The Unitarian Society has organized a Unity Club with four departments, namely: of religious study, of missionary work, and social and literary. The last three are to meet on the first, second, and fourth Friday evenings of each month; the religious study department on the third Sunday evening of each month. Each department has its own president. The pastor, Rev. J. H. Heywood, presides over the religious study, and Mrs. Heywood over the missionary department. The club work will begin with the new year.

Michigan Conference.—The twelfth annual meeting of the "Michigan Conference of Unitarian and other Christian churches" was held at Jackson, December 6–8, in connection with the dedication of the excellent new social rooms which the Jackson society have just completed. The Conference commenced with a sermon by Rev. J. L. Jones, of Chicago, and closed with a sermon by Rev. Reed Stuart, of Detroit. The Wednesday morning session was given to a brief devotional meeting, led by Rev. Albert Walkley, of Manistee, and to reports from the various churches of the State, mainly by the pastors. On Wednesday afternoon came the Dedicatory Service of the church parlors. After interesting reports from Mr. H. A. Hodge, Secretary, and Mr. A. M. Tinker, Treasurer of the Building Committee, giving an account of how the money had been raised, ten-minute addresses were made on the various functions of the church, by Mrs. Eliza R. Sunderland, Rev. J. L. Jones, Rev. J. R. Effinger, Rev. Rowland Connor, Rev. L. R. Daniels, Rev. A. Walkley, Rev. E. L. Rexford, Rev. J. T. Sunderland, and the pastor, Rev. C. F. Elliott. The social rooms are at the rear of the church, but with a good street front and connection with the auditorium. They have cost about $3,200. Considerably over half this sum has been raised within the past two years, mainly by the ladies; the rest is loaned by the ladies from a Building Association, to be paid in small installments within the next two years. The rooms are light, cheerful, and admirably adapted for social gatherings and entertainments. There is one large room that will seat perhaps 125 persons, with stage, etc.; then two small parlors opening into each other and into the large room, and a kitchen.

On Wednesday evening three addresses were given before the Conference, one by Rev. J. T. Sunderland, on "The Christian Element in Unitarianism," one by Rev. E. L. Rexford, D.D., of Detroit, (Universalist,) on "The Universalist Position in Regard to Christianity," and the third by Rev. Rowland Connor, of East Saginaw, on "The Extra-Christianity of Unitarianism."

On Thursday forenoon the Devotional Meeting was led by L. R. Daniels; then Hon. Austin Blair, the old war governor of the State, gave a stirring address on "The

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Relation of the Church to Society," which was discussed the remaining part of the forenoon. In the afternoon Rev. T. B. Forbush, of Milwaukee, formerly of Detroit, read a paper on "The Growth of the Hebrew Bible," which was followed by a vigorous discussion.

The officers of the Conference elected for the coming year were: President, Rev. Reed Stuart, Detroit; Vice-Presidents, Hon. Austin Blair, Jackson, and Dr. T. P. Wilson, Ann Arbor; Secretary, Rev. J. T. Sunderland, Ann Arbor; Treasurer, Mr. George Stickney, Grand Haven; Missionary Board, Rev. Rowland Connor, Rev. L. R. Daniels, and Rev. C. F. Elliott, with the Secretary, *ex-officio.*

After the closing sermon on Thursday evening, a very delightful Social Reunion was held in the new parlors, with refreshments and speeches.

The attendance at the Conference was good, particularly at the evening sessions. Nine of the thirteen Unitarian societies of the State were represented. Seven have settled pastors; and three others have regular preaching. Most of these reported prosperity. There is great need of a State Missionary. Two or three of the societies which are not just now having preaching need looking after, and it is believed that there are many places in the State where good societies could be organized. It is interesting to notice that the Unitarian churches in the State have increased in number from four to thirteen in thirteen years.

Midland, Mich.- Mr. Giles B. Stebbins, of Detroit, lectures for the Unity Club here on January 10th.

New York City.--Mr. Merle St. Croix Wright was ordained pastor of the new Unity Congregational Society, on the evening of December 27th.

Northfield, Mass.—A Unity Club was organized Nov. 15th, and is carrying out a plan of work which includes eight literary evenings devoted to study of Longfellow, Whittier, Lowell, Holmes, Dickens, Thackeray, Hawthorne and George Eliot; four miscellaneous and four dramatic entertainments, and four debates. The season will close in April with a club supper.

Oakland, Cal. The recent session of the Pacific Coast Conference in this city was a great success. The papers read were of a high order, and on living issues. The utmost harmony prevailed throughout, and nearly all votes taken were unanimous. The attendance during the day varied from 50 to 150, and at the evening meetings from 250 to 500. The central figure was Rev. Grindall Reynolds, general secretary of the American Unitarian Association, who, after an exhaustive survey of Unitarian prospects on this coast, during which he visited every parish from Montana to the Mexican line, appeared at the conference with undiminished vigor, and a most optimistic and hopeful spirit. His visit was productive of a vast amount of good to the Pacific Coast churches. With him came young Mr. Eliot, son of President Eliot, of Harvard College, a gifted and earnest young man, who remains for a few months to build up our cause at Seattle, W. T., but will return to his studies in the Cambridge Divinity School in June. The essay by Hon. Horace Davis, on Japan and its Religious Condition (since printed in the *Unitarian Review*), the thorough report of our California church life by Rev. C. W. Wendte, the able papers by McDaniel, of San Diego, Jackson, of Santa Barbara, and Eliot, of Portland, Mr. Knapp's address on his missionary principles and plans for Japan, were all interesting features of the meeting. The Sunday-school and Woman's Auxiliary meetings were rather hurried and brief, but are to receive more attention next year. Mr. Eliot's essay on "Divorce and Divorce Laws" was noble and strong in spirit, in refreshing contrast to the Jeremiads one usually listens to on this theme. It will be printed. It was announced that a young Japanese would enter the Meadville Theological School under the auspices of the conference. The conference has raised $620.07, of which $400 went to the Tacoma church enterprise. This year it will try to raise $1,000 for domestic missions and publication work. Strong resolutions indorsing the public school system, temperance, and anti-gambling reforms, as well as pledging the conference to raise $750 for the A. U. A. during the coming year, were passed unanimously.

Phillips, Maine.—Mr. Foster has been preaching a sermon on "Stability," which the *Phonograph* praises very highly, and wishes to have made into a tract for circulation among the young.

Plymouth and Bay Conference.—A series of Sunday evening meetings have been held at a number of the churches in this Conference—Whitman, North Abingdon, Scituate, Duxbury and Plymouth—to stir up our people to do the work of the churches. The meetings have been very successful, the audiences ranging from two hundred to four hundred, and this in places where the ordinary congregations are from fifty to one hundred.

Portland, Maine.—The young people of Dr. Hill's society have started a movement to build a vestry to the church. At a Fair recently held for that purpose, among the most salable articles were copies of a collection of Dr. Hill's poems entitled "In the Woods and Elsewhere," which had been printed by Dr. Hill at his own expense and presented to the young people.

Presque Isle, Maine.—Rev. Miles Standish Hemenway has settled over our thriving new society at Presque Isle.

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San Diego, Cal.—A recent sermon by Mr. McDaniel, on "Why we are Unitarians?" has been printed by the congregation for general distribution.

San Francisco, Cal. -Dr. Stebbins is to give the graduating address before the Normal School students at San Jose.

Rev. C. W. Wendte recently addressed the students at Berkeley and their friends, on the subject of Art Culture, and Hon. Horace Davis lectured before them on "The Sonnets of Shakespeare."

The Pacific Coast Congress of Charities and Corrections met in San Francisco, on December 13-16. The chief inspiration proceeded from the presence and word of F. H. Wines, of Illinois, the eminent penologist. Many prominent persons participated. Revs. Dr. Stebbins and C. W. Wendte are on the executive committee.

Santa Barbara, Cal. -This city is filling up with its winter supply of strangers. Rev. A. W. Jackson is expounding the poet Browning to a weekly circle.

Seattle, W. T.—The congregation at this point, reduced to a mere handful of discouraged worshippers, has trebled in numbers and enthusiasm since Mr. S. A. Eliot's arrival.

Shelbyville, Ill.—The *United States Monthly* pays the following tribute to Rev. J. L. Douthit as a temperance worker: "The good effects of the circulation of even a small prohibition paper were strikingly shown in Shelby county, Illinois, at the late election. This county is one of the strongest Democratic counties in the State, and there was no organized prohibition effort in the county, and but few public meetings were held. At Shelbyville, Rev. J. L. Douthit published a fortnightly paper called *Our Best Words*, and eight weeks before the election he commenced the publication of a weekly prohibition edition, which was sent to a large number of voters in the county; and as a result, the prohibition vote was increased from 81 for St. John in 1884, to 436 for the prohibition candidate for treasurer this year, and 800 for legislative candidates."

Sioux Falls, Dakota.—At the recent annual meeting of the Unitarian society fifty-two votes were cast in the election of a pastor for the coming year. The present pastor, Rev. Caroline J. Bartlett, received fifty-two votes. This unanimous choice of Miss Bartlett, after her year of faithful work, is a worthy tribute to her ability and discretion. Miss Bartlett and the congregation rejoice that at the end of their first year's work they are about to occupy their beautiful new church, free from debt except the amount borrowed from the Loan Fund. They have watched the building grow through the summer and fall with a deep interest. Recently they have been full of the pleasurable flutter that comes with the final finishing and furnishing. Soon they will have the service of dedication, and will be "at home" within the walls to which they have given so much loving work. Miss Bartlett recently received fifteen new members into the church, and again on New Year's day twelve more.

Springdale, Iowa. Died in this place, on the 29th of November, Mr. Thomas James, at the age of 78 years. In the early part of his life he was a member of the orthodox Friends, but being of a very liberal turn of mind, he several years ago embraced the doctrines of the Universalists. For many years he has been a reader of Unitarian literature, which was furnished by Mrs. Cole, of the P. O. mission at Mt. Pleasant, Iowa. He also received the *Christian Register* from some friend in the east, which he prized very much.

When THE UNITARIAN was published he was one of the first subscribers, and was always greatly edified and instructed by its contents. He believed in liberal Christianity not only in his head and heart, but also in his pocket, for he was always ready to help in every good cause. S. R. D.

Spokane Falls, W. T. Rev. Mr. Wheelock has an admirable sermon on "The Unknown God," in a local paper. This town continues to grow and the society to prosper. It has met a serious loss in the death of Mr. W. G. Willis, one of the most enterprising and beloved citizens of Spokane, and a loyal member of the Unitarian Church. Mr. Willis came from North Dana, Mass., and possessed many of the finest traits of New England character.

St. Cloud, Minn. Arrangements have been made to have regular Unitarian services at St. Cloud for the coming six months, —the Cambridge Brotherhood promising to supply preaching for the same. Rev. S. M. Crothers, of St. Paul, visited this growing city late in November and held the first service. A sufficient number of persons have already declared their willingness to support the new movement to justify the expectation that a self-sustaining church may soon be established.

Tacoma, W. T.—The new church is under roof, and there is great rejoicing in consequence among the faithful.

Toledo, Ohio.—The new Unitarian movement which Rev. A. G. Jennings has started, is prospering. The Sunday audiences average about a hundred. An organization will probably be formed early in January.

Wichita, Kansas.—In this prosperous and enterprising city a movement is on foot under the leadership of Rev. E. Powell, of Topeka, which promises to result in the organization of a permanent society. A church building is talked of, and if the friends there

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take hold in earnest it can be secured. Rev. N. S. Hogeland has been engaged to preach for three months.

Woburn, Mass.—The "Friday Night Club" of the Unitarian society holds its meetings in the church parlors, weekly, alternately for study and for musical or other entertainment. The study evenings of the winter are devoted to Holmes, Lowell, Alcott, Art, "A Journey among the Planets," etc. Among the entertainment evenings are planned two socials, two dramatic representations, an annual supper, etc.

JOTTINGS.

"Dear friend, though distant, thou art very near,
Made so by strong love's close uniting isthmus;
I wish thee, well thou knowest, a glad New Year,
And more, far more, than merely Merry Christmas."

If every year we would root out one vice, we should soon become perfect men.—*Thomas á Kempis.*

"To me," says Longfellow, "a sermon is no sermon in which I cannot hear the heart beat."

A little to the southeast of the Garden of Gethsemane the Emperor of Russia and his brothers are building a small but beautiful and costly church as a memorial of their mother.

How shall we fill our churches? This is the way one of our exchanges answers the question:

"Let there be a tenth of the effort to get people to church that there is to get voters to the polls, and our churches will be full. Let church people treat strangers as cordially as store-keepers treat them, and our churches will be full. Let there be a tithe of the enterprise manifested by men who manage churches, that is manifested by men who manage newspapers, and our churches will be full. Let us realize the importance of religious culture, as we realize the importance of health or business, and be as truly in earnest here as in the sick room, or in the shop and office, and our churches will be full."

The new grounds at Swarthmore College (near Philadelphia), where athletic sports are carried on, are called "Whittierfield," we suppose in honor of the poet.

The University of Pennsylvania forbids its students to use tobacco.

Maine sends forth to the world each year 14,000,000 cans of corn, and not a barrel of whiskey.

The American Hebrew tells us that the closing of the Russian universities against Jews has borne its first fruits: at Crakow sixty-four Jewish students having already submitted to baptism rather than be excluded from the university there, and similar reports coming from other places. But at Moscow two hundred students have been brave enough to cut short their career in professional life, open to them through the university, rather than forswear the religion of their ancestors.

Gladstone has in his library three desks. At one he transacts public business, at another he conducts his private correspondence, and at the third he communes with his "old friend Homer."

In China there are among the different Protestent denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native aud foreign physicians of high standing. The articles by the Chinese doctors — themselves Christians — in the Chinese language, will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

It is ours to bend forward not a little away from the unpleasantness of the past, away from the hardships of the present, and rest the head upon the better morrow. Or better, it is the privilege of immortal, toiling man to stand upon the earth, amid its dust and heat, and lean against heaven. *W. M. Bicknell.*

A minister of another denomination writes us regarding the New Version of the Bible:

"Some of our people favor it, while others believe with the Dean of Chichester, England, who says: 'With us the New Version is deservedly regarded with universal disfavor, and by the best informed is already recognized as the greatest literary blunder of the age.' The introduction of the idea of a personal devil into the revised version, at the conclusion of the Lord's Prayer, should warn us to receive that version with more than ordinary caution. (See Matthew VI., 14.) Such a rendering of the passage is not simply, as the Bishop says, 'a literary blunder,' but an insult to all liberal Christians. If you convince men that the Bible teaches the existence of a real personal devil, many will be led to reject the whole book as a literary salmagundi."

"Our time is one that calls for earnest deeds;
Reason and religion, like two broad seas
Yearn for each other with outstretched arms
Across the narrow isthmus of the creeds."

A new year of the Unitarian begins with the present number. Renewals of subscription should be made without delay. Subscription price from this time on, One Dollar a year.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. FEBRUARY, 1888. No. 2.

MY RICHES.

"For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."–1 Cor. III:21-23.

My gold is infinite. The bounds
  Of time and space its coffers form;
Its jingling from all shores resounds,
  In every calm, through every storm.

"All things are yours," the Lord hath said,—
  Things past, things present, things to come.
Those who are living, those called dead,
  Paul, John, Apollos,—all, not some.

All things are mine. No brook that flows
  And babbles by, seeking the sea,
No bird that flies, no wind that blows,
  But pays its tribute unto me.

I hold a share in every star,
  In every flower, and every tree;
My secret wealth is on a par
  With His who owns both land and sea.

There's not a deed that's ever done
  For love's sweet sake, but is mine too;
There's no kind word beneath the sun,
  No olden thought nor new, if true,

No heart-throb in sincere reply,
  Or swift response to great world-pulse;
No sympathy with truth, but I
  Do claim a stake in that sea's dulce,

A partnership in those green sods.
  "All things are yours, and Christ's are you,"—
The good word says,–"and Christ is God's;"–
  The word's so good it must be true.

And it is true, as far, as fast,
  As we will let it range and grow
To conquer all, own all, at last,
  Bought with the grace we all may know.—

The grace of love, whose boundless wealth
  Is known by all, full-known by none,
Is nestled in all life and health
  Beneath the sky, beyond the sun.

Let me not glory in 'my own:'
  What's mine, my brother's also is.
Let each one glory in the throne
  Of Him whose love is all men's bliss.

Let each one glory in the good,
  The honor, which his neighbor gets.
All joy shall be my 'angel's-food,'
  All happy hearts my 'precious pets.'

These are my riches. None can steal
  Them from me, nor can aught destroy
The treasures which I thus can feel
  And know are mine—a shoreless joy.

My wealth is infinite. No lines
  Of space or time its borders form.
The world to me its worth consigns,
  In every calm, through every storm.

S. W. SAMPLE.

SYMPATHY.

A SERMON BY C. C. EVERETT, D. D.

"Rejoice with them that do rejoice, and weep with them that weep."–Romans XII, 15.

These words describe that which is the least or the most that one human soul can do for another. Sympathy is the least that one can give; it is the greatest that one can receive.

"I know," I seem to hear some wise utilitarian say, "I know that sympathy is a most important thing, because it prompts to kind and useful actions. Sympathy has value, as the root of a tree has worth, on account of the fruit that it bears. Sympathy, except as it bears fruit in kind and helpful actions, is worthless." This is the utilitarian view of sympathy. It has much truth. If one can help another and does not, his sympathy has little real life and power. It seems almost like mockery. "If a brother or sister be naked and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things that are needful for the body, what doth it profit?" It must be confessed also that there is much sympathy of this nature, sympathy that so far as it goes is not pretended but real. There are some people that have good

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feeling in the heart, but it seems as if the wires were down, or, in some way or other, the connection were broken between the heart and the hand, between the heart and the purse. The nerves of sensation are active, but the motor nerves, the nerves that respond to sensation by action, seem powerless. I met the other day an account of a rich lady at a public meeting for some benevolent purpose. As the speaker described the needs of those they had gathered to help, whether they were poor heathen in some far off land, or some poorer heathen at home, the tears rolled down her face. Her heart seemed melting and overflowing at her eyes, and when at last the contribution box went round, with her jeweled fingers, she selected carefully from her well-filled porte-monnaie a ten-cent bit, and gave it as the concrete expression of her sympathy. This is an example of what is very common in the world, as well as in the church. The sympathy is real as far as it goes, but there are other elements, that are stronger than the sympathy. The heart has life inside of it, but it is cased in a hard armor of selfishness.

Many things in our civilization may co-operate to produce this result. One is the habit of mind that may be engendered by too much reading of fiction. A work of fiction in which distress and sorrow are described must act upon the mind that is interested in it, in one of two ways. It must either bring one into closer and more active sympathy with those about him; or it must separate him further from them. One may read a story of Charles Dickens, and then go into the world and find himself gifted with a new power of insight, by which he can see the real life that is throbbing in the humblest heart, may feel the differences of caste and station vanish, may catch the thrill of the common life of humanity and be more ready than ever before to do his part for the good of all and of each; or one may read such a story and go forth also with new insight, but an insight that penetrates the secret heart of the world, only to be thrilled with a selfish interest in watching it. The lives about him with their joys and their sorrows and their necessities, the events that succeed one another bringing happiness or misery, may seem only like the characters and the incidents of a story. The world may be to him only a more extended novel, always continued, never concluded. The reason of this is, that by familiarity with fictitious sufferings, the heart has got used to feeling without moving the hand to action. In the interest of the fiction the heart is, as it were, separated from the general machinery of the nature, and thereby becomes used to acting alone.

This is not true of fiction only. Even our churches may work in the same direction. In the church the better feelings of the heart are stirred, but there is, as a general thing, no immediate call for active duty. The services of the church may make one feel good, without inspiring him to do good. They may make him have a vague sense of the evil of sin in general, without repenting of his own special sins. They may lead him off into vague dreamings, of the beauty of humanity, of the ties that bind souls together, the loftiest and the humblest, without inspiring any practical application of these feelings. But it is always dangerous to let the heart revel in dreams of goodness when the life catches nothing of them. God meant the heart and the hand to be bound together. He meant the body to be not a thing apart from the soul, but the mere medium and manifestation of it; and to stir up the heart simply for the satisfaction of the momentary emotion is to play with the best and the noblest that God has given us.

In our elaborate and artificial civilization, there may be, then, often sympathy that reaches no fruition, like the fig-tree whereon was found nothing but leaves. There may be often, too, the show of sympathy without even this reality. Smiles are plenty. Good words are cheap. The surface of society is often bright and smiling, while the heart is hard. And we may thus so far agree with the utilitarian view of sympathy, as to say that the sympathy which can help and will not help is of small account. It is hard for the suffering, for

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the lonely seeking the succor that they need, to be repulsed even by a stranger. It is the hardest of all to be repulsed by those whose kindly words had made them hope for kindly acts. The sympathy that is niggardly in real service is not merely worthless; it rouses our scorn or our indignation. But this, remember, is not because the service is worth more than the sympathy. It is not that even the tried and oppressed heart regards the service as of more worth than the sympathy. It is because the failure shows the sympathy itself to have been false and superficial. It is because sympathy is so divine, it moves so like one of God's angels on the earth, that when it fails, when it shows itself to be only the gloss upon a heartless selfishness, the soul knows not what else or what longer it may trust. If God's angels thus deceive, to whom can it turn? If the hearts that seemed so kindly, that quickened its faith in humanity, if these fail, if these prove to be mere common stones, what else is there for the tossed and troubled heart to rest upon?

Thus even the facts that show us how worthless mere sympathy is, how worse than worthless an unhelpful sympathy is, make us feel that true sympathy is worth more than all things. When the service that might be done is lacking, the pang that the disappointed heart feels, is not after all because the service is lacking, but because the heart is lacking. Thus we come back to our first statement, and repeat, that sympathy is the least and the most that one human soul can give another. It is the least that one can give, it is the greatest that one can receive.

How little it is to give! It is, in appearance, only a little tenderness in the voice, that the spirit that needs it recognizes, though it could hardly tell how it recognized it. It is simply that the soul shows herself for a moment at her window and the wayfarer looks, and by a sudden recognition sees her there, and knows that it is her care for him that brought her there. It is only a something, we hardly know what, in the grasp of the hand, an electric thrill that shows that it is no mere formality, but that it is a touch of life; that the hand is warm from the heart. This is all it is to give. But what is it to receive? It is often nothing less than a new life. Here is a poor suffering soul that feels itself cut off from the common and glad circle of humanity. The common joys and the common life seem not for it. It seems to itself like one shivering apart, while the merry group of happier ones rejoice in the warm sunlight, and in the play of free and kindly intercourse. But when this solitary soul meets the touch or the look of sympathy its isolation is over. It is by this drawn into the common circle of humanity. The common brotherhood reaches it also.

Perhaps this lonely soul had felt itself forgotten even by God. Perhaps it saw no sign that he still remembered it. But by this greeting of hearty interest, by this touch of feeling, of compassion, of fellowship, it is as if God himself spoke to it. It is as if he had sent one of his angels to speak to it good cheer; for if one of his children cares for it and loves it, it feels that the Father himself cannot have forgotten it.

I think that none of us feels enough the influence which our actions have in quickening or in destroying the faith that others have in man and in God. When we do, when any one does, a cold or selfish act, it is laid not merely to the account of him who does it, but to the account of human natnre. The heart we chill says, "Yes! the world is cold." The heart we wound says, "The world is rough and rude," but the heart that we bless cries, that the world is bright and that man is true and good after all. So, too, the heart that we shadow, unless its faith is very strong, feels somehow as if the light of God were shut off from it; or the heart that we bless, feels as if God himself had smiled on it again.

This is the blessing that a true and hearty sympathy brings with it. It does not merely say, "This one heart beats for you." It does not merely give the lonely soul a single heart of fellowship. It brings it into fresh relations with its kind. It seems to open to it the heart of humanity and the heart of God. If we could hear the voices of thankfulness

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that all human hearts are uttering to-day, I believe that more would be the expression of gratitude for a kindly sympathy, for mere words and looks, than for beneficial acts. I believe that more thank God in their hearts to-day, because others have shown care for them and feeling for them, than because others have helped them. Mere help, mere charity, I think, is not very provocative of gratitude. You throw a dog a bone and he takes it up and goes off with a growl. People often receive favors in this way. They take them as their due, especially if they think you give or do grudgingly. Such a gift may even cause a hostile feeling. It may make the receiver feel the difference betweeu his own lot and that of him who thus helps him. It may lead him to question why he is not in a position to help the other instead of receiving his help.

People often complain of ingratitude. Those who have the charge of children may say, "I have toiled for them night and day, I have spent my life for them and yet they seem hardly to be grateful for it all." But while you gave it all else, did the child feel that it had your love? Was there the manifest presence of the heart in all that you did? One may say, "I did for such an one, so much, and little thanks I got for it." But the question is, how did you do it? I know that there is real ingratitude on the earth. I know that one heart often fails to find the way to another heart; but yet it is a great thing to remember that what we do for another does not excite his gratitude so much as the way in which we do it, the love or the sympathy which we give with it: and that though we may bestow all our goods, yet another who has only his sympathy to give, and gives that, may reap the gratitude we failed of. One heart may not find its way to another heart, but if it does not, nothing can. He who gives his goods gives what the other might have had as well as he; but he who gives his heart gives himself.

From what has been said it will appear that sympathy is the great equalizer. It tends to put men on a level in regard to the ability of serving others. If interest, sympathy, the heart itself, is the greatest gift one can bestow, then whoever has a heart can give this. It needs not eloquent lips to speak words of cheer and fellowship. It needs not the full storehouse to give the grasp of greeting or God-speed. Sympathy also tends to make equal the lot and circumstances of different lives. The heart has the key to the world's mysteries. The inequality that exists in human fortune, the wealth of one and the poverty of another, the strength of one and the sickness of another, the success of one and the failure of another, these excite questionings that we cannot fully answer. But as was just said, sympathy lessens, and according to its strength does away with these differences. If each one really rejoiced with those that did rejoice and wept with them that wept, if each one felt his brother's joys and sorrows as his own, where would be the difference between one life and another? Each would partake the sorrows and each would partake the joys of all. This is merely an ideal picture; yet just so far as this sympathy exists does it equalize the fortunes of the world and put the sorrowful and the glad upon one level.

We thus approach a part of the injunction of the text that is often lost sight of. We say, "rejoice with them that do rejoice, and weep with them that weep," and we almost forget the first precept ere the words have passed our lips. We think merely of sympathy with the sorrowing, and forget that sympathy with the rejoicing is urged with the same authority. A complete sympathy would equalize the joys as well as the sorrows of life; and yet our sympathy is apt to make us sad rather than joyful. Perhaps one reason why we slip over the first part of the command so carelessly is that we think that anybody can do that. To be glad with the glad seems so easy a thing, we half wonder to find it set down among the commandments.

The paradox of the whole matter is that it is easier to be sorrowful with the sorry than it is to be glad with the glad, easier to sympathize with sorrow that is not ours than with joy that is not ours.

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I have seen this fact noted by a shrewd German thinker, namely, that if we read of a misfortune happening to a person who is a stranger to us, whose name perhaps we never heard before, it makes us sad; while the knowledge that a piece of good fortune has happened to a stranger, is a matter of entire indifference to us. In other words, the mere fact of sorrow is enough to draw forth our sympathy for it, while we need some personal interest to make us sympathize with joy. This shows that it is easier for us to weep with those that weep than it is to rejoice with those that do rejoice. This may spring from the selfishness that is in us. When we hear of some sudden misfortune, we think, it may be, "this might have happened to me;" and the thought gives us a feeling of fellowship with the sufferer, though a stranger. But when we hear of the good fortune, it may be that we think, half consciously, "Why could not this have happened to me?" and the thought may keep us out of sympathy with the fortunate one. But whatever may be the explanation, the fact remains the same, and any one may verify it for himself. It is easier to weep with those more sorrowful than we, than it is to rejoice in the happiness of those who are more glad than we.

Indeed, obedience to the precept, Rejoice with those that do rejoice, often stands as the very culmination and climax of the Christian virtues. To the true and conscientious heart, this may often cause the sternest conflict and the sharpest and saddest tragedy. We might almost say that one who, forgetful of himself, could in the midst of privation and disappointment rejoice in the success and the happiness of those who had found success and happiness in the way in which he had longed for it and failed, had reached the perfection of the Christian spirit. When the sick child sits at the window and sees her playmates coming home from the forest, their hands full of flowers and their faces and their voices and their very steps full of gladness and merriment, it is no light thing if she can still rejoice that these flowers had eager hands to gather them though her's may gather them no more. When the bereaved mother sees the little feet trudging home from school and thinks of those that shall never cross her threshold more, it is no light thing if she can thank God that there are still happy mothers' hearts, though hers is so empty and desolate. When the poor man looks upon the beauty that his neighbor's wealth has gathered about him, it is no light thing if he can take pleasure in it all, can enjoy the beauty of it all with no repining at the bareness of his own lot.

We sometimes think that the hardest thing for the Christian to do is to learn to say, "Thy will be done." But after this is learned, sometimes a harder struggle is before him. He may have said in quiet and solitude, "Thy will be done," but the struggle is when he has to meet those who are rejoicing in pleasures such as he has lost, and hears in his heart the words of the Apostle, "Rejoice with them that do rejoice."

But when one has learned this lesson, he is for the first time free of the world. The narrowness and limitation of his own life fall away from about him. All joy, all beauty, all life is his. Our petty human conceits of ownership are gone, and the world belongs to him who knows best how to reach and to enjoy its beauty and its life. The forest, the garden, the picture, all the surroundings of a life, belong not to him that owns them, but to him that enjoys them. Each gives to him its private glance of recognition and submission; or, rather, there is no ownership in the world. We are like children, who, playing in their father's garden, divided it for the hour among themselves; and one says, "This flower-bed is mine"; and another, "This shaded spot under the drooping tree is mine." Thus they divide and own, until the voice calls them, "Children, the night is falling, come home." So do we divide the world between us in our play, till the voice comes to us also, "Children, come home, the night is falling."

We have thus dwelt upon the direct lesson of the text. It has another side. There are hearts longing for this sympathy of which the words speak. They feel that the world is cold to them, that

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it does not meet them with the sympathy for which they long. To such, it might be said, suppose you change your relation to the world. Suppose, instead of standing with outstretched hands seeking sympathy like a beggar seeking alms, you become the giver. Do you stand as the opulent one, and give the wealth of your heart, rejoicing with the rejoicing and weeping with the weeping? You would find then the world transformed to you; and if you should still need the sympathy which the world does not give, or cannot give, remember that there is One that knoweth all and careth for all.

LIFE'S THREE MESSAGES.

The long beach gleams in golden light;
Like giants strange, our shadows wheel;
The shifting mists, now dull, now bright,
Near and more near upon us steal.

What shape is this salutes our gaze?
From forth the clouds, or, heaving sea,
Rises this grave, sweet mystery?
Brow like sky-arch and eyes that daze
With sun's own glint the boldest band!
All human passions, joys and woes,
Concentrate in that one form, stand.
Spray-pearls race down her robe's wet folds;
A sea-shell in her hands she holds;
She draweth each with gleaming eye.
"Come close," she seems to say, "and try
What word my shell to thee will sing."

Timid, yet eager, first my *child*
The rosy conch to ear doth bring.
What murmurs sweet evoke that smile,
Which ripples o'er his face, the while
The magic sounds he notes? "What hear
You, little one?" Ah! yes, 'tis clear,
With childhood's laughter and with glee
It rings,--blithe song and jollity.

"Oh! give it *me*, my withered heart
Would hear again the notes of joy,
Would feel the thrill that when a boy
My bounding pulse did start."
With eager hand I grasp the shell,
And press it to my tense-strained ear.
Alas! 'Tis but the dreary rain
Of sad, salt tears, I know too well,
Too well already, which I hear!
Ah! bitter tears! Thy sad refrain!
From nerveless hand, droppeth the shell.
What matters where? So let it tell
Its owner that the sooner lost,
The better 'tis, whate'er its cost.

With pliant grace, the stranger bent
To where my pettish throw had sent
The magic shell, and reaching low
She raised it reverently again.
Yes, magic shell! For list, that strain!
The weird, sweet notes that from it flow!
Close to the wondering *grandsire's* ear
She holds its rim. "The judge be thou:
Is't laughter or is't tears you hear?"
Oh! strange, the varying light and shade
Which chased each other o'er the brow.
"Ye both are right, yet both betrayed;
With murmur mixed of joy and pain,
Gay mirth, sad sobs, the shell doth sound.
But both by deeper chant are drowned;
The solemn chant of watery main,
Where billows fall and rise again.
Ceaseless they heave and ceaseless dash,
Yet through the changing plash and clash,
One undertone, outringeth clear:
Beyond the wave, beneath the crest,
Abides, O patient soul, thy rest."

Silent we sat; and silent stole,
Like spirit, thence, that form of grace.
And sweetly dropped upon my soul
The lesson of that plashing strand.

Ah, life! How dull are we thy face
To see, thy word to understand!
One hears but sob, and one but shout
Of joy. Not till life's sands run out,
Find we, how over all resounds
That psalm which knows no mortal bounds,--
The sea-psalm of life's mystery,—
The secret God himself doth tell:
"Lift up thine heart, for all is well;
Changeless the Lord's benignity;
Above the thorn the roses bloom,
Sunshine shall conquer thickest gloom,
The Love Divine that planned its goal
Will not forsake one struggling soul."

JAMES T. BIXBY.

THE NEW BIBLE.

Christendom is being introduced to a New Bible. So far as words and size of volume are concerned, it is the same familiar book which was once counted an indispensable part of the outfit of every household in America; but it is a familiar friend set in a new light. It is the Bible as seen by reverent rationalism. The men who have taken this book down from the pedestal on which blind dogmatism had placed it, are of the same type as those to whom our age is indebted for enlarged ideas upon all subjects of knowledge—the students and scholars. There are communities and churches which no more dream that criticism has produced any change in intelligent estimates of the meaning and authority of the Bible, than the mass of Europeans for a hundred years after Copernicus and Columbus suspected that a revolution was going on in astronomy and geography. Nevertheless the

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revolution is here, and quite worthy of the frank consideration of all people concerned about religion.

The foremost and most obvious new view of the Bible is, to use Matthew Arnold's phrase, that it is literature and not dogma; it is not a mass of pure religious thought from beginning to end, but it is the thought of the elder Hebrew people and some of their descendants in the early Christian church, upon all sorts of subjects. True, the only thing which the ancient Hebrew thought about very effectively was religion; and this theme was touched in one form or another, whatever he wrote about. But Hebrew writers tried a hand at science, history, philosophy, romance and dramatic poetry; and we have these several kinds of literature in the Old Testament with all of the limitations and shortcomings which are inseparable from such literary treatises.

When two writers, who are treating the same period of history, give us opposite and irreconcilable views of individual character, and of the object and tendency of an institution, we say, in modern times, that this is history with a bias, and we must sift these men's statements till we get at the probable truth. The books of Kings and of Chronicles show just this state of things. They are for David and against David; for one priestly idea as against another priestly idea; and nothing but the diligent sifting of a mind possessed of a keen historical sense, can separate the facts from the imaginings of those who looked at occurrences with more or less distorted eyes.

The book of Jonah is a romance with a purpose; a very good purpose, indeed, (not, as we have been told, to prove that God may, by miracle, stretch a whale's throat beyond the compass of the throat of any whale known to history, so as to admit a man, but) to show that, in the sight of God, heathen Nineveh was as precious as Jewish Jerusalem.

Ruth is a romance of love and fidelity; Esther, a bitter and bigoted partisan romance; Solomon's song is a dramatic love poem.

By the exercise of good literary sense, we are removed from the temptation of trying to read into such books what is not found there, viz.: sound theology, or sweet piety, or high morality, or a just feeling of humanity; and so are kept from corrupting our moral sense with the notion that God and virtue were different in the old times, from what we prefer now to believe them to be.

The Bible as literature rescues the book of Jonah from the dogmatic literalists, as a most precious morsel of superior humane sentiment in an age, narrow, intolerant and inhuman. It rescues God from the hands of the author of Esther, who was the forerunner of the priests who sang *Te Deums* at the massacre of the Huguenots on St. Bartholomew's day.

For the sight of God and for standards of virtue, we are sent by this new spirit to Psalms and Prophecies, where they may be found in most noble forms, not, indeed, unmixed with imperfections, but for all their blemishes, the best the ancient world can show, and, all in all, not surpassed by any modern revelations. What men of our day want to know is where the best things can be found, in religion, as in other matters; and I think there are a great many people who have been utterly disgusted with long standing methods of waving the hand toward the whole body of Old Testament and New, and exclaiming: "It's all the best that ever was; don't dare to make blasphemous comparisons and distinctions!" These poople know that it isn't all best, or even very good, and they will be very grateful for the discriminating help which points out how here and there a book or chapter, such as Psalm cxxxix., or the last half of Isaiah, are, in their way, inimitably sublime and excellent, both as literary compositions and as aids to spiritual religion.

The Old Testament is composed of books of various shades of talent, morals and reasonableness; and none of us ought to stultify taste, shock modesty and lower reverence by trying to use them as if they were in equal degree conducive to right aims in life, or to

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right ideas of eternal verities. And, to a lesser degree, similar things might be said of the New Testament.

Another work accomplished in the New Bible, is to put its books into a more rational order than that in which they stand in all our versions, and to show that, in the Hebrew world, as elsewhere among men, there was progress of thought—evolution of ideas.

It pleases the popular theology to see Genesis—the account of the supposititious beginning of the world—at the opening of the Bible, and Revelation—the supposititious story of the end of creation—at the close of the Scriptures. But this is not the order in which the books were written. All national literature is a growth; and Hebrew religious thought began with childish or barbaric opinions, before it came to have refined opinions.

The first ideas of the Hebrews about God appear in such books as Judges and Samuel. There the national Jehovah (more properly written Yahweh) is the deity of a tribe, partial and vindictive; loving and protecting men, not for their intrinsic virtues, but because they were sons of Israel. In this stage of Hebrew history the deity had form, he was often adored in the shape of an image or an animal; he occasionally demanded human sacrifices. Go from these legends to the prophecy of Isaiah, or of Micah, and you have reached not merely an advanced century, but an immensely advanced, elevated and spiritualized religion. In order to see the true steps by which morality and religion came into the world of Judea, as they have come into every other country, we must have the books of the Old Testament re-distributed according to the centuries of their birth, and the stage of culture of the minds from which they emanated. And it is of incredible enlightenment, upon the character of both Bible and Hebrew people, when we can know, *e. g.*, that our finger is upon a chapter or a verse in Genesis, which is one of the most ancient fragments of the national literature, although the rest of the book may be comparatively modern. For it is highly probable that Genesis was edited after the histories, after many of the books of prophecy, and after many of the Psalms. Deuteronomy and Leviticus, instead of dating from the time of Moses, about 1300 B. C., came from the days of Josiah, about 624 B. C. But a small portion, if any, of the Psalms can have originated in David's time, since they express a more refined conception of God and worship than the histories of David's life show to have existed in his day.

In the New Testament the epistles of Paul were written before the gospels of Matthew, Mark and Luke; the book of Revelation before the gospel of John. These are bare hints of many readjustments of the Bible made by rational scholarship, from which we learn, among a great many other things, that the Bible did not come into the world full born and immaculate in precisely the shape, from title to finis, in which we have long venerated it.

Indeed, only those persons are competent to understand how the Bible grew, and what much of it means, who go to its study equipped with as fine and complete an apparatus of learning and reasoning faculty, as they would carry to the investigation of Greek literature, or to chemistry and astronomy. The multitude of people who are constantly abandoning the cobbler's bench or the farm to work up insane theories on the bearing of Daniel, Ezekiel, and Revelation, upon the 19th century politics, may persuade their fellow men that they have an inspiration of God: but they are really fools setting up to be wise men with an utter lack of capital.

That which the unlearned man can derive from the Bible, is the devout sentiment and the stimulus to conscience which he wants for every-day conduct. He doesn't need—what men often search the Scriptures for—a notion as to exactly how the world was born, what is to become of it, and how he and his can secure immortal safety from the general disaster which some day shall overtake it. Bædeker's guide books of Europe furnish the traveler with all that he may desire to know upon all sorts of subjects

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in the lands through which he journeys. But the Bible is not a Bædeker, not a universal guide book of science, history and theology, which the veriest smatterer can quickly get at his tongue's end. It is a book containing religion and morals, but also containing other things not profitable to other than special students of the development of human history.

The New Bible is not the word of God in any mechanical sense, that the Divinity, once and for all, spoke every syllable and sentence. It is the word, in the only spiritual sense, that in it we may find the story of man's gradual awakening to the idea that the world in which he dwells has a significance mysterious, sublime, awful, which only the deep powers of his soul can interpret, and that in a very inadequate way.

The revelation or disclosure of the God who is in all things—in sun and stars, trees and grass, sea and air, man and beast—must come by slow degrees, as "knowledge grows from more to more;" and let the world last as long as it may, the human mind, like Newton in his study of physical science, will have gathered only a few pebbles from the shores of the infinite sea; its thoughts of God can be only partial glimpses of the Eternal Beauty. But it is something to wander through the history of man, of which the Bible is a precious fragment, and find here and there a soul who has climbed higher than the most, and, looking off into the vast deep, has come back, if not to tell us just what he saw, at least to make us feel with our whole souls that something was there to see, tremendously majestic—more sublime and good than we had before believed. He has heard the voice of God in the only way in which man can hear it, by having his noblest nature aroused, and all that was mean in him laid prostrate in the dust. Such words of God may be found scattered through the Bible. Sometimes it is but a poor stammering word of a half civilized man; but often it is so pure and true a word that no modern seer or poet could say it so well; certainly none could improve upon it.

The best use of God's word spoken of old is to strengthen in us the faith that there is a God who speaks, and whose words are still coming in every written page or living utterance which makes life appear more sublime, duty more obligatory, and pain and sorrow more transitory, as leading to a higher good.

With that use the Bible may still lead us to high thoughts, where no book, less venerable in association, less identified with the greatest experiences of our race, could so effectively guide us into devout and holy moods.

GEORGE A. THAYER.

JAPAN TO-DAY.

BY K. SUGIMOTO, A JAPANESE STUDENT IN THE UNIVERSITY OF MICHIGAN.

I am asked to give some information concerning Japan—its physical features, its people, its government, its social and educational and religious condition—for the benefit of the readers of THE UNITARIAN, whose attention has been particularly called of late to that country as a good field for the dissemination of Unitarian thought. I gladly comply with your request as well as I can in a brief article.

It gives me pleasure to speak of my country to the people of the United States, because we feel that they are among our truest friends. It was under the protection and with the advice of the United States that we opened our country to commerce and intercourse with foreign nations, and it was with the advice of the United States minister to the Japanese court, Vincent Harris, that we made the treaty with England and other countries absolutely to prohibit the importation of opium, except for use in medicine. These two acts have been of great benefit to Japan. The former paved the way for the adoption of European and American civilization, the latter has saved the Japanese people from a great evil.

I will first speak briefly of the geography and physical characteristics of my country.

Japan lies off the eastern coast of Asia, and consists of four large islands: Niphon, Yezo, Shikoku and Kiushiu. It

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extends from 24° to 50° north latitude, and from 130° to 158° east longitude. Its climate is temperate, varying from 90° Fahrenheit in the hottest summer to 10° Fahrenheit in the severest winter. There are four seasons. Snow falls plentifully in the north, but rarely in the south. The area of the country is 147,094 square miles, and its population numbers 37,000,000. The highest mountain is Fujiyama, with an elevation of 12,400 feet above the level of the sea. The longest river is the Ishi-kari-gawa, about 450 miles in length. The people belong to the Mongolian or yellow race. They are intelligent, brave, patriotic and well educated. The capital of Japan, Tokio, or Yedo, has a population of one million. Osaka is the most important center of inland commerce, and Yokohama, a seaport town, the principal seat of foreign commerce. Kioto, the old capital, is noted for its beauty.

The soil of Japan is remarkably fertile. The principal productions are tea, silk, cotton, sugar, rice, wheat, camphor, gold, silver, iron, copper, salt, lumber, lacquered ware, porcelain, and the like. Japan is especially rich in beautiful scenery. Joseph Cook says it is "the most beautiful island I ever saw;" Gen. Wilson, that it is "the most beautiful country in the world;" and Prof. Todd, of Harvard, that "the beautiful scenery of Japan is beyond description." There are many beautiful flowers, foremost among them the cherry flower, called the king of flowers.

The ancient history of Japan lies in great obscurity. Some Christian historians conjecture that the Japanese came from Asia Minor after the fall of the tower of Babel, but it is mere fancy. Our authentic records begin with the accession to the throne, 660 B. C., of Gimmutenno, the founder of the present Mikado dynasty. There have been several wars with foreign nations. About 1290 A. D., China sent a hundred thousand soldiers to conquer our country. But our forefathers fought so bravely that only three persons of the vast army returned alive to their home. China never molested us again. Corea was conquered and made a dependency of Japan, paying it an annual tribute. From 660 B. C. to the present day, Japan has remained free and independent. We have had many civil wars; of these the war of 1867, known as the Restoration, was the most important. By it the Tycoon dynasty was entirely destroyed, and the present Mikado restored to the sovereignty. This was also a war between parties. Since Commodore Perry's campaign in 1853, there have been two parties, the Radicals and the Conservatives. To the victory of the former in the war of the Restoration is due the readiness with which Japan opens her doors to European and American civilization. The year 1867 marks the birth of New Japan, so completely were old things swept away.

Our government has been an absolute monarchy from the beginning. Our present Mikado, however, very wisely proclaimed at the beginning of his reign that affairs of public interest should be decided by public opinion. In 1873 he established a senate, its members being appointed by himself. In 1878 he established provincial and town assemblies elected by the people. In 1880 he proclaimed the establishment of a national congress; so that our government will soon be a constitutional monarchy. At present there are nine governmental departments: Foreign, Interior, Treasury, Agricultural, Commercial, Judicial, Educational, Military, Naval and Household (of Mikado). Our Premier, Count Ito, is able and popular.

The people are divided into three classes: noble, knight, and common. There are five ranks of the nobles: dukes, marquises, counts, viscounts, and barons. Men who have rendered great service to the country are promoted to the rank of nobles by the Mikado. They number about 4,000.

The knights are the representatives of the feudal hereditary soldiers, and number about 500,000. The rest are the common people, embracing farmers, merchants, artisans, and so forth. There is no fixed difference in the callings or duties of the different classes. All are bound to the defense of the nation and the promotion of the public good. All

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may be merchants, lawyers, farmers, or whatever they please.

The Japanese are doing nearly every good thing of Europe and America. They are building railways and canals, steamships and lighthouses, and establishing schools and colleges, banks and other commercial institutions.

A word about our legal system. Although we had laws and law officers before the Restoration, yet judges were often legislators as well. As soon as the present Mikado ascended the throne he set about making better and more systematic laws. In 1879 he established criminal laws and procedure after the methods and principles in vogue in Europe. Our criminal laws are now probably as good as any in the world. Other laws, constitutional, civil and commercial, will be finished soon. We have one supreme court, seven high courts of judicature, seventy-nine courts of common pleas, and two hundred and seventy county courts. The number of lawyers in the Empire is 1,070.

Education in Japan is compulsory. We have 31,792 schools, of which three are universities, 95 colleges, 1,458 high schools, 80 normal schools, and 30,156 common schools. The largest university is the Imperial University, situated at Tokio. It has departments of law, politics, literature, science, engineering and medicine. Its teachers number 200, of whom about 20 are Europeans and Americans. The students number about 2,000. This university is equal in standing to any of the American universities.

As to the religion of Japan, the excellent article of Mr. Matsumoto, published in the August UNITARIAN, gave very full information. I will, therefore, only say in brief, that there are in the Empire four religions: Shintoism, Confucianism, Buddhism and Christianity. Shintoism has no creed, no doctrine whatever, yet it has many followers, chiefly among the conservatives. Confucianism has few followers. Buddhism is the prevailing religion,– two-thirds of the people belong to it. Nevertheless these three forms of religion are all on the defensive, and lose power and influence day by day. Japanese Christianity is of recent origin, but it already counts among its believers many of the best educated and farthest-sighted among our people. I think Christianity, in some form, is likely to be the prevailing religion of the future.

In this brief sketch I hope I may have given you some idea of what Japan is and is doing. She is advancing so rapidly that we who are her children think she bids fair to overtake the nations of your older civilization. At least whatever you have to give her of science, industrial art, education, or religion, she desires the best you have; but be sure that for that best she has a high admiration and a sincere appreciation.

ON BUSINESS ENTERPRISE IN RELIGION. II.

By BROOKE HERFORD.

(A PAPER READ BEFORE THE UNITARIAN CLUB, BOSTON. CONCLUSION.)

I have already spoken of the need of more business enterprise in conducting our churches themselves. I want now to speak of it in relation to the larger work which our churches should be doing together. Take our American Unitarian Association. I should especially like to do anything I can to strengthen the position of that association with our churches. I have never had a cent from it, nor have ever been on its board of management, so that I am entirely impartial. But when I was in the west, and now since I have been in the east, I have watched its course; I have seen its broad, practical policy; I have seen how wisely and carefully it has made every dollar do the work of three by careful management, and encouraging local self-help; and now I have come to the conclusion that it is time our people and our churches took hold of it in quite a different way from anything they have done yet.

Think how the A. U. A. is supported at present. By a few churches, heartily and gladly, as the thing for which they most willingly do their part. But with how many is it so?

Why, you know pretty well the sort of thing that goes on after one of Brother

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Reynolds's circulars has come to the smaller average church. The minister feels his heart sink. We know he *ought* to press his people to respond, but he hates to speak about money to them, for they are always "talking poor," and he knows that they have been thinking that the church wearing-apparatus will hardly last the winter. However, he goes to his leading trustee—a pushing, successful manufacturer, noted for making every thing he touches succeed—calls him Mr. Midas, and shows him the letter.

"Why," says Mr. Midas, "seems to me it's only about last month that we took up that collection!"

The minister says—"No! It is almost a year."

"Well—anyhow," says the layman, "I don't see what those Boston folks want to be asking money of us away here! Haven't they money enough to do their own work, I'd like to know?"

The minister pleads that it is not a Boston work at all; that it is for all over the country, and he puts in a word for all doing their part to help in this large missionary work.

"Oh, that's all very well," is the reply, "but I believe in charity beginning at home!"

The poor minister is at his wits' end. He had thought last May when he was at the anniversaries that he could persuade his people to increase their contribution, and now all he can do is to say in a rather hesitating way, "Well, I guess we *must* do something. It won't do to let our membership of the Association lapse." "Come Mr. Midas," he adds, "it makes me feel cheap not to have our church help with the rest, so you take it up and then the rest will be willing."

"Oh yes, they'd be willing for me to pay it all myself, I dare say, but I can't do it. Why, I am building that new mill, and I've had to give ever so much to help build that Episcopal church, because the clergyman is my wife's cousin, and now they have just come on me for another two hundred towards electing Ames." "However," he says, "we have elected him," and the thought acts as a sort of poultice to the irritated feeling of poverty, and he finishes by saying, "Well, I suppose we must do it. Let me see; how much is it I give?"

The minister tells him "$20," to which he replies, "Well, I suppose I shall have to do it again; I guess that won't break me!"

No! I guess it won't break him!

Now that is no exaggeration! That is just the kind of conversation that lies behind dozens of the smaller contributions to the A. U. A. There is hardly one of those smaller churches from which they come that has not among its members at least two or three, each of whom could give the whole contribution and hardly know it!

But why is it that these friends feel about it and talk about it in this way? Merely because they have never taken it in that this is a great business enterprise to be done like any other business and made a success of, and that it is *their* business, too!

I sometimes think that many Unitarians look upon all this effort to make our religious views better known and build up new churches, as a sort of harmless *extra* which we ministers go in for, from a sort of restlessness. They don't care for it; but as *we* do, they let us have our way so long as it doesn't amount to much. When they are good humored and friendly about it, it is about in the spirit of the "navvy" who let his little wife beat him. "It pleases her," he said, "and it doesn't hurt me;" and a man gives his $10 or $20 with quite a pleasant air. But when things are pressing, then he grumbles, and goes on like Mr. Midas, and that is the reason that so many churches only send in just at the last, or many do not send at all.

That is the real trouble, and until this can be altered, until business men can see that this is their enterprise as well as ours, quite as much as ours, it is of little use appealing for more liberality. When they *do* feel that it is their business, then they will take it up and do it *as they do their other business*, not just a little more liberally, but on quite a different scale! You know how you took up the raising of our new Unitarian build-

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ing, when once you had come to feel that that was a thing you meant to do! And yet what is that building, compared to the great wide work for which it is the centre? I know something of that work, and I can speak of it. I have watched it for years. I know the need of it. It is not a factitious need, got up or exaggerated by the restlessness of a few ministerial enthusiasts. It is the real need of a new generation growing up throughout the country upon whom the old thoughts of religion are more or less losing their hold, and many of whom are already feeling out for something better. What has God given us something better for? Just to keep it inside these comfortable old churches of ours, and have a good time with it? Out in the West the need is greater still. It is the need of a whole new world growing up from the ground,—the America that is to be. Is it only the concern of a few restless sectarians what that new world is to be? It is the business of any man in America to do his part. Not only of those who go there. They take the axe, the plough; they build the shanty, the farm, the village, the little straggling town,—and pretty hard work they have, often, in doing it. Is it unreasonable that you and I, who stay behind in the older America, where are the accumulated institutions of culture and religion of two centuries, should share whatever higher elements of help are needed in that wide, new America? I have lived out there and know the need. I have been out there this very summer, and had it brought home to me again with a new vividness. I was out through Kansas and Colorado, down into New Mexico. It was only ten years since I was there before, and everything is utterly changed. The new watering stations across that great vast desert, which then struck me with more awe than anything I ever saw in the world, are now thriving villages, many of them considerable towns. I walked about in Denver, Pueblo, Trinidad—the little straggling towns I knew: so utterly overgrown that I literally could not, in any one of them, find a single place that I could recognize, and, finally, I came to a place in New Mexico, where ten years since I called at a little log-house standing miles away from any other, and now there are 2,500 people there, and newspapers and banks, and the country round, which, ten years ago, was declared forever useless except for the scattered herd of cattle, is filling up with small farmers, who are finding that the land will grow oats five feet high, and fruit as good as any in California. Over all that new world the Methodists are building about a new church every day in the year. Do I grudge it them? Not I. It is good, honest work they do, and as little sectarian as any work in the world. I preached in one of their churches and got a cordial welcome; and I respect their work. But still it is not quite our work, and there is room for ours as well —not room for it only, but need, urgent need for it, and I came home, feeling like preaching a new crusade—to find—what? The old story,—the A. U. A., which should be able to take up the work, crippled for lack of funds, and Mr. Reynolds asking whether our churches can possibly manage to raise a third more; and the churches not quite sure whether the whole thing is not a nuisance.

Yes, of course it *is* a nuisance if it is the enterprise of a few fussy ministers. But if it is indeed part of the real business of our churches, part of the very business that they are here for, then it is something that should be done—that is what I keep pleading for—with the same enterprise which you throw into your other business.

When you business men have got a "really good thing," you like to push it for all that it is worth. Now we have a good thing here. I know this simple, common sense faith of ours is a good thing. I know it, not just because it is our thought, but because all the real thought of men to-day is—I don't say coming over to us—but tending toward the same great beliefs for which we have so long had to stand alone. That is the real significance of these movements, not at Andover only, but at the heart of almost all churches. It is not that they

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are in any way doing our work, but that they are making us doubly sure that the lines on which we are working are true lines. They do not do our work. The world wants not only those who shall write in a little liberalism here and there between the lines of the old creeds, but those who shall take the stand for it, build churches for it; not plead just for liberty to hold it, but proclaim it from the house-tops as the great bright truth of God. So the work waits for us just as much as ever it did, and it is the very work which our churches are here to do, and it is the layman's work just as much as the minister's; ours to voice, if you will, but *yours* to plan and organize, yours to carry in your hearts as one of the things you mean to make a success of, yours to support and carry forward with that practical energy and push which you know so well how to apply.

So I appeal to you laymen, to-day, representatives of so many churches, to begin right away and put this A. U. A. on a new footing. Don't just go home to your minister, and say to him, "Isn't it time you were taking up that collection for the Association?" That would be something, indeed, for *you* to start *him*, instead of waiting for him to start you; but there is something better than that. Go home and get hold of four or five of the active, leading business men like yourself, and say to them, "See; we have been doing this A. U. A. business in a pretty poor way; suppose we take hold and lift it clear out of the old rut, and begin by *doubling* all round." Why, there is not one of them but would say "yes" to *you* in a minute; and then go ahead and have a meeting about it after service some morning, and talk it up, and the next Sunday have a sermon about it and put the thing through!

That is the practical matter which is waiting at this hour for a little more business-enterprise—but do not stop with this one thing. It is for the whole of this great religious life and work which our churches might be doing in the world, that I am speaking. Stand with us in *all* of it. Do what you can, both for our faith and our church. And be sure of this, that holding to them in that strong, manly, earnest fashion, all that you can do for them will be nothing compared with what they will do for you.

UNITARIAN PROGRESS.—SPIRITUAL FOUNDATIONS.

People with unity of religious views and aims naturally come together, and as naturally have a name, sometimes of their own choosing, sometimes, as in the case of the Quakers, given them by others. If the name stands for a Pharisaic sect with an iron creed, to doubt which is heresy, to disbelieve it perdition, the more's the pity. If it stands for a company of seekers for truth inspired by great spiritual ideas, stating their deep convictions clearly and earnestly, open to change when more light demands it, and asking for freedom to gain more light, the world is uplifted. The Unitarian name may well stand for this last, for the progress of its followers has been along the line of spiritual thought on which its pioneers entered, and which its great leaders have gladly walked in; and its changes of views have been freely and frankly stated, while it has held fast to the great primal truths of religion and of the soul.

One of the rich and fadeless memories of my life is the hearing of a sermon by Channing, in his Federal street pulpit in Boston. The impression made by the beauty of his presence and the sweet tenderness and power of his clear voice has lasted and will last. In all his writings he emphasized character, depreciated binding creeds, upheld liberty of thought, and told of man's capacity for endless culture. But no man ever laid deeper spiritual foundations for character.

A few of his own golden words will best illustrate this:

"The highest existence in the universe is Mind; for God is mind. . . . In this outward universe, magnificent as it is, in the bright day and the starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice. We possess within us what is of more worth than the external creation. For this outward system is the product of mind. All its har-

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mony, beauty, and beneficent influence are the fruits and manifestations of thought and love."

This makes the idea of Deity an inspiration to "the unconquerable purpose of duty," as the idea of immortality is made an uplifting help to a true daily life in these words:

"The Christian minister is to speak to the soul, that ray of the Divinity, the partaker of God's immortality, to which the outward universe was made to minister, and which, if true to itself, will one day be clad with a beauty and grandeur, such as nature's loveliest and sublimest scenery never wears. He is to speak, not of this world only, but of more advanced and invisible states of being; of a world too spiritual for the fleshly eye to see, but of which a presage and earnest may be seen in the enlightened and purified mind . . . and of all the duties of life as hallowed and elevated by a reference to God and to the future world. . . . . My aim is to strengthen, if I may, your conviction of immortality, by showing that this great truth is a dictate of nature, written alike in God's word and in the soul."

Thus we see the deep conviction and full affirmation of ideas held essential as the best and surest foundation for character.

After him came Theodore Parker, persecuted in his life, but honored and reverenced to-day; the man of whom Dean Stanley said that he had more influence on religious thought than any minister in our country in this century. Books held sacred as authority over the soul he put aside. Miracles in which God violated his own laws he disbelieved, but with the intensity of a soul aflame for truth he affirmed the same ideas of Deity and immortality which Channing had upheld. Repudiating dogmas and putting aside the transient, he held firm to "the permanent in Christianity." Demanding character as essential to a true Christian life, and with a tenderly beautiful conception of "the man Christ Jesus," he went back to the foundations on which character is built, and from which it is most nobly developed.

He said:

"The whole universe of matter is a mundane psalm to celebrate the reign of Power, Law and Mind; . . . in all this I see the loveliness of the Infinite Father and the Infinite Mother."

Of immortality he said:

"The belief therein is true to the spontaneous consciousness of human nature, to the reflective consciousness of philosophy, and it is of the greatest value as a hope, an encouragement, a reward. . . . Let me be sure . . of my own immortality and I fear nothing. . . . I can labor for noble things which it will take a thousand years to accomplish."

Emerson, the intuitive seer, held in high esteem, loved even by some who once feared him, says of the Universal Spirit:

"He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature;
He is the meaning of each feature;
And his mind is the sky,
Than all it holds more deep, more high."

His thought of a future life is:

"What is excellent,
As God lives is permanent;
Hearts are dust, hearts' loves remain;
Hearts' love will meet thee again."

Like utterances might be given from others, but these three persons are chosen as representing and helping on the progress of religious thought, as unlike in personality, true to their own convictions and decided in their affirmations, helpers in great reforms, faithful in duty and noble in personal conduct.

Thus we see how spiritual ideas,—a philosophy which recognizes the guiding sway of the Infinite Mind, and the immortality of man, and a religion inspired and luminous with the light of these great truths,—have been held as firm foundations underlying the most perfect character, and giving the best conceptions of the nature and duty, the destiny and infinite relations of man. We see, too, that the progress which these illuminated thinkers have helped, starts from these foundations, and is an upward pathway growing brighter as it draws nearer to the stars.

To doubt a dogma often leads to a deeper belief of a truth, and thus the doubt becomes a valuable helper; but to doubt the dogma, yet fail to find the truth, is to turn from the shining path and wander amidst chilly and blinding mists. If one wanders too long he comes to doubt about the light, and

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think that the mist is the only sure thing.

"Follow the light" is a good word, and that light is within and above us.

GILES B. STEBBINS.

Detroit, Mich.

THE ARGUMENT FROM DESIGN.

A slighting tone is frequently directed against the argument from design in nature; and the special instances of design are explained by a reference to the general laws under which they came into existence. Men of common sense, however, are not put off by such sophisms, when reasoning concerning other topics than religion. No man who inquired the purpose of a piece of cast metal would be satisfied on being told that it came into its present shape by being run in a mold. He would ask the purpose for which the mold was formed. If referred to the pattern, he would still press to know for what purpose the pattern was made; and if told it was made by a machine, he would still ask the original intent of the machine. In short he would not be satisfied until he arrived at the personal purpose of the original inventor. No man of common sense is satisfied that he has found the original cause, until he has traced it up either to the will of a man, or to the operation of nature. But, in the latter case, if he pushes on the inquiry in precisely the same manner, he is led to the will of God. The only real cause known to philosophy, and the only real cause known to common sense, is the decision of a person; either of the creative First Cause, or of some man. The question irresistibly suggests itself, to every student of organized life, for what purpose was each organ formed. Even those writers who believe that the organs were developed by insensible variation, and survival of the fittest forms, continually use language implying that the organs were formed for a purpose. That purpose must have originated in a person; not in the physiological laws, according to which the organ was developed, nor in the physical laws which limited its mode of development. The ear was made to hear, and the eye to see. As reasonably believe that the telescope was the product of the crucible and the furnace, without the invention and oversight of man, as to believe that the eye is the product of impersonal law, acting without plan, and the oversight of omniscient wisdom and an infinite art. The ear also is formed with complicated machinery; indeed there is none of the organs of the human body from which an argument may not be drawn similar to that which Socrates drew from the eye.

We cannot turn the eye in any direction without beholding ten thousand proofs of the wisdom and of the love of the Creator. There are indeed terribly destructive agencies in the world, terrible evils the purpose of which men do not fully comprehend; yet the general purpose of the creation is manifestly beneficent. The heavens are clothed in glory, and the earth in beauty; this planet is a workshop, a schoolhouse, a museum of art, for man. The whole universe is a combination of the highest philosophic and scientific problems, with the most wonderful artistic models. The great family of the human race,—despite our sins, our injustice, our robbery, our deceit, our fearful descent into earthly and sensual lives,—is also rich in intelligence, in wisdom, in heroism, in pure devotion to high ends, in the happiness of helping each other to noble attainments and to loftier ideals.

The being, the presence, the goodness of God, are proved to us in our coolest moments of reflection. It is, therefore, the part of reasonable beings to live as though we believed these highest truths.

THOMAS HILL, D. D.

THE OLD FAITH AND THE NEW.

I thought mankind born reprobate, sin-
cursed,
The greater part doomed to an endless hell;
But woke to realize that Mercy lives
And reigns omnipotent wherever God
Hath made an earthly footstool for his
throne.
Black terror made my earthly life a dream
Of judgment and perdition. Better taught,
I sing of Faith and Hope and Joy and
Peace
And Loving-kindness, infinite from God,
Flowing to every soul through all his
worlds.

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THE PERSONAL ELEMENT IN CHARITABLE WORK.

This was the subject under consideration at the meeting of the Chicago Channing Club reported in our last number. We give below a part of Rev. T. G. Milsted's address, and Mr. Joseph Shippen's address in full. The subject is one that is attracting much attention. More and more is it coming to be seen by intelligent workers for the elevation of humanity everywhere, that, important as are organization and machinery, they are not most important,—friendship, sympathy, individual effort for and interest in those to be helped, are the prime requisites for really valuable humanitarian work of every kind.

MR. MILSTED'S ADDRESS.

We have in the fourth chapter of the Second Book of Kings a parable of the value of the personal element in charitable work. The son of the good Shunamite was dead, and she sent to her friend, the prophet Elisha, for help. He sent his servant with his staff, telling him to lay it on the face of the dead child. The servant did so; but returning said, "The child woke not." Then the prophet went himself, and put his hands on the child's hands, his eyes on its eyes, and it awoke and lived. This parable, for so I like to look upon it, illustrates our method of procedure when dealing with those who need our help. We send our servants—the agents of charity, the overseers of the poor; we send money—the prophet's staff. But the degraded poor are not awakened from their deathlike condition. What the servant could not do, however, the prophet himself accomplished. And it is my firm belief that if in some way those able to help could come in personal contact with those needing help, the world would soon mend visibly. A very good illustration of the value of personal influence came under my observation a short time ago. A highly cultured young lady was teaching a class of ragged little girls in a mission sewing school. She was questioning them about their school, and one little girl said she attended a neighboring public school, which, she thought, was "one of the nicest schools in town." The teacher was then asked where she had attended school. "Oh, I went to Miss ——'s" said she, mentioning a fashionable boarding school. "Oh, mercy," said the little girl, "I should not like to go there; I'd feel so uncomfortable; that's where the 'big-bugs' go. Didn't *you* feel very uncomfortable there?"—showing that if the little girl had not met the young lady, but had simply known that she had attended the dreaded fashionable school, she would have classified her among the "big-bugs," and there would have been a gulf between them. But after they had come together, the ragged little girl adopted the teacher into her own class, and the gulf was bridged.

The same will be the result wherever a loving personality can come in contact with those needing help. For all mankind are one at heart, and when the hearts come together this is proved. The love of humanity that will go into the highways and byways, and give of itself, is the magic power that bridges chasms and makes the rough places plain. This is the true prophetic power, which is not satisfied with sending its staff, but goes itself, to heal and bless and awaken to life.

MR. SHIPPEN'S ADDRESS.

It needs the responsive throb of heart to heart, the touch of hand to hand, to reach the highest type of charity. Indeed, charity devoid of the personal element of sympathy and love is hardly worthy the name. Charity, like mercy, is twice blessed. The receiver is most blest when he is lifted to higher self-respect and self-reliance; while the giver, giving in the true and loving spirit of sacrifice, finds a blessed quickening of his soul's best impulses and highest aspirations.

Our modern civilization so tends to organization that we are prone to content ourselves with the feeling that there is a public poor-house provided, a wood yard in operation, an official county agent. The objection is often advanced against the Charity Organization Socie-

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ties that through agents and machinery the personal element of tenderness and sympathy is eliminated. The means taken by these associations perhaps gives reason to suppose that there is good ground for such objection; but they who know the theory and practice of these societies,—the flower of our modern civilization—attest how unfounded is such conclusion. It is through such societies for charity organization, acting in their capacity of intelligence bureaus, that information is best attainable to prevent fraud and imposition, and to enable their corps of friendly visitors,—the vital part of the system—to pursue their work most effectively and exert the most of helpful uplifting personal influence. In the very interesting meeting of the Chicago Charity Organization Society last year nothing in all the eloquent addresses was more impressive than the clear and touching statements by Rev. Phillips Brooks as to his observation and experiences in this direction. With glowing words he told us of the double blessedness attained by these societies, through their influence in inducing wealthy families to assume the care of helpless families, and individuals to take charge of special cases of want and distress.

Contrasted with such personal sympathetic relief, how repulsive the public poor house or soup house, which seems to afford some justification of the attacks of such reformers as Henry George on our present social system!

It is said that the great German philosopher, Goethe, purposely kept out of the way of suffering, because it pained and unnerved him, and he habitually declined those occasions when he might be called on to observe or sympathize with the miseries of his fellow beings.

What a contrast does his cold heartedness present with the true hearted zeal and consecration of Dorothea L. Dix, now of sainted memory, who devoted her life to alleviating the woes of humanity! Hearing one Sunday morning of the dreadful condition of the jail at East Cambridge, she obeyed the call of duty to visit it, and there found, besides other inmates, thirty insane persons, in dark, damp cells. By improving their lot, she began, with the aid and influence of her loved friend and pastor, Dr. Channing, her great career of charity and philanthropy among prisons, hospitals and asylums throughout this country and Europe. While urging in England the great asylum on the Isle of Jersey, a member of parliament expressed his regret that a reform so much needed should be proposed by a foreigner, that foreigner a woman, and that woman a Unitarian. She made the welfare of the insane the chief object of her personal influence and life, and the asylums for the insane throughout the civilized world stand to-day as permanent monuments to her memory.

YE LYE.

'Mid Foes intent yt stand in wait,
From opening doore to closing gate,
Along Life's tortuous way,
Ye blackest, deadliest Foe of all,
Yt quickly hideth when men call
And bid him dare to stay;—
Ye Foe yet smileth like a friende,
And gently leadeth to ye ende
Unseen bye sleeping Feares,
Or, swiftly following, all unheard,
Yet sweepeth downe, with whisper'd word,
Ye builded hopes of years;—
Ye Foe yet watcheth straying feete
Which goe his hidden snares to meete,
With kindling, furtive eye,
Yet loveth Night, and hateth Day,
And feareth only Truth's keene ray,
I, knowing, name ye Lye.

FLORENCE E. WELD.

CHIPS FROM MY WORKSHOP.

The Bible began when Moses uttered the ten words. It closed with the terrible sacrifice of Israel's greatest prophet on the cross. There is only one Covenant to it—not two Testaments; it is one word uttered in different ways, at different times, by different men: the holiness of God, the need of holiness in man. It is filled with the awful grandeur of a Moses, lives with the terrible earnestness of an Elijah, breathes the moral enthusiasm of an Amos, is wet with the tears of a justice-loving Jeremiah, beautiful with the sublimity of an Isaiah, tender with the pathos of an Hosea, full of compassion with the Psalmists, and all loving and holy with

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the words of the prophet Jesus. It began in thunder and lightning, as the legend goes; it ended in a life so pure that it has been the world's ideal for ages, and is to remain forever an example of humanity's triumph over sin and death.

In some perverted way it has gotten into men's minds that an old idea—mouldy, breathless, and deformed, is safer than a new one, fresh, living and beautiful. Truth to some must come in the worn garments of the past, with an aged and bowed head, with feeble knees and trembling limbs, come hobbling in on rotten crutches, instead of coming clad in the morning's glad light, with the freshness of the sunrise in her face, the song of the morning birds in her voice, and the glory of the morning star beaming in her countenance.

Apropos to the Pope's Jubilee is a thought which comes to me regarding our Unitarianism and Roman Catholicism. The Roman church aims to hold by its great authority the masses in check; Unitarianism wishes to so enlighten them that they shall be a guide unto themselves. This is a mighty difference. The Catholic church may be, and probably is, slowly coming into the present day's light; Unitarianism is ever in that light, with its eyes open to the future. The Catholic church is more tender and human in its doctrines than are the Evangelical protestant churches, but without good reason; Unitarianism, with reason is more human and tender; Reason leads us to be so. The Roman church would gather all men into one visible church; Unitarianism would gather all men into one invisible spirit, which manifests itself in real brotherhood. Roman Catholicism needs policy and cunning to hold it together; Unitarianism needs only the simple truth.

We Unitarians are thankful for every word that makes us broader men; but we are in need of words that make us deeper men. We are sincere; are we as earnest as we might be? We have the broadness of the light; have we its warmth? I have been helped much by the following words from Brother Jones' tract on "The Importance of the Intellectual Life":

> "I mean by religion that golden thread which binds the soul to what is above, about and beneath it. It is the connecting link between the *ego* and the *non-ego*, between the *me* and the *not-me*. It is that which hints of higher wisdom than man's, diviner tenderness than woman's. It is the movement of man God-ward."

I pondered over the last sentence to think out its meaning. I made it mean —1st, The God consciousness on the part of man; 2nd, The longing on the part of man and God to be united; 3rd, The movement of each to the other. I put it thus (for I do not think our Christianity leaves it wholly to man to do the moving): The thought in Christianity is that God moves man-ward and man moves God-ward. In this consciousness, in this movement, love, truth and righteousness are realized, but never fully without it.

ALBERT WALKLEY.

THE INDIAN QUESTION AS IT STANDS TO-DAY.

There is no more pressing question before the American Government than that of what it shall do with the Indians. It is only a little while since the Indian tribes held undisputed possession of all this continent. When the white man came from the old world he began the work of pushing his less civilized and therefore more defenseless brother back and back, from the Atlantic coast to the Alleghanies and the great lakes, then beyond the Mississippi, then to the Rocky Mountains and the Pacific. Now the Indian's hunting grounds are occupied by white men; of all the continent which was his home, he has nothing left but a few "reservations" which are too small to support him as a hunter, and which he does not know how to till. The opportunity to live his old life is gone; to live the new life of civilized men he does not know how. He is in the most unfortunate and pitiable possible of conditions—compelled by the stern fate of circumstances to change his habits and

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his whole mode of existence, and yet ignorant as a babe as to what the change really signifies, or how to proceed to effect it. It is no wonder that the sympathy of many is being elicited for him. There is no end to which philanthropy, statesmanship and religion are each and all under obligation to devote themselves with more earnestness than to the work of helping the Indian in this his time of need,—helping him out of the tragic situation into which we have pushed him.

Every year makes it increasingly plain that the real "Indian Problem" from this time on is to be the problem of *Indian education*,—how to lift him up by processes of education, intellectual and moral, but especially industrial, from the plane of the wandering hunter to that of the peaceful settler in a permanent abode, where he shall gain his subsistence, not by the chance of the chase, but by regular industry.

Comparatively little has been done so far; and yet the prospect begins to look somewhat encouraging, because, although the government as yet does little that is satisfactory, public attention is beginning to be turned to the matter as never before; associations are being organized to study the situation and disseminate light regarding it; the periodical press of the country is discussing the matter with an intelligence and candor never before shown; and we are at last beginning to get a literature on the subject that is at once intellectually able and charged with moral earnestness and power.

Of the books that have been written to plead the cause of the Indian, perhaps the two that have been most influential are Mrs. Helen Hunt Jackson's "A Century of Dishonor" and "Ramona." The great service of these books, however, has been rather to call attention to the Indian's tragic situation and the wrongs he has suffered, than to point out very fully the ways in which he is to be helped to make the transition which he is face to face with. Among publications having this last named end in view we have seen nothing better than a little book from the pen of Rev. J. B. Harrison, entitled "The Latest Studies in Indian Reservations," published last year by the Indian Rights Association, of Philadelphia.*

Mr. Harrison spent six months in making a tour of observation among the Indian Reservations of the West, and this volume gives an account of what he found, together with suggestions as to what is needed to lift the Indian up to civilization. It is intelligent, candid, thorough, full of sympathy for the people whose situation and needs it considers, but never carried away by sentimentalism. We have been purposing for several months to give our readers a summary of Mr. Harrison's observations and conclusions. But an article from him in a recent number of *The Critic*, of New York, does this so well that we are saved the trouble, and can do nothing better than reproduce a part of the article.

MR. HARRISON ON INDIAN EDUCATION.

Education for Indians should consist of instruction and training adapted to prepare them for the life of laborers. A few Indians will rightly be teachers and preachers, but the mass of them—nearly the whole number indeed—must work with their hands, as farmers and mechanics, or as farmers' and mechanics' wives. Most Indians who try to live by their wits are likely to be worthless idlers. The competition of white men will be too intense for many Indians to succeed in the learned professions. They are, as a race, distinctly inferior to white men in intellectual vitality and capability, and their wisest friends will advise them to look forward to the life of toilers, and to make their persistent appeal to the conscience of the nation for the opportunity to make their own living by their own industry.

*Some of the more valuable of the books and pamphlets on the Indian Question, which are now accessible, are (in addition to the three books already mentioned) the following:

The Publications of the Women's National Indian Association, 1112 Girard St., Philadelphia); The Publications of the Indian Rights Association, (1316 Filbert St., Philadelphia); Report of the Commissioners of Indian Affairs for 1885, 1886; Report of the Indian Commissioners for 1886; Report of the Secretary of the Interior for 1885, 1886; Reports of the Mahonk Lake Conference; Reports of the Schools for the Education of Indians at Hampton, Va., and Carlisle, Pa.; President Cleveland's Message, Dec. 1885; The Red Man and the White Man, by Geo. E. Ellis; The Indian Question, by F. A. Walker; Papers read at the meeting of the National Conference of Charities, Omaha, 1887.

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The boys should be taught as much as they can learn, in four or five years at school, of farming and stock-raising, and of a few trades which are nearly everywhere needed. Carpentry and the other trades connected with building, such as plastering and brick and stone-laying, are the most important. It will be good for Indians to know how to make shoes, and to repair wagons and agricultural implements, but it is likely that they will buy most of their shoes, furniture, tin-ware, wagons and agricultural machinery, as white people do. Harness-making may be a good trade for Indians to learn, for the sake of the saving in making their own repairs when they come to be farmers, and blacksmithing is important for them for the same reason.

The girls should be taught as much as they can learn before they are sixteen years old, of housework, cooking, sewing and domestic economy. They ought also to have some plain, practical instruction regarding the care of sick persons, especially children, and the management, diet, ventilation and other conditions necessary for the preservation of health in a family.

The literary or book education of Indians in Government schools should consist of instruction in English reading and writing, and so much of arithmetic and book-keeping as will enable them to compute interest and keep accounts. The natural tendency of all educators is to try to teach too many things. This disposition to add one "branch" after another to the list of school studies has produced absurd results in the multiplication of studies in Eastern schools for white children, and has seriously impaired the value of the education given to the children of working people. The same tendency begins to appear among some of the people interested in education for Indians.

Young Indians who have a hunger after things of the soul, a desire for knowledge of the higher life of mankind in the realm of thought and ideas, must have the best help that can be given them, in means that shall at once satisfy and stimulate this divine craving. Nothing can meet this need but literature, the literature of our own English tongue, which is the vital record and product of the growth of the human spirit among English-speaking people through all their past. I am aware that many people say that there is no such desire or hunger among young Indians; that they are incapable of it, and that the very idea of it is absurd. But I can show anybody, who will go with me to see them, hundreds of Indian girls who have far more hunger for the higher satisfactions of thought, and of knowledge for its own sake and sweetness, than I have seen in recent years among people of "culture" in the East, and the Indian young folk know better what they need.

The time for discussion of the primary question of the value of the Eastern Indian Schools is past. All intelligent men know that they have been indispensable. Their work speaks for itself, and is invaluable. But I know of no reason for establishing additional schools in the East. The new Indian schools should be in the West, some of them on the reservations, perhaps, but most of them in towns adjacent to the reservations. It is better for the health of Indian children and young people to educate them at places not very remote from their homes. Five or six new industrial boarding-schools of large capacity should be provided for in this winter's legislation, and work should begin on the buildings for them early next spring. Such towns as Detroit in Minnesota, and Sioux Falls and East Pierre in Dakota, might be good places for such new schools.

The orders of the Indian Office forbidding any instruction in Indian languages, in any schools on the reservations, constitute the most noticeable achievement in the department of Indian Education during the year. Of course it is best to teach English. It will be a good thing for all concerned when "Sioux" is as dead as the Indian tongue into which the Missionary Eliot translated the Bible, which now no human being can read—except, perhaps, one college professor in New England. The Dakota language has no literature or history, and will have no future.

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The Annual Report of the Superintendent of Indian Schools for 1887, recently issued, is remarkable chiefly for its inconclusiveness and uncertainty regarding the elementary features of the subject of Indian education. There is nothing in the report to indicate that its author has any special acquaintance with the subject of education in general, or with the facts and requirements of Indian Education in particular.

It is curious to see the business of Indian education almost wholly in the hands of men who, until the last two or three years, never knew much about education or about Indians.

The whole number of Indian children of school age (six to sixteen) is 39,821. Of these, 14,448 were in school some portion of the last year; the average daily attendance was 10,245. More than 25,000 Indian children of school age were not in school at all.

WATER, OR WINE?

Experiences of an Eastern Tourist.

Rev. J. C. Jackson, Jr., of Portsmouth, Ohio, has an interesting article on the above subject in *The Voice*. He says that before he went to Europe he had constantly heard it said that it is not safe for a stranger in France or Germany to attempt to confine himself to water alone; that in many places the water is bad; that the native residents themselves do not drink it, and strangers are obliged to "take a little wine for their stomachs' sake." This teaching has been circulated especially by those who have spent some years in Germany as official residents, and who have returned to America thoroughly converted to the Howard Crosby idea. Speaking as they do, from avowed experience, it requires a pretty strong faith in the virtue of water in general, and the scientific disclosures against alcoholic drinks, to resist their conclusions in one's own mind, much more to attempt to antagonize them. There are few total abstainers, contemplating a foreign tour, who do not secretly fear, and conclude that they will be obliged to waive their principles and lay aside their practice for the time being. Mr. Jackson freely confesses that that suspicion haunted him prior to traveling through Egypt, Palestine, Greece and Italy.

He says: "I had heard these statements so long, and from such respectable sources, that like most people I was inclined to believe them. I found all of our party of twelve entertaining the same idea. A former experience in England and France had taught me that the fear of drinking the water of those countries was groundless. But how it would be in Germany, Switzerland, Italy and more southern lands was the uncertainty which troubled me. Besides, I cannot now drink coffee, tea, or milk, as I could do years before. Among all the anticipated difficulties of this extended tour, there was no item which occasioned the writer more solicitude personally than the question, 'What shall we drink?'

These fears were fully confirmed by the courier of our party, who took charge of us from Liverpool on. He is an Englishman by birth and habits, and had few prejudices to overcome in yielding to what we were assured was the inevitable. He had made this same tour five times, and knew whereof he spoke. But we all wisely decided to go as far on our total abstinence practice as we could, and yield only when we must. As the result we found that we had passed through France and Northern Italy with no inconvenience whatever from this cause. But our courier assured us that we could not do that in Egypt. With many an emphatic nod of the head we were told: 'You *cawnt* drink the water of Egypt. You shall have to use wine.'

Well, we awaited developments. At Alexandria we found nothing new in the case. At Cairo and vicinity it was the same—good water everywhere, and no trouble from it. We began now to suspect we had been mistaken; so asking the Rev. Mr. Harvey, a missionary of the United Presbyterian Church, what were the facts with regard to the water there, he said: 'You can drink it without stint. I have lived here twenty-one years and never used anything else. There is no better water in the world

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than that of the Nile.' At Suez, Ismalia and Port Said our experience was no different. By this time we began to observe that no small per cent. of the hotel proprietor's profits is from his sales on liquors. At Cairo I counted one hundred and one different kinds of wine and brandy on the bill of fare at our hotel. These drinks are sold very high. It is safe to estimate that one-third of the hotel bill is for wine for those who use it. The interests of these inn-keepers are subserved by giving currency to the supposition that it is unsafe to use the water of those lands.

When we came to enter the 'Promised Land,' we were warned more particularly than ever, that now, at any rate, it would be hazardous and unwise to drink much of the water. Another party of tourists, more than half of whom were clergymen, were most of them persuaded to lay in a ten-dollar stock of wine apiece before leaving Jerusalem for Damascus and Beirut. None of our number did so, and all came out right in the end. In many parts of Palestine the water is scarce and poor, but we had no difficulty whatever in finding abundance for all purposes, and perfectly healthful. At Beirut we learned the experience of the other party, and it was both amusing and instructive. It was a Presbyterian clergyman who told me, and he had been one of the dupes. He said: 'Talk about the water being different in different places—the *wine* is different.' And then he narrated how it invariably made him sick. It had the same effect upon the habitual drinkers of their company. The sum of their experience was that *the total abstainers went through all right, while every one of the wine drinkers was sick on the way*, and two or three of them broke down entirely, and had to turn back to Jerusalem. This brother, after a few days, smashed his bottles in disgust, and had good health after drinking water only.

After passing through Asia Minor and Greece, we next came to Southern Italy. Here, again, we were told that we had at last come to a place where there was no alternative; it was either wine or sickness. No one could drink the water at Naples and Rome with impunity. Our experience in the Alps and Northern Italy was no criterion for these localities. But we were not hasty to distrust what we had already learned, and the remainder of our tour only confirmed it. An intelligent, English-speaking banker of Naples said in answer to my inquiry: 'We have the best water in the world. It is brought from the mountains, thirty miles away.' We found no reason to doubt the estimation in which he held it. At Rome identically the same language was used by the enthusiastic citizens in praise of their fountains, and they are correct in their opinion. In Switzerland, Germany, Belgium and Holland we shared the same beneficial effects from the water which we found everywhere. And now, if you were to impanel our party of twelve as a jury on the water and wine question for tourists, their unanimous and instantaneous verdict would be, that water everywhere is safe and healthful, and that the prejudice for wine is a delusion and a hoax. The only one of our company who habitually used wine was our, in other regards, excellent conductor, and he was the only one who was habitually breaking down and getting sick. So, having proved all things upon this mooted question, we are ready to 'hold fast that which is good.'"

CHRIST "REJECTED."

Nay, not rejected—but undeified.
  The miracle left out of my belief,
  I find him greater comfort in my grief,
And bring him even closer to my side.

Since he was mortal, even as am I,
  And yet so God-like, may not I control
  My earthly nature, and lift up my soul
To Christ's own perfect standard, if I try?

I hold that he stands nearer to all men,
  And fills a higher and more useful place,
  Than when he wore a supernatural grace:
"What man has done, that, man may do again."

Say not that I reject him. He is mine,—
  My spirit-guide, my counsel, and my brother—
  Nearer to me by far than any other.
A mortal man?—Yes, in his life divine.

—*Ella Wheeler Wilcox.*

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A GLIMPSE INTO THE RESULTS OF UNITARIAN MISSION WORK IN COLLEGE TOWNS.

In the midst of the many discouragements incident to the Unitarian ministry, there come now and then glad bits of encouragement which compensate for many dark days. Perhaps the missionary in college towns is especially fortunate in this respect. The following letter will fit into the personal experience of each of our college town pastors, and will also, we think, prove an inspiration to others, not in college towns, and not ministers, to consecrate themselves anew to the dissemination of a gospel so full of sweetness and light. It comes from a recently graduated lady physician now practicing in a hospital in Boston; and though it was written with no thought of publication, we are sure we shall violate no proprieties if we give it to our readers:

BOSTON, Mass., Nov. 9, 1887.

Dear ———:

I sit down feeling that it will be thoroughly impossible to send you the letter that is in my heart, and yet trusting that you will understand it, even through its imperfections.

Each day I am coming into closer sympathy with your work. I am grateful to you for what you are doing for my brother, still in the University, and, as my life expands and blossoms under the kindly sunlight of my new faith, you and the good church in ——— seem an integral part of it.

My last year in ——— gave me more than my three years before, religious freedom in a full sense. No church will ever be as beautiful to me as the one in ———, and I cannot tell you how much I have missed it. While on my way to Boston, making little visits on friends "en route," I attended orthodox churches at various places, and I make no exaggeration when I say it seemed to me I was, by some strange necromancy, transplanted into the Middle Ages. Such a chilling theology, such abnormal and repulsive ideas of God, such superstitious views of the Bible, and such complacent stationariness! When a supposedly educated minister in this nineteenth century told his people that one of the uses of sickness is that we may understand that we are of no special use in the world, that God doesn't need us—if we should die, things would go on just as well—God would get along without us—why, I thought that his congregation showed the effect of his preaching—it was only a limited number of people that could get inspiration from such sentiments.

I had a good many illustrations saved for you. I give a few. A friend of mine has her life visibly shadowed by fears in regard to her husband's salvation, because he is not able to bring his broad, humanitarian ideas within the compressed limits of the popular theology; and yet he is a grand sort of man, devoted to his family, kind, generous, helpful, unselfish, and every boy within a radius of five miles adores him.

I had an Irish woman among my patients this summer, and was quite mystified by her persistent high temperature, for which I could find no adequate cause. At last I suspected mental worry, and found out that she was in mortal terror lest her wee baby should die before baptism was administered—the child was perfectly well. But I learned that she had lain awake night after night with the child across her breast, in an agony of tears and prayers, supplicating for its life till it should be baptized. After the ceremony her temperature subsided, and she told me that she wouldn't feel badly now if the baby died—it would go straight to heaven. I preached her quite a spirited sermon, I assure you, which, I believe, will have its effect.

One Jewish woman brought her child, dangerously sick with bronchitis, out into a northeast storm to a sister-in-law's, because it was cold in her own house, and she was not permitted by her religion to make a fire on their Jewish Sabbath. I was also eloquent, in bad German, in this case. And the pictures which the Catholics have in their houses! No susceptible person could endure their baleful influence.

There is one inspiring thought that I have when I think of what you are doing, and that is, that I can work and am

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working with you. I don't argue with my friends. I know how sacred their beliefs are to them, but I let little suggestions fall as I can, and I depend largely on Unitarian literature. For instance, I have opened the eyes of a number of people by your little book. I have loaned it among my nieces and nephews, and I see that a good many of my friends are gradually veering round to a brighter outlook on religious subjects. I feel that I am doing something for mankind. Let me tell you of my P. O. Mission work, for I am engaged in that, too. Miss ——, of Brookline, who is one of the directors of our hospital, heard me say that I wanted to do something in the Post-office Mission work, and she went to the publishing house of the A. U. A. and learned that I could have a good many tracts free, and could have a few books that are published there. My heart bounds with joy when I think of the good I can do with them.

And I am going to be "de facto" a Unitarian missionary wherever I go, that I may in slight measure show my gratitude for what my conversion has done for me. I cannot express it to anybody —it is a new existence, the shadows have largely rolled away even in this life. I do not feel that I have ever really lived before. To be a Unitarian and be able to work—that comprises all one needs in this life; but to be a Unitarian and a physician, and be able to work—that transcends all desires, and makes the future a glowing panorama of ever-varying opportunities to cheer, help, and touch with magic fingers the lives of all with whom one comes in contact. Now please do not say that I am too enthusiastic, and that I shall be doomed to disappointment, and that as I grow older the landscape will become more somber —people have always prophesied that to me, but it is not true. For instance, my life in dispensary practice this last summer—in one of the worst parts of the city—was a perfect delight to me, because I could help people and with no thought of recompense. I have made warm friends. The poor know that I really at heart care for them; children learn to trust me—I was literally the bearer of glad tidings of great joy. I never began to be as happy as I am now, and I know, since, according to Carlyle, "I have made my charge of wages a zero, that the world is under my feet." All striving souls belong to me, and my universe is growing larger all the time. With heartiest sympathy in your work, which has been of such great value to me, and whose influence extends so far, I am, most sincerely yours,

———.

A VISION.

TOLD BY PROF. JAMES DRUMMOND, IN THE *Sunday-School Helper* (LONDON) FOR THE BENEFIT OF CERTAIN ONES WHO DO NOT TEACH IN THE SUNDAY-SCHOOL.

One day I was in the spirit, and my soul was filled with an earnest longing to do some work which would benefit my fellow-men. While I mused, there appeared to me one with a fair countenance: there was a tender benevolence in his smile, and deep penetration in his eyes, so that he seemed to pierce through every disguise of my heart, and yet without any sting of reproach. I was strangely drawn to him; and it was curious that, just because he appeared to be so perfectly holy, I felt that I could confide to him all my weakness and sin, and grow strong in his strength. Then he said to me, "My brother, there is a class in a neighboring school that wants your care. There are six or seven children waiting to be taught that they are children of God; will you teach them?"

And I answered, "I was thinking of some great plan that will benefit multitudes of my countrymen, and not of the drudgery of teaching children."

Then he replied, "He that is unfaithful in that which is least will be unfaithful in a larger service; and the path of duty which lies before your feet is the path which you must tread."

When he had spoken thus, a divine voice became clear within my soul, and told me that teaching these children was the next work for me; and I grew ashamed of my vain-glorious plans and and my blindness of heart, and said, "Teacher, I will go." And immediately I saw that the soul of a child was more than I could measure, and that to teach

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it worthily was beyond all my desert; and now I shrank from the task, not because it was drudgery, but because it was too great for me. So I said, "But how shall I be made fit for such a holy service?"

And he answered me, "You must love the children, and long with a great longing to feed their souls with the bread of eternal life."

Then I said, "Yes, I know that the power must be *in* me; but I have not this power. O my teacher, tell me where I shall get this love."

And he answered and said to me, "This power is the power of God, and must be sought from God, who gives his holy spirit to those that ask him. If you claim it as your own, it must vanish. Give up all to God, and then he will dwell within you, and will speak and act through you. Of yourself you can do nothing."

I was humbled, and felt my exceeding weakness; and yet in the midst of this weakness there was a new sense of power and of an unseen fellowship, which made the fountains of my life gush with a hitherto unknown joy, though at the same time I had never had such painful memories of former sin and selfishness of heart. I was full of gratitude to the stranger whose wondrous tones of commanding gentleness had brought me this new consciousness, and I said to him, "Tell me, dear teacher, shall I never again grow weary in well-doing, or cease to feel the hand of God leading me?"

Then said he, "Dark days must come, for only through much tribulation can men enter into the kingdom of God. But, oh! my brother, I have been wonderfully blest, and I can help you. In my faith your faith may revive; for the revelation of the Father seems to me as an open vision, and I yearn to shed this light over mankind. Come to me when you are weary and heavy laden, and I will give you rest."

And I marvelled at the graciousness of these words, and I believed, for I saw his face as it had been the face of the Son of God. And I said, "Yet, my beloved teacher, tell me this one thing: will my constancy last? Will pleasure and love of ease lead me astray, or shall I have fortitude to deny myself in the day of temptation?"

And he answered, "All things are possible to him who has faith. Temptations and offenses must come; but be of good cheer; in me you will have peace, for I have overcome the world. My Father put such love into my heart that through the simple power of that love I gave up all that the world holds dear, and passed by a cross into eternal life. Thus whosoever will lose his life for my sake shall find it."

Having said these words, he vanished out of my sight. Then I knew that it was the Christ; and I bowed my head and worshipped.

ONE UPWARD LOOK EACH DAY.

Sunday.

Let there be many windows in your soul,
  That all the glory of the universe
May beautify it. Not the narrow pane
  Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
  The blinds of superstition; let the light
Pour through fair windows broad as truth itself,
  And high as God.

Why should the spirit peer
  Through some priest-curtained orifice, and grope
Along dim corridors of doubt, when all
  The splendor from unfathomed seas of space
Might bathe it with thier golden waves of love?
  Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
  And throw your soul wide open to the light
Of Reason and of Knowledge. Tune your ear
  To all the wordless music of the stars
And to the voice of nature, and your heart
  Shall turn to truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
  Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
  Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole.

Ella Wheeler Wilcox.

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MONDAY.

Every day has its dawn,
  Its soft and silent eve,
Its noontide hours of bliss or bale;—
  Why should we grieve?

Why do we heap huge mounds of years
  Before us and behind,
And scorn the little days that pass
  Like angels on the wind?

Each turning round a small sweet face
  As beautiful as near;
Because it has so small a face
  We will not see it clear.

We will not clasp it as it flies,
  And kiss its lips and brow;
We will not bathe our wearied souls
  In its delicious now.

And so it turns from us, and goes
  Away in sad disdain;
Though we would give our lives for it,
  It never comes again.

Yet every day has its dawn,
  Its noontide and its eve:
Live while we live, giving God thanks;
  He will not let us grieve.

Dinah Muloch Craik.

TUESDAY.

As one who through a tree
  Looks unto distant sunlit hills,
And cannot see
  Their beauty through the branching tracery;
    So we
From this dark world of which we are so fond,
  Through the dense branches of the tree of care,—
Which, although leafless, all our vision fills,—
  Can scarce discern the radiance fair
Of the bright world beyond.

Anna E. Hamilton.

WEDNESDAY.

Let nothing make thee sad or fretful,
Or too regretful,
    Be still;
What God hath ordered must be right,
Then find in it thine own delight,
    My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
    My heart?
One watches all with care most true,
Doubt not that He will give thee too
    Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
    But rest:
Thou knowest what God wills must be
For all His creatures, so for thee,
    The best.

Paul Flemming.

THURSDAY.

My days are as the grass,
Swiftly my season's pass,
  And like the flower of the field I fade;
O soul, dost thou not see,
The wise have likened thee
  To the most living creature that is made.

My days are as the grass;
The feet of trouble pass,
  And leave me trampled that I cannot rise;
But wait a little while,
And I shall lift and smile,
  Before the sweet congratulating skies.

My days are as the grass;
Soon out of sight I pass,
  And in the bleak earth must hide my head;
The wind that passes o'er
Will find my place no more,—
  The wind of death will tell that I am dead.

But how shall I rejoice.
When I shall hear the voice
  Of Him who, keeping spring with him always,
Lest hope from men should pass,
Hath made us as the grass,—
  The grass that always has another day.

Carl Spencer.

FRIDAY.

This world I deem
But a beautiful dream
  Of shadows that are not what they seem;
Where visions rise,
Giving dim surmise
Of the things that shall meet our waking eyes.

I gaze aloof
On the tissued roof,
  Where time and space are the warp and wool,
Which the King of Kings
As a curtain flings
  O'er the dreadfulness of eternal things,—

A tapestried tent
To shade us meant
  From the bare everlasting firmament,
Where the blaze of the skies
Come soft to our eyes
  Through a veil of mystical imageries.

But could I see,
As in truth they be,
  The glories of Heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvellous curtain of blue and gold.

Soon the whole,
Like a parched scroll,
  Shall before my amazed slight uproll;
And without a screen
At one burst, be seen
  The Presence wherein I have ever been.

T. Whitehead.

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SATURDAY.

Is it not often so,
  That we only learn in part,
And the Master's testing time may show
  That it was not quite "by heart?"
Then He gives, in His wise and patient grace,
  That lesson again,
With the mark still set in the self-same place.

Only stay by his side
  Till the page is really known,
It may be we failed because we tried
  To learn it all alone,
And now that he would not let us lose
  One lesson of love,
(For he knows the loss)—can we refuse?

Frances Ridley Havergal.

ILLUSTRATIONS OF UNITARIANISM

STATEMENT PREPARED BY REV. JOHN C. KIMBALL AND PUBLISHED BY THE UNITARIAN SOCIETY, HARTFORD, CONN.

I.

GOD.—One Being, one Person, one All-embracing Spirit, his nature, Love; himself our Father; creating and pervading the Universe, yet distinct from it; knowable so far as man is made in his image; unknowable in his infinity beyond.

Hear, O Israel, the Lord, our God, is one Lord—Mark xii, 29. God is a Spirit—John iv, 24. To us there is but one God, the Father—I Cor., viii, 6. There is one God and Father of all, who is above all and through all, and in you all—Eph. iv, 6.

JESUS CHRIST.—A Man, made in all points like other men, one with God only as it is possible for all men to be, and trained up gradually by the Divine Spirit to be the leader and embodiment of the highest religious truth and the Saviour of the world.

There is one God and one mediator between God and men, the Man Christ Jesus —I Tim. ii, 5. Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs which God did by him—Acts ii, 22. In all things it behoved him to be made like unto his brethren—Heb. ii, 17. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one with us—John xvii, 20-21. I can of mine own self do nothing—John v, 30. The Father sent the Son to be the Saviour of the World—I John iv, 14.

MAN.—A child of God, made in his image, born in his kingdom; all parts of his nature, bodily and spiritual, good in themselves, but needing development and perfecting; often as a free agent choosing wrong and becoming sinful, yet always capable of endless, upward progress; the two sexes equal in their rights, and each needing the other's help in all spheres of action.

God created man in his own image, male and female created he them—Gen. i, 27. Jesus said, Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven—Matt. xix, 14. God made man upright, but they have sought out many inventions—Ec. vii, 29. Be ye perfect, even as your Father in heaven is perfect—Matt. v, 48. Ye are all one in Christ Jesus—Gal. iii, 28. What God hath joined together let not man put asunder—Matt. xix, 6.

THE BIBLE.—The best record of the world's early religious growth; some parts of it local, temporary, fallible and imperfect, and some of everlasting truth and value; the whole to be read and judged with the constant use of reason, common sense and spiritual insight.

First the blade, then the ear, after that the full corn in the ear—Mark iv, 28. It hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies—Matt. v, 43-44. Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven—John vi, 32. We should serve in the newness of spirit and not in the oldness of the letter—Rom. vii, 6. The letter killeth, but the spirit giveth life—2 Cor., iii, 8. I speak as to wise men: judge ye what I say —I Cor., x. 15.

RELIGION.—An experience consisting alike of piety, benevolence and morality; loving, doing and being.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. The second is like, namely this, Thou shalt love thy neighbor as thyself—Mark xii, 30-31. Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world—James i, 27. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven—Matt. vii, 21.

THE SPHERE OF RELIGION.—Business, politics, reform, the family, the affairs of daily life and the saving of society, equally with the church, the world to come and the saving of the soul.

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The field is the world—Matt. xiii, 38. This Gospel of the kingdom shall be preached in all the world—Matt. xxiv, 14. Not slothful in business, fervent in spirit, serving the Lord—Rom. xii, 11. I came not to judge the world, but to save the world—John xii, 47. Provide things honest in the sight of all men—Rom. xii, 17.

CHRISTIANITY.—The method of leading men to religion, the principles of which were lived, embodied and taught by Jesus Christ.

I am the way, the truth and the life—John xiv, 6. I am come that they might have life, and that they might have it more abundantly—John x, 10.

THE TRUE CHRISTIAN.—Every one who has the spirit of Christ, and is seeking to live in accordance with his gospel.

If any man have not the spirit of Christ, he is none of his—Rom. viii, 9. By this shall all men know ye are my disciples, if ye have love one to another—John xiii, 35. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me—Matt. xxv, 40.

SALVATION.—The rescue of the whole man, body and soul, heart and life, from his sins, and from his sense of alienation from God, having many methods, but available in none without personal righteousness and well doing.

Thou shalt call his name Jesus, for he shall save his people from their sins—Matt. i, 21. Believe on the Lord Jesus Christ and thou shalt be saved—Acts xvi, 31. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven—Matt. vii, 21.

THE "AGASSIZ ASSOCIATION" AND THE "SWISS CROSS."

Rev. Arthur Beavis, of Iowa City, Iowa, prepared for the Chicago Sunday-school Institute, a paper, since published in *Unity*, entitled "An Undeveloped Side of Unity Club Work." In this paper he gives an account of the "Agassiz Association," a study organization for young people, to which we are glad to call attention. We do not believe that our churches can ever grow strong, or do their true work, on a principal diet of literary or scientific study. It is the distinctly religious side of our church work and life that most needs developing. And yet we recognize the value of literary and scientific clubs and classes in their place; and we think Mr. Beavis may well, in this connection, press the claims of the Agassiz Association. He says:

"There is in this country at present an association for the advancement of science, intended especially for the benefit of the young, which is so admirable in its nature and organization that I am persuaded our Unity Clubs can do nothing better than to work along the same line and even under the same name. I refer to the "Agassiz Association," which now has over 900 Chapters, and which ought to be represented in every Unitarian church in the land. Of the many educational associations for independent study, this is the only one dealing exclusively with natural science, devoting itself principally to the scientific education of young people. In its method of work it endeavors to embody the spirit of that noble teacher whose name it bears,—that is, the study of science by means of actual acquaintance with natural objects themselves, rather than by printed representations and descriptions of them.

To give you some idea of the amount of real work which boys and girls will do in such an association, I will, if you please, refer to our own Chapter in Iowa City. It is composed of twenty-two members, ranging in age from fourteen years upward. They hold weekly meetings, which are conducted entirely by officers elected from among themselves, in accordance with regular parliamentary usage. The evening's programme is usually the reading of short, original papers on various scientific topics previously assigned, with notes concerning any unusual natural phenomena which may have come under the personal observation of members (as, for example, the discovery of some bird rarely seen in the locality, or hitherto unknown trait of some animal), and the presentation and description, if possible, of specimens from the animal, mineral and vegetable kingdoms. Occasionally the Chapter indulges in what is known as a field-meeting, which is a combination of picnic with scientific

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work for the benefit of the Chapter. It is at such times and in the individual excursions that the specimens are chiefly gathered for the enlargement of the cabinet. During the past year the aggregate number of miles traveled on foot in these individual excursions amounted to over 600, and as a result of their labors some 500 specimens, geological, botanical and ornithological, were added to the cabinet. This can be taken, I believe, as a fair sample of the work which is being carried on by the 900 Chapters in the United States. It is a work so important in its nature, so far-reaching in its scope, that it must appeal irresistibly to all thoughtful people, and demand especial attention from Unity Club workers.

Is it not then reasonable to urge that no matter how much scientific work may be done by the regular Unity Club, there should also be as an adjunct to it, a society for young people having for its sole aim the study of natural objects? And as such an annex would be practically an Agassiz Association, why should we not go a step farther and make it so in name?"

Mr. Beavis asks us to call attention to the *Swiss Cross.* This is a very attractive monthly of popular science, for young people, edited by H. H. Ballard, the president of the Agassiz Association. Each number contains, besides articles on science, reports from the various Chapters of the Association in the country, with accounts of the work that they are engaged in. Its price is $1.50 a year. Through Mr. Beavis it may be obtained for $1.00 a year.

CHRIST WITH US.

"Or else believe me for the works' own sake."
Dear Lord, even now thy works we daily see
Greater, more numerous, than in Galilee
Or far Judea. While kind watchers make
Their dying pillows soft for those who wake
In pain; while little children laugh in glee,
Snatched from the evil streets; while purity
Receives the lost; while kind physicians take
The helpless idiot and soothe away
His evil spirits; while the blind are taught
To see, the dumb to speak, why need we pray
With longings sad for greater faith in aught
Thou didst of old? "He who on me believes
Shall also do as I, and greater works than these."

EMERSON AS A RELIGIOUS TEACHER, IN THE LIGHT OF HIS LAST BIOGRAPHY.*

Surely a new era has begun in biography making. Cross's Life of George Eliot, Samuel Longfellow's Life of Henry W. Longfellow, and Cabot's Memoir of Emerson, are its advance guards. A man need now fear his biographers no more than himself; for they are to be but his mouth-pieces, letting him speak for himself through his letters, journals, and the reminiscences of his friends. Indeed Emerson, of all men, had least cause to fear what others should say of him. A character like his, so singularly free from pretence and concealment in life, had no reason to dread any revelation after death. Cabot was Emerson's literary executor, and hence had access to all the available sources of information. We are given in his book much that is new, as well as much that is old newly stamped with authenticity.

He states his purpose, in the preface, as follows: "My aim has been to use these opportunities to furnish materials for an estimate of him (Emerson) without undertaking any estimate or interposing any comments beyond what seemed necessary for the better understanding of the facts presented. Where I may seem to have transgressed this rule, I am in truth for the most part summing up impressions gathered from his journals and correspondence, or from the recollections of his contemporaries."

The right presentation of the facts of Emerson's life, however, is in itself an estimate. We can not praise too much Mr. Cabot's discrimination and like-minded sympathy in selecting and arranging them. He may have had differences of belief from Emerson, but he has not obtruded them or allowed them to color his story. He feels that it is Emerson we seek, not his biographer.

So much for the general characteristics of the memoir. We will notice a little more at length the great central thoughts of Emerson's religious and

* A Memoir of Ralph Waldo Emerson, by James Elliot Cabot. 2 vols. Houghton, Mifflin & Co. $3.50.

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ethical teaching as suggested by the two chapters on Transcendentalism and Religion.

From youth with its aspirations and enforced frugality through a devout and earnest manhood to a serene old age, the strongest bent of Emerson's mind was toward religion, toward a realization of an omnipresent deity and the persistent relation of every existing thing to the same. As an example of his habit of giving religion a first place, there comes to mind the judgment he pronounced on Landor, Coleridge, Carlyle, and Wordsworth, after having conversed with them: "Especially are they all deficient—all these four, in different degrees, but all deficient—in insight into religious truth."

Let us see what his belief was concerning God, Nature, and Man. His religion was based upon no elaborate theology, but upon the simple and far-reaching principle that the first and only reality is God, or Mind, or Truth, or Soul, whatever term we may use in attempting to designate the all-comprehending but incomprehensible Power whose working we see in us and about us. Matter is the symbol and outward expression of Mind. This is no cold idealism, but the most significant fact of existence; it invests the smallest atom with religious meaning.

Nature and man are the incomplete embodiments of God. "Nature, or the existing world, is the realization of the Divine Mind in time and space; the effect of the universal cause. But man is not simply a part of nature, not mere effect, but potentially shares the cause." (Cabot.) "Our compound nature differentiates us from God, but our reason is not to be distinguished from the Divine Essence. To call it ours seems an impertinence, so absolute and unconfined is it. The best we can say of God, we mean of the mind, as it is known to us. It is in all men, even the worst, and constitutes them men. In bad men it is dormant; in the good efficient; but it is perfect and identical with all." (Emerson's Journal.)

Man perceives God only in so far as he is like God. If he will open the soul within him to the Soul without, he shall be filled with infinite goodness and truth. Let him purge his spiritual eye, he shall see God as surely as he sees the sun. The spiritual eye is Reason, as distinguished from the understanding. "Reason is the highest faculty of the soul, what we mean often by the soul itself: it never *reasons*, never proves; it simply perceives, it is vision." (Journal.) Or, as he elsewhere puts it, we perceive religious truth by a species of moral imagination rather than by arguments of the understanding. Emerson himself could neither argue nor see the use of establishing the truth by arguments. "No theological arguments will ever prove the being of God to an unreligious man, any more than scientific arguments about light will prove to a blind man the reality of colors." (Cabot.) But Kant gave to the ideas of Reason, whose objects are God, the soul, and nature as a whole, the name Transcendental, to distinguish them from the finite conceptions of the understanding. Because of a like distinction between Reason and Understanding, the term Transcendentalists came to be applied to Emerson and his fellow thinkers.

But are a man's intuitions an unfailing guide to truth? Yes: if they are real, not imagined intuitions. But a man shall not be in haste to call every compound of the fancy an intuition. They come infrequently and with power. Belief in intuition is not necessarily a conceited exaggeration of one's own opinions. "Intuition, with him [Emerson], means something very different from infallible knowledge; it means, to use his own words, the openness of the human mind to new influx of life and power from the Divine Mind. His reverence for intuitions and his distrust of reasoning were only the preference of truth over our past apprehension of truth. Reasoning, in the sense in which he contrasted it with intuition, is the application of a rule taken from past experience. We shut ourselves up in creeds, in scientific formulas, in general maxims which we have found sufficient. We stop thinking and then appeal to religion to justify us. Reverence for

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intuitions meant to Emerson resistance to the sleep that is apt to come over our spiritual faculties, making us insensible to the unfailing intimations that nothing in this world is final; that all conclusions are provisional, all ends momentary; that the best may be succeeded by a better." (Cabot.)

The ethical import of belief in intuition is very great, and appears in the rank given by Emerson to individuality of character. "Other creatures are generic and have no individuals. One is just like another, and each acts after his kind. But every man is a new and incalculable power, of whom it can only be predicted with certainty that he possesses some faculty never yet unfolded. He stands in a unique relation to the Divine Spirit; hence no rule of conduct for another can perfectly meet the demands of his nature. Each is a kingdom unto himself; if he rule it well, then shall the whole world be well ruled. Character is the basis of all improvement and progress. Would you reform men, you must reform the *man*. It is of little moment that one or two or twenty errors of our social system be corrected, but of much that the man be in his senses. Society gains nothing whilst a man, not himself renovated, attempts to renovate things around him."

It is easy to see that with such broad conceptions of God, Nature and Man, no half-statement of religious truth would be accepted by Emerson as final. Yet he had no burning intolerance of falsehood, superstition and form, provided they were accompanied by a deep piety. He was convinced in such a case that they must conceal a living truth. By those who did not understand him, he was considered hostile to Christianity. Cabot thus describes his position with reference to it: "He was very far from regarding the Christian religion as a delusion. He could not share the belief in the particular redemption of a chosen portion of mankind, but he rejected it, not as a delusion, but as a narrowing of truth." Emerson himself says: "I believe the Christian religion to be profoundly true—true to an extent that they who are styled its most orthodox defenders have never, or but in rarest glimpses once or twice in a lifetime, reached. I am for the principles; they are for the men. They reckon me unbelieving; I with better reason, them. They magnify inspiration, miracles, mediatorship, the Trinity, baptism, the eucharist. I let them all drop in sight of the glorious beauty of those inward laws or harmonies which ravished the eye of Jesus, of Socrates, of Plato, of Dante, of Milton, of George Fox, of Swedenborg. They think that God causes a miracle to make men stare, and then says, Here is truth. They do not and will not perceive that it is to distrust the deity of truth, its invincible beauty, to do God a high dishonor, so to depict him. They represent the old trumpery of God sending a messenger to raise man from his low estate. Well, then, he must have credentials, and the miracle is the credentials. I answer, God sends us messengers always. I am surrounded by messengers of God, who send me credentials day by day. Jesus is not a solitary, but still a lovely herald."

With regard to the founder of Christianity, Cabot says: "To Emerson the fact that was imaged in the dogma of Christ's divinity is the infinitude of man's nature; the boundless inspiration that opens to him as he opens himself to receive it. The Liberal preachers, he thought, in place of occupying themselves with the speculative errors of Calvinism, or with any questions of ontology, ought to take their stand upon the ground of universal human experience, and call upon men to behold the presence of God in every gleam of human virtue, however dim and distorted, and not merely in the eminent example of Jesus. They ought to present the idea of salvation, not as a mystic formula, but as a universal truth, realized wherever a man, through death to selfishness, rises to the life of humanity,—a life governed by the perception that all private and separate good is a delusion."

As is well known, Emerson began his public life in the acknowledged province of religious teaching, the pulpit; but

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even the Unitarian church of which he was pastor was not yet quite ready for a frank individual inquiry in matters of religion, and a conscientious abiding by the results of such inquiry; and Emerson and his church parted company, because of difference of opinion with regard to the efficacy of the observance of the Lord's supper. He then turned to the lecture field, where he continued to preach lay sermons for the remainder of his working life. He was a popular speaker, but from a different cause than that which usually lies behind popularity. He was not brilliant or fervid. His eloquence compared with that of others, as the broad sweep of the ocean with the rush of the torrent. But by its very breadth and depth it was not suited to immediate effect. He felt this characteristic a drawback on his power as a preacher. He knew that he never spoke with the convicting energy of one committed to his views, because he was never committed to them, and was always ready to change them for better, if better there were. His hearers rightly attributed his power to the man, not to what he said,—the latter gained present meaning from the countenance and bearing of one who was unequivocally a lover of truth and of men; and with time and reflection it gained acceptance also on its intrinsic merits.

IDA A. MORRISH.

EDITORIAL NOTES.

The new "Year Book" of our churches (for 1888) published by the American Unitarian Association, came to hand too late for notice in our January issue. Besides the usual features of an almanac or calendar, it contains, as heretofore, in the most concise, practicable form, nearly everything one would be likely to want to know, about the denomination—a list of all our churches in this country with their ministers, a separate list of our ministers including those not settled with churches, descriptions of our missionary associations, conferences, Sunday-school societies, ministerial associations, theological schools, various other organizations, periodicals, the books and tracts published by the A. U. A., and a list of the Unitarian churches in Great Britain. We suppose most of our ministers buy it each year; more of our lay people might well do the same. It is emphatically a book for every intelligent Unitarian home. And its price (25 cents) puts it within the reach of all.

The editor of the new Year Book speaks of the past year and its achievements, denominationally, in a very encouraging strain. He says:

> "The year has been a prosperous one for our cause. More vigorous new societies have been formed than perhaps in any other twelve months of our history as a distinct religious body. The collections, though still insufficient to meet the demand, have been larger than for many years. The Church Building Loan Fund—now, unhappily, all for the present expended—has enabled many societies to build places of worship. The mission to Japan has been commenced with happy omens. . . . All these things should cheer us, and remind us how much more liberal, active and earnest we need to be, in order to do our whole duty."

Of the laborers among us who have been called to their rest during the year, the editor of the Year Book especially mentions the names of William G. Eliot, Charles A. Farley, Henry F. Harrington, Amos Smith, David A. Wasson, and George W. Woodward,—"men who in the pulpit and in the cause of education and sound culture have given noble service."

A correspondent from one of our eastern educational towns writes: "Forty or more of the students here attend the Unitarian Church. We should have more if the parents of the students did their duty in requiring, or at least urging, their sons to attend the services of the church in which they have been reared. Is not this a matter worthy of an article in the UNITARIAN?"

We certainly think it worthy of an earnest word. One of the greatest dangers connected with the going of boys and young men away from home is the danger that in their change of surroundings they may drop their religious associations and habits, and either altogether give up church attendance, or fall into

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the practice of attending only irregularly, and wherever curiosity or popularity or the wish of companions may dictate. This is particularly a danger that besets students in all our colleges and institutions of learning. They should guard against it. Their parents and friends should do all in their power to help them guard against it. It will be a poor return for their college years if they shall have gained a scientific or literary education, ever so good, and at the same time shall have lost their interest in the moral and religious side of life. There should be, need be, no such loss. We must teach the young with all the earnestness of which we are capable, that culture is one-sided, poor, and on a low plane, if it be of the intellect only; that not until it includes the moral and spiritual nature, does it become complete, worthy, adequate for life purposes.

The Field-Ingersoll correspondence in the *North American Review* seems not to be at an end yet; at least the January number of the *Review* contains another long letter from Mr. Ingersoll, besides two brief communications bearing upon the same, from other persons. The correspondence has of course been able—upon Mr. Ingersoll's side brilliant. The most gratifying feature about it, however, has been its courtesy and fairness. That a leading orthodox clergyman should carry on a discussion, on the grounds of simple reason, with the "arch-infidel" of our time, and treat him all through with perfect respect, without once presuming to dogmatize, or crack the whip of authority over him, or assume the "I-am-more-holy-than-thou" tone, is a cause for congratulation. We can but think it a sign that we are entering upon an era of distinctly broader and more candid religious thinking, an era in which discussion can at last become realy valuable for the elucidation of religious truth.

We think it must have been the verdict of nearly every unbiassed reader of the correspondence mentioned, that for the most part Mr. Ingersoll has had the better of the argument. Indeed, some of the blows that the redoubtable Colonel has struck the Calvinism of the Presbyterian Confession of Faith have been simply terrific. Mr. Field has been able to shield himself from them at all only by dexterously dodging out from behind the Confession whenever a particularly hard blow came upon it, leaving it to suffer while he escaped. Indeed, nothing about the debate has been more surprising than the degree to which the champion of Presbyterianism has found himself compelled to abandon his creed and betake himself to the principles of rational religion in order to stand any chance with his antagonist. When he did that, and in so far as he did that, he was strong.

Only to a limited extent in the debate has Mr. Ingersoll made any opposition to those religious doctrines and principles upon which Liberal Christianity is built. Indeed, the discussion makes clearer than ever at least three things:

1. The only line of successful defense that Christianity can take up in our scientific and inquiring age, is that occupied by Liberal Christianity.

2. While orthodoxy has everything to fear from Mr. Ingersoll and his school, Liberal Christianity has nothing to fear from them as antagonists.

3. The only man that can successfully "answer" Mr. Ingersoll is he who occupies the ground of Liberal Christianity. He can do it with ease. How? First, of course, he frankly confesses that three-quarters of what Mr. Ingersoll says is true. Then, as for the other one-quarter, he meets the great iconoclast's appeal to man's reason, by profounder appeals to man's reason, conscience and religious nature; in other words, he meets Mr. Ingersoll's appeal to one side of man's nature, by an appeal to the whole.

The Boston *Evening Transcript* quotes the following from an English Unitarian writer. It is very full of suggestions for us in this country:

"Our free Unitarian churches [in England]

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are founded to promote truth, righteousness and love, through the institution of worship; and secularists (*quâ*-secularists) cannot help us to carry on worship. In the degeneration of the German *Freiegemeinden* we have an example on a large scale of the result of allowing the question of worship to be an open question, and we have several puny congregations to illustrate the lesson in England. So, while we ask no man his creed before admitting him as a member of the congregation, we do well to draw a clear line in our trust deeds devoting our churches and chapels to 'the public worship of God.' We may show our true liberality by being glad when secularists come to us, but we shall do them no good, while we shall lose many a genuine adherent of our own faith, unless we make it perfectly clear that we cannot go to them."

The publicity and expensive display of our funerals too often given them the air of a spectacular performance, with little in it of the simplicity and quiet befitting the expression of true grief. It is forgotten that our feelings may not thus be materialized, that true grief is unostentatious and retiring, and best shows its respect to the dead by living worthily and enshrining the one who is mourned in the heart and soul. Perhaps the pomp of a nineteenth century funeral might be passed by as a comparatively harmless relic of a barbarous love of pageantry, did it go no further. But unfortunately it does not stop here; it leads in numberless cases to a criminal waste of money by those who can not spare it, but who must, or be outdone in the externals of grief which they have not yet the knowledge or the courage to treat as unessential. This is a matter upon which we have felt strongly, and which we are more than glad to see is being taken up by both Christians and Jews. Their interest has culminated in New York City in the organization, with Bishop Potter at its head, of a society for the reform of funeral abuses. Its objects are:

First, To encourage burial in perishable coffins in simple earth;

Second, To simplify and cheapen funeral and mourning ceremonials;

Third, To secure large and ample tracts of suitable ground for burial purposes.

Along the line of its second object, the society proposes to institute the following reforms:

First, The exercise of economy and simplicity in everything appertaining to the funeral;

Second, The use of plain hearses;

Third, The disuse of crape, scarfs, feathers, velvet trappings and the like;

Fourth, The avoiding of all un-Christian and heathen emblems and the use of any floral decorations beyond a few flowers.

As to burial in the earth there may be allowable differences of opinion, but as to the avoidance of funeral display all right thinking people must agree. This society has begun a worthy work, and we heartily wish it the success it deserves. A similar work has been commenced in certain quarters before, though without making the headway that was desirable. With the present influential beginning, it is to be hoped that the movement may be taken up in all parts of the country and become general.

Is the human mind an entity? or is it only a function? This, perhaps, more than any other, is to-day the crucial question in the world of philosophical and religious thought. If mind is only a function, then what we know as the spiritual world is only a dream: philosophy cannot be anything more than scientific generalization; religion sinks into some such hollow echo of its former self as "the worship of humanity"; soul, God, immortality disappear. The importance of this question has given rise within a comparatively few years to what may be called a new science, viz.: Physiological Psychology. On its problems scholars are working in all parts of the world. It is gratifying to know that perhaps the most complete, scholarly, and able book that has yet appeared on this subject, certainly the most complete, scholarly and able in the English language, has recently been produced by an American scholar, Professor George T. Ladd, of Yale College. We mention this fact simply to call attention to the work ("Elements of Physiological Psychology," Scribner's Sons, N. Y.), and to quote, in a single sentence, the con-

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clusion which Professor Ladd reaches as the result of his long, patient and profound study of essentially all that has been written or is known on this subject. It is this: "The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

THE WOMEN'S AUXILIARY CONFERENCE

held its monthly directors' meeting in Boston on January 6, and the secretary's report of the session shows a good deal of business transacted.

The primary object of the Women's Auxiliary Conference is to awaken, if possible, a sense of corporate unity among the women of all our churches by encouraging all to work on some common plan, with common aims, and to report all such work to a common centre for the encouragement of all. The common plan is that of branch organizations of the Conference, which it is hoped ultimately to establish in all the churches. The common aims are: 1st, spiritual and intellectual good to be obtained by the members, through religious or other study classes; 2d, financial aid to be rendered by the branches, to other churches, and to good works of a general denominational character, each branch undertaking in its own way to raise some money for these purposes; 3d, the dissemination of our religious thought through post-office missions. All this branch work, financial or other, is to be reported to the central organization, whose headquarters is 25 Beacon Street, Boston, each branch being entirely free to indicate the direction in which its money shall be appropriated. At the January meeting, the directors reported $552.30 on hand, of which $338.00 were appropriated according to the special requests of the branches contributing it.

THE JANUARY MEETING OF THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The New York League seems to have been, as nearly as possible, a spontaneous growth, as it is certainly one of the most interesting of our women's organizations in the denomination. Our correspondent writes:

"A desire expressed by a New York lady, that the ladies of the seven churches, in and around New York and Brooklyn might have some acquaintance with each other, brought out a response from a Brooklyn lady. Consultations followed, and a meeting was called,—in fear and trembling,—fear lest few would care to attend or contribute papers, and lest discussion should prove a failure through timidity. But all our fears have proved groundless. We had 250 at our first meeting in November, and have had quite 450 at each meeting since; writers and speakers have responded promptly and admirably, and the discussions have been carried on strongly, and without any awkward pauses.

"The third meeting of the League was held in All Souls' Church, New York, January 6th, Mrs. T. C. Williams presiding. Four hundred and fifty women were present. The religious news committee gave an encouraging report of the Unitarian Society in Newburg, of an awakening interest in Unitarianism in Oswego, and the prospect of a prosperous future to the Harlem Church, with Rev. Merl St. Croix Wright as pastor.

"The philanthropic news committee considered the Indian question.

"The paper of the day was prepared and read by Miss Nathalie L. Vidand, upon 'So-called Social Duties,' and touched upon the following points: enslaving conventionalities, house-keeping *vs.* home-keeping, busy idleness, the moral principle in dress and house decoration, are the æsthetic refinements of to-day a spiritual gain? The speaker urged every woman to pause and consider before entering into the slavery of conventionalities: to be, besides the order-producing housekeeper, the pro-

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moter of a happy *home life*, encouraging healthy living and dressing, industrious habits, and love of beauty, and through these promoting spiritual growth. The paper was an admirable starting point for the discussion upon how these should be accomplished, and their relation to human life and progress.

"Mrs. J. H. Morse emphasized the truth that a sincere purpose and genuine action had a power before which 'conventional propriety' became insignificant.

"Miss Anna C. Brackett argued that we should not permit about us anything not real. She thought our house ornaments had better be plaster casts of good statues, than the expensive creations now called bric-a-brac. She pleaded for more sunshine in the house, as it was better to have faded carpets, than for the children's cheeks to lack color.

"Mrs. J. Warren Goddard spoke earnestly upon the duty of all women to express in their own persons and lives all the outward beauty possible to them in dress, ornaments, and lovely home surroundings, that they might through them bless others. To illustrate the influence of outward beauty, she spoke of her experience at her Five Points Mission class.

"Mrs. Sophia Mapes Tolles spoke from the artist's standpoint, and urged that we must deepen our lives and rise, by visions or prophecies, and unless we have these within ourselves, should draw about us the works of prophetic souls (artists) that they may help us to the vision, and uplift us into a higher life.

"Many other earnest, bright women took up the discussion and held the interest of the audience till lunch time. The next meeting will be held in Unity Church, Brooklyn, February 3d, at 11 o'clock a. m." H. E. D.

A MEMORIAL TO A NOBLE WOMAN.

A beautiful memorial to Helen Hunt Jackson and her labors in behalf of the Indians will be the Ramona Indian Girls' School, which is building at Santa Fé, N. M. The building will cost $30,000 and will accommodate one hundred and fifty pupils. Students will be retained from two to five years. A New York architect contributed the design, which is patterned to some extent on the old cliff dwellings of New Mexico, and Arizona. Government aid will largely pay for building the school, but the cost of furnishing must be defrayed by private subscriptions. A fine portrait of Mrs. Jackson has been given, and one rich woman devoted her jewels to the furnishing of a memorial room.

TEMPERANCE TEXT-BOOKS.

A petition signed by many prominent persons has been addressed to publishers of text-books on "Scientific Temperance," (designed for use in the public schools), asking them "to revise their publications to conform to the latest results of scientific inquiry, and to meet the terms and spirit of the recent State laws on the subject." A small circular says:

"During the last five years, the Legislatures of twenty-three out of our thirty-eight States, and the National Congress for all the ten Territories, have made the study of Scientific Temperance compulsory 'for all pupils in all their public school.' It was the intention of those who secured these laws that the children should have the latest science concerning the *dangers and hurtful qualities of alcohol, used in any degree*, and *the peril of forming the habit of its use.* The law requires this; nothing less than this will ever satisfy its friends. Those text-books that only point out the evils of *drunkenness* and the danger of *excessive* use of alcoholic drinks and narcotics, do not meet the requirements of the law, and do not satisfy those who secured its enactment, and who are determined to secure its enforcement."

We presume the petition will in time bring about the desired revision; but this will not help the classes now using the objectionable text-books. It occurs to us that another petition should be sent through educational journals to all teachers, most of whom are earnest temperance advocates, to see to it that the *spirit* of the law is carried out in

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their teaching of the subject, from whatever books, and to use their influence to replace poor text-books by others which conform to the spirit of the law. Since nine-tenths, probably, of our teachers are women, this will be woman's work for temperance in the schools.

DOMESTIC EDUCATION.

Other educational work, too, besides that connected with the cause of temperance, is calling for woman's aid,—notably in the direction of household economy. A writer in the *Pall Mall Gazette* proposes that housekeeping schools shall be established in England similar to those in Germany. "Every girl in Germany, be she daughter of nobleman, officer, or small official, goes as soon as she has finished her school education into one of those training establishments." The rich go where they pay highly. They are never taken for less than a year, and every month has its appropriate work: preserving of fruit and vegetables, laying down meats, the care of eggs and butter, preservation of woolen clothes, repairing of household linen, etc. Besides these general branches of housewifery, they are taught cooking, clear starching, the washing of dishes, the care of silver and glass, dusting and sweeping, laying of a table and serving—in brief, all the duties which will fall to their own lot or to servants whom they employ. As a result the menage of a German matron is perfection, according to German ideas.

America, too, needs just such housekeeping schools, not simply as training schools for servants, but for our own daughters as well, in all departments of household economy. A beginning has already appeared among us in the popular cooking school, and in the scientific domestic department introduced into some of our agricultural colleges, as in that of Iowa, and into Purdue University, Indiana. We are glad to see that Mrs. Emma P. Ewing, professor of domestic economy in Purdue University, Indiana, has been engaged by the regents of Kenyon College, O., to deliver a course of lectures on household science, during February, to the young ladies attending that institution.

In the same line is the call extended to Miss Isabella Prince, of California, by the imperial government, to go to Japan, to organize a national school of domestic service for the special purpose of introducing American customs into that empire.

A NEW HOSPITAL FOR WOMEN

has been opened in Chicago by two lady physicians, Dr. Lucy Waite and Dr. Clara W. Peaslee. Dr. Waite is a graduate of a Chicago medical college, who afterwards spent two years in a medical college in Vienna, and a term in Paris, studying especially the surgery applicable to diseases of women. The object of the hospital is to furnish to women, board, treatment, and competent surgical aid by women, all under the same roof.

UNIVERSALIST NOTES.

THE HONORED DEAD OF THE YEAR.

Within a very few weeks the Universalist Church has lost by death some of its most loved and trusted members. Dr. Balch, and Father Bunn, in the west, and Rev. Henry Vose in the east, have been among the most honored of our older ministers; while Rounds and Lyon from the younger men can ill be spared from their posts. The ranks of the laity, too, have suffered. The venerable Ensign Chandler was one of the oldest members of the First Church in Lynn, Mass.; Deacon Perry was one of the truest souls in Shawmut Avenue Church in Boston. No more earnest and devoted Universalists ever lived than Wm. S. Johnson, of Providence, Henry T. Spear, of Boston, and A. E. Edwards, of Jersey City. It is a serious loss to any Christian body to be deprived of the services and the bodily presence of such men as these. There is, indeed, a consolatory thought in the reflection that they were all men who will be as great a loss to the communities in which they lived, as they are to the church. They were typical examples of that upright, God-fearing, man-loving character, which is the pride of our liberal Christianity. It will be a good while before "ethical culture" produces anything better. Blessed be the memory of these good men. "The righteous shall be in everlasting remembrance."

It may be permitted to the writer of these notes to pay his tribute of love and honor to the memory of another of those who have so recently gone away into heaven. In the death of Wilmot L. Warren, of Springfield, Mass., not only does the Universalist Church suffer, but the higher life of the whole nation is made poorer. Mr. Warren had been

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for twenty years upon the staff of the *Springfield Republican.* For the last ten years by virtue of his seniority on the staff, and his hearty sympathy with the policy of the paper, which grew out of his devoted discipleship to the elder Bowles, he had been one of its most influential editors. His life stood for all that is highest in American character. He loved the truth, the right, the ideal, and lived for them with a courage which never flinched, a tenacity which never wavered. No man could have been purer or more sincere, none more industrious and earnest. He was a living example of the true independent in thought, the true radical in religion. His conceptions of the duties of educated men were not more inspiring than the way in which he illustrated them in himself. To those who knew him personally, it seems as if an irreparable loss had come to their lives, and as if a friend and adviser had gone, without whom life could hardly go on. He was one of those of whom the lines are so true,

"Something is gone from nature since they died,
And summer is not summer, nor can be."

CHRISTIAN UNION.

A paragraph in a local paper describing the work of the Rev. Mr. Gardiner, in Milford, Mass., says: "There has never been a more friendly feeling existing between his and other societies than now." There is great significance in that comment. It is to the credit of a Universalist or Unitarian minister when such a statement applies to him. Something has to be done from our side in the process of Christian union for which we all protest that we are praying. All the work of tearing down the fences cannot be done from the orthodox side. There are two sides to every wall; and one of them is about as high as the other. It has often seemed as if our own brethren were as reluctant to make those necessary concessions which pave the way to fellowship as the fellows of the other part. It is pleasant to note the evident attitude of Bro. Gardiner and the success it has brought. He who can make the older churches feel and believe that we of the younger branches are as sincere in our Christianity, and as loyal to the faith, as any who name the name of Christ, is doing good service in the cause of Christian Unity.

REVIVALS.

The current year seems to be more than usually characterized by revival services in our churches. We note them in many of our most influential parishes. A week of meetings was held in December at Joliet, with the best results. There was another series at Oak Park, beginning the new year. The church of the Redeemer, in Chicago, has entered upon a revival season which is to cover four weeks, and which has been carefully planned and provided for during as many months in advance. At Akron, at Dubuque, at Englewood, similar services are soon to occur. These meetings are a sign of the growing religious vitality of our churches. We have passed the day of carping at methods whose excellence is proved and tested by years of use, and no longer feel obliged to reject them because they are "orthodox." At the same time the conviction is deepening among Universalists that the age has no particular use for any form of religious activity which does not aim at the religious quickening of men, and attempt to reach and move the consciences of the indifferent and the sinful. There does not seem to be any danger of our falling into the excesses and the sensationalism of a bygone era. But much may be hoped for in a general movement through our church which shall put us in line with the spirit of aggressive and missionary effort which is pervading the whole church in America to-day. This seems to be the purport of these special efforts, which multiply as the winter advances. We shall have more to say of them hereafter.

CHURCHES OPEN EVERY DAY OF THE WEEK.

One of the commonest charges made against our churches to-day, is that we build beautiful houses of worship, costly, elegant, convenient, and then keep them closed six days out of seven, so that nobody gets any use or benefit out of them. We are happy to chronicle the fact that St. Paul's Church, in Chicago, has signalized its occupancy of its new chapel, by a new departure, which is worthy of imitation. The free Kindergarten which the church sustains, holds its sessions in the chapel. Every day the chapel doors are open, and there is work going on within. Why may not more churches do as much? There are so many uses to which our fine church buildings could be put, which would make them serviceable to the people, that it seems quite time that they were devoted to something more than silence, emptiness, and dust, for so large a proportion of the time. It is a good thing to be able to say of any church, "its doors are open for work and for helpful enterprises every day in the year."

J. C. A.

ENGLISH AND FOREIGN NOTES.

Upper Chapel, Sheffield has lost by death one of its oldest and staunchest worthies—Mr. Thomas Jessop. He was highly esteemed by his fellow citizens, who conferred upon him during his life-time, nearly every honor they had to bestow. He was invited to stand for Parliament. He held the offices of Alderman, Mayor, Town Trustee, Master Cutler, and Borough Magistrate. He was a man of great wealth and great benevolence. His purse was always open to the claims of Unitarian Christianity. Only a few years ago, he built a splendid hospital for women, which cost him $200,000, and which he presented to the town of Sheffield. He was one

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of the Vice-Presidents of the British and Foreign Unitarian Association.

Mr. and Mrs. Lawrence, the two Misses Lawrence (daughters of Mrs. Alfred Lawrence), Rev. Robert Spears, and Mr. Courtney Kenny, M. P., who recently paid a flying visit to Canada and the United States, returned to tell their story of our churches to the London District Unitarian Society. A public service and conference was held in Essex Hall, at which addresses were delivered by Mr. Edwin Lawrence and the Rev. Robert Spears. The English visitors appear to have been very keen observers of our denominational life in America. They presented reports replete with facts, as to religious statistics, church buildings, and the institutions of which the church is the centre. The remarks throughout were kindly and appreciative. Mr. Lawrence's pet aversion is "the quartette choir," which in a very large number of the churches of all denominations in America, usurps the place of congregational singing. He says, "It is difficult to find suitable words in which to characterize this abominable travesty of Christian worship. Your religion is performed for you with an inferior imitation of fourth-rate opera singing." Well, the choir is, indeed, a problem, in not a few parishes, but the choice between hired and voluntary singers is the alternative between Scylla and Charybdis, with a slight advantage on the side of Scylla.

Mr. Spurgeon's secession from the Baptist Union is still the religious sensation of the day. It has provoked no small amount of conflicting criticism, all of which goes to reveal the existence of serious and widespread heresies in the Baptist denomination. The Progressive party in England, as in America, even when it has lost every trace of strict Evangelicalism, protests that it is not Unitarian. But in both countries it protests too much, and all to no purpose. The new orthodoxy and the old Unitarianism are as much alike as two peas. Mr. Spurgeon, who has always had a habit of calling a spade a spade, and not an agricultural implement, says that "the churches are honey-combed with Unitarianism." It is an unpleasant thing to say, but it is an unpalatable truth, which requires no confirmation on either side of the Atlantic. The new orthodoxy cannot flee with the hare, and hunt with the hounds.

The Rev. Charles Beard, B. A., the minister of Renshaw St. Chapel, Liverpool, and Hibbert Lecturer for 1883, is again seriously indisposed, and his congregation have expressed their desire that he should take a long vacation, in the hope that change and rest may permanently restore him to them again.

The Education Act of 1870, with all its supplementary improvements, is beginning to tell upon the masses of the English people. Juvenile crime has decreased seventy-five per cent. during the last fifteen years. The percentage of persons, aged 15 years and upwards, who can read is, in Germany 94, in Great Britain 91, in Austria 88, in France 88, in Italy 74, in Russia 53.

The disestablishment of the English Episcopal church is fast becoming one of the questions of the hour. The disputants for and against are often to the front. Lord Selborne (Sir Roundell Palmer) is the modern St. George, who fights valiantly against the Liberationist Dragon. He is an ardent Church and State advocate. He made a speech the other day at Harrow, in defense of the union of Church and State, in which, appealing rather to the fears than the intelligence of his hearers, he said, "Ministers are the salt of the earth, and depend upon it, if this salt is taken out of the earth, you will find no other to leaven the mass." "But," asks the *Christian World*, "who wishes to do away with the Church of England ministers?" Disestablishment means no harm to the clergy or to the faith they represent. It merely seeks to divide the national patronage (which so far is monopolized by Episcopalians) among the ministers of other denominations, or rather that the State, which shelters all religious bodies, shall not pet and pamper one sect to the injury of others.

The Rev. Mr. Mackonochie, of Ritualistic fame, came to a painful death. He died in Scotland under melancholy circumstances. He was visiting the Bishop of Argyle, at Ballachulish, and started one day on a long walk near Kinloch Forest. A storm came on; he lost his way and perished in the snow, his body being found by the Bishop and a search party. When discovered his face wore a peaceful expression, and some dogs he had taken with him were watching by his body. He will be best remembered, not as the victim of the persecuting Church Union, but as the parish clergyman of St. Alban the martyr, Holborn, London, where he consecrated his laborious life to the necessities of the sick and poor.

The Rev. Joseph Parker, D. D., announced with his customary pomp on landing at Liverpool, that he was about to make straight for Mr. Gladstone, in order to convey to him the felicitations of the American people in respect to his home rule proposals for Ireland! And just about the same time Mr. Gladstone had completed his preparations for a trip to Italy, and was hurriedly seeking to put as much sea and land as possible between the learned divine and himself.

The following statistics taken from the *London Mail* are interesting to Americans. The United States census of 1880, showed that there were in America 1,643,755 per-

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sons of British birth, excluding the Irish, and that more than 400,000 of these were of voting age. The Board of Trade returns for 1886, show that the British emigration from the United Kingdom far outstrips the Irish. There came in that year to the United States and Canada, 83,066 English and Welsh, and 16,786 Scotch, a total of 99,852, compared with 52,858 Irish. The proportion of the British males in the emigration was also larger, being 62,846, or about 63 per cent. of the total, while the Irish males coming were 26,207, or 49 per cent. The British emigration is therefore much larger than the Irish, and almost equal to the German.

Mr. William Morris finds time between his artistic decorative business, and his socialistic fiascoes, to translate "The Odyssey of Homer."

A literary battle royal is being waged in the *Century Magazine*, and the London daily papers between the Rev. Canon Isaac Taylor and Mr. R. Bosworth Smith, as to the relative growth and characteristics of Christianity and Islam. Mr. Smith claims that the worthy Canon knows very little about the subject, and that the little he does know has been gleaned from his (Smith's) "Mohammed and Mohammedanism," published nearly fourteen years ago.

The Saturday Review picks fine fun out of the petition of certain "Catholic Notables" to Monsignor Persico, on Irish Home Rule. It takes pains to examine the list of petitioners, and finds that according to the *Catholic Directory* for 1887, there are forty Roman Catholic peers and forty-nine baronets, and of the latter only one was found "among the faithless faithful," while of the forty peers, three, only, came forward to support Home Rule with a Parliament in Dublin.

Miss Helen Tomkins, of the A. U. A. Mission in Calcutta, kindly forwards to us an interesting letter received by her from an Indian Unitarian, Mr. Hajom Kissor Singh, of Jowai, Assam. This gentleman expresses to Miss Tomkins his great wish to subscribe for a copy of the UNITARIAN, which he has read and enjoyed very much. He speaks of the *Unitarian Review* in equally high terms, but says it is "too expensive" for his means. He is evidently well up in denominational news, as he goes on to express his deep sympathy with the Hungarian Unitarians in their troubles caused by the great conflagration at Torockzo last spring, and wishes to help them. He concludes by expressing his opinion "that our undogmatic Unitarianism amounts to belief in one true God, in immortality, love to God and love to man, holy living, and Jesus as a model to be followed. I believe that all Unitarians agree to this, although they may differ in other points." J. C.

LITERARY NOTES.

Professor Max Müller is to bring out a new edition of the Rig Veda. It is to be printed at the Oxford University Press, his Highness the Maharajah of Vizinangram bearing all the expense of the edition.

Under the heading, "The Literature of Reform," the January number of *Lend a Hand* publishes a valuable list of books and review articles, bearing on the following subjects:

1. "The Ethical Principles of Social Reform."
2. The Charity Question.
3. The Divorce Question.
4. The Indian Question.
5. The Labor Question.
6. The Temperance Question.

The list is prepared by Prof. F. G. Peabody.

The Sermons of Rev. H. W. Thomas, D. D., of Chicago, are now printed weekly in pamphlet form, under the title of "The People's Pulpit." Subscription price, $2.00 per year. Address F. L. Strong, 595 West Monroe St., Chicago.

The University of Pennsylvania intends to send an exploring expedition to ancient Babylon, under the direction of Dr. John P. Peters.

The National Educational Association is to meet in San Francisco, July 17-20, 1888. The teachers will go at half rates.

Our English Unitarian friends have a most excellent monthly called "The Sunday School Helper," devoted to the publication of Sunday-school lessons and the helping of teachers, superintendents, pastors, parents and scholars in Sunday-school work. It is so good that we have wished again and again that we might have something of the same general character, and as well conducted, in this country. Secretary Spaulding, of our Unitarian Sunday-school Society, is doing all he can in this line through the "Teachers' Department" and occasional "Extras" of his excellent *Every Other Sunday*. We can but hope that he may see his way clear some of these days to enlarge his "Teachers' Department" into such a monthly as the *Helper*. Meanwhile it would not be difficult for individual workers among us, or even schools, to supply themselves with the English monthly. Its price is two shillings and six pence (a little under sixty cents) per year, with reduced rates for more than one copy. Address Sunday-School Association, Essex Street, Strand, W. C., London.

The good things the *Helper* promises this year are the following:

A Series of Moral and Religious Lessons with Scripture Passages, by Rev. Joseph Freeston;

Twelve Lessons on Culture of the Moral and Religious Life, by Gertrude Martineau;

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Ten Simple Outlines on the Fundamentals of Religion, by P. E. Vizard;

Twelve Lessons on the Epistle to the Collossians, by Rev. James Ruddle;

Twelve Lessons on the Book of Amos, by the editor, Rev. W. Copeland Bowie;

Twelve Lessons in Biography;

Eight Lessons on Social Progress in England;

Four Lessons on the Early Churches of Christendom, by Rev. W. C. Tarrant;

Ten Outline Lectures on the Principles of the Church of England and of English Non-Conformity, by Prof. J. Estlin Carpenter;

Six Studies in Shakspeare's Plays, by Rev. Frank Walters;

Six Lessons on Tennyson's "In Memoriam," by Rev. W. Carey Walters;

Six Lessons on Novels Worth Reading, viz., "Robert Falconer," "John Halifax," "Silas Marner," "David Copperfield," "Alton Locke," and "Old Mortality," by Francis Bowie;

Six Papers on Geology, by Rev. John Birks;

Six Chats about Plants and Trees, by Rev. J. B. Lloyd;

Sermons to Children, papers on various subjects of practical interest, home lessons, notes about books, etc.

We are glad to notice that a movement has been set on foot by the University Channing Club, connected with the Unitarian church, to publish Rev. J. H. Crooker's series of ten sermons on "The Christ" (which we noticed in the January UNITARIAN) if sufficient subscriptions at $1.00 each shall be received to warrant the same. Address Miss Stone, Unitarian Church, Madison, Wis.

The January number of two new women's magazines lie upon our table, *Woman*, Vol. I, No. 2, and *Dress*, Vol. I, No. 8. The former bears no imprint save the "Woman Publishing Co.," New York; the latter presents the name of Mrs. Annie Jenness-Miller as editor. Mrs. Miller is not a stranger to the American public, the press during the past year having given wide publicity to the Jenness-Miller system of hygienic dress. The object of the magazine, *Dress*, is declared to be "The practical and beautiful in women's and children's clothing; physical culture, and kindred subjects." All these are matters of public interest, and we wish the enterprise success. Yet we must confess to a sense of incongruity, if no stronger feeling, between the name *Dress* and the semi-nude figure (none the less objectionable because classical) which occupies a conspicuous place on the front cover page.

Woman takes a wider range of subjects. The January number opens with a carefully prepared and illustrated article on the Astor Library and Some of its Treasures; this is followed by an illustrated article on Jenny Lind, two pleasing short stories, a sketch of Mrs. Dinah Muloch Craik, a chapter upon House Decorations, an article over the well-known signature of Edna D. Cheney, upon Woman in the Brahmo Somaj, and an article upon the Flora of the Arctics, with other valuable matter. If able to maintain its present high standard, *Woman* ought to win a fine success, especially as its subscription price is only $2.75 a year.

The *Andover Review* enters on its ninth volume with a very strong, and effective number. The opening article on "Missions to Muslims" is written by Rev. Dr. Hughes, author of a learned and valuable Cyclopedia of Islam, and an acknowledged authority on the subject. Canon Taylor's paper before the Church Congress at Wolverhampton, England, has brought out a vigorous discussion of the progress and influence of Mohammedanism, which is reviewed in an editorial article. These two papers will be found to be of great interest. The subject of Prohibition is considered in two valuable articles. The literary article of the number is by Rev. Theodore C. Williams, of New York, who points out the democratic vein in Wordsworth's poetry.

Red and White; A Christmas Story. By E. E. Hale. A Christmas Present to the Ten Times One is Ten Clubs.

Such are the title, sub-title, and dedication of a charming little story, telling how an American boy, in early New England times, "lent a hand" to a poor Indian in time of trouble, and then forgot all about it, to find forty years afterward that the kind act had lived all that time in the memory and heart of the Indian, and finally became the means of saving his own life in *his* hour of danger. We are glad for all the boys and girls who received it in time for this Christmas, and hope that another Christmas will bring it to many other boys and girls, enriched with the illustrations for which the story offers so fine opportunity.

The Missing Sense and the Hidden Things which it Might Reveal, is the title of an able contribution, in the small compass of a hundred pages, to the spiritualistic, as distinguished from the materialistic theory of the universe. The author, C. W. Wooldridge, is a B. S. and M. D. of Michigan University. The main purpose of his book he declares to be, "to show from observed fact and necessary reason, the existence and reality of spiritual intelligence apart from matter." To this purpose, however, only a single chapter is devoted; the remaining five chapters, assuming the reality of spirit and the continued existence of individual spirits to have been demonstrated in chapter one, are devoted to an examination of the functions and scope of spirit, and the relations of the present life to the life beyond. The subjects of the chapters are, "The Unseen Universe," "Spirit," "Man and his Meaning," "The Problem of Evil,"

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"Destiny," "Authority and Truth." We had thought to give our readers an abstract of the book, which we have read from beginning to end with the deepest interest, but the author has so packed his thought as to leave little room for further compression. The book will prove full of suggestion to readers of all shades of opinion, and none will read without profit. It is a storehouse of seed thoughts for the preacher and religious teacher, and would furnish an admirable basis of conversation for a club of earnest men or women, inquiring into the philosophy of life. The author, while entirely free from the controversial spirit or method, takes his stand squarely upon the basis of reason, and deduces therefrom all the essential postulates of a reverent, rational religion. Published by Funk and Wagnalls, New York. Price, 50 cents.

Publications Received.

To Publishers.—*All books sent to* The Unitarian *will be promptly acknowedged under the head of "Publications Received," with statement of publisher's price, if known.*

The Ten Times One and Lend a Hand Clubs: How to Begin. By E. E. Hale. Boston: J. S. Smith & Company.

Red and White: A Christmas Story. By E. E. Hale. Boston: J. S. Smith & Company.

The Year-Book of the Unitarian Congregational Churches, for 1888. Boston: American Unitarian Association.

Review of the National Bank System. By George Esterly, Whitewater, Wis.

Vick's Floral Guide for 1888. James Vick, Rochester, N. Y.

The Evolution of Immortality. By C. T. Stockwell. Chicago: Charles H. Kerr & Co.

Outlines and Charts for Conversation and Study in Sunday-Schools. By Kate Gannett Wells. Boston: Unitarian Sunday-School Society.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (Jan.).

The Scripture Idea of Salvation. Conrad Mascol.
Charity Studies. Henry D. Stevens.
Johannes Ronge and the English Protestants. John Fretwell.
Egyptian Doctrine of the Future Life. Lewis G. Janes.
A Search after Truth. George W. Julian.
Church-Extension: What it Means.

Forum (Feb.).

Whall Shall the Public Schools Teach? Prof. W. T. Harris.
The Sky. Prof. John Tyndall.
The Government and the Telegraph. Senator Cullom.

Atlantic Monthly (Feb.).

The Medea of Euripides. Wm C. Lawton.
George Meredith. Geo. P. Lathrop.
Madame Necker. By James B. Perkins.

Lend a Hand (Jan.).

The Red Cross and the Geneva Convention. Josephine P Holland.
Homes for Lost Children. Rev. John Williams.
The Children's Aid Society of New York.

Andover Review (Jan).

Missions to Muslims. Thomas P Hughes.
Prohibition in the Light of New Issues. Professor Tucker.
William Wordsworth. Theodore C. Williams.
Debate on Islamism. Editorial.

North American Review (Jan):

Another Letter to Dr Field. Robert G. Ingersoll.
Prisoner Among the Indians. (An account of the Cherokee and Creek Nations) Gail Hamilton.
An Outlying Province (Alaska). Thomas B Reed.
Anglo-American Copyright Discussed by Gladstone, Dr. Holmes, and many others.

The Dial (Jan.).

Darwin's Life and Letters. D. S. Jordan.
Franklin as a Man of Letters. W. H. Ray.
On the Track of Ulysses. Paul Shorey.

International Record of Charities and Correction (Jan.)

The Indeterminate Sentence. Eugene Smith.
The Indian Question Alice C. Fletcher.
Pauperism and the Census.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us

Ministers, Sunday-school superintendents and teachers and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

At a meeting held at the A. U. A. building, Boston, Thursday, Dec. 22, 1887, of friends interested in our Unitarian periodical publications, and desirous of increasing their Christian usefulness, it was voted:

"*That this meeting has learned with satisfaction of the plans proposed for enlarging and improving 'The Unitarian,' and hereby commends it to the confidence of the denomination.*"

This was an adjourned meeting, the former having been held at the same place, Monday, Sept. 5th.

At one or the other meeting, the following gentlemen were present, many of them attending both meetings, viz.:

Rev. Drs. A. P. Peabody and Cordner, Revs. H. W. Foote, H. H. Barber. C. F. Russell, B. R. Bulkeley, Howard N. Brown, E. C. Butler, E. A. Horton, James De Normandie, Brooke Herford, Oscar Clute, John Cuckson, C. A. Allen, J. L. Seward, J. H. Hey-

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wood; and several laymen — including Messrs. Leighton, of St. Louis, Leverett Saltonstall, Thomas Gaffield, Arthur T. Lyman, W. H. Baldwin, of Boston, and Mr. Blanchard, of Concord.

After adopting the above resolutions, the meeting adjourned, to be reconvened at the call of the chairman.

JONH H. HEYWOOD, Chairman.
B. R. BULKELEY, Secretary.

The Unitarian Churches of Michigan have increased in number within eleven years, from four to thirteen.

Mr. Charles H. Burrage finds himself compelled by business responsibilities to resign the office of treasurer of the American Unitarian Association, a position in which he has rendered faithful and valued service to the denomination. Mr. Thomas N. Hart has been chosen to fill his place.

Rev. Dr. Stebbins, of San Francisco, writes to the *Christian Register* regarding the recent visit of Secretary Reynolds to the churches of the Pacific Coast: "His journey has given sincere and grateful satisfaction to us all, and we trust has given him an intelligent view of this western West, and strengthened the bond of union in a common cause."

Ann Arbor, Mich.—The annual meeting of the Unitarian church was held on the evening of January 17, with a large attendance, and reports regarding the year's work, from the pastor, trustees, treasurer, library committee, Ladies' Union, Sunday-school, Young Peoples' Religious Study Class, Unity Club, U. C. W. Club, Boys' Club, the tract distribution work, and the Unitarian. The reports from all these activities were of the most encouraging nature, and the feeling was general that the past year has been one of the most prosperous, if not the most prosperous, in the history of the church.

Ayer, Mass.—A Religious Literature Circle has recently been established for the purpose of the free circulation of books, papers and magazines. A printed label containing the names of the persons to whom the literature is to be sent, is used. The expense is met by voluntary contributions of the members or others.

Belmont, Mass. -Rev. Hilary Bygrave has been presented by his Sunday-school teachers and officers, with Martineau's "Types of Ethical Theory," and Cabot's "Emerson." The Sunday-school had a delightful New Years's Eve party in the town hall, with, among other things, a fine table of articles for distribution among the sick children in the City Hospital.

Bloomington, Ill.—The Aid Society of the Unitarian church has raised over $400 within the past year, most of which has been expended upon church improvements.

Boston and Vicinity.—The Young People's Delegate meetings have been a very good success. The "Channing Club" in taking charge of them, wisely changed the old plan a little, substituting a single lecture each evening, for the three twenty-minute talks which have been usual before. Twenty-minute talks seldom amount to much anyway, — being usually prepared while going down in the horse-car to the meeting!

—The "Channing Club" gave a reception in the parlors of Unity Church (Rev. M. J. Savage's) Wednesday evening, January 4, to the ministers of the Suffolk Conference. It was a very pleasant social meeting, with a few informal talks by some of the laymen, as well as a few of the ministers.

—The monthly meeting of the Sunday-school Union, January 16, was a very good one. About 160 members were present, and, as a guest, Mr. Bicknell, the teacher of a large Bible class, and connected with an orthodox Congregationalist Sunday-school Union. The subject discussed was "The Old Testament in the Sunday-school."

—The Sunday evening lectures in the Globe Theatre, undertaken by the Harvard students, have been a great success. The audiences have been large and very attractive, and the music furnished by the college glee club and choir has been very spirited and impressive. When it is remembered that the ministers who have given the addresses have been of three different denominations—Episcopalian, Unitarian and Congregationalist — the whole movement appears a noble testimony to the growth of unsectarian Christian feeling.

—The Second Church is beginning a series of vesper services, to be held fortnightly, at 7:30.

—George W. Cooke gave on the afternoons of January 11, 18, and 25, in the rooms of the New England Women's Club, a course of lectures on the poetry of Robert Browning, the special subjects being Browning as a Man and a Poet, his Dramatic Genius, and his Religious Teachings.

—Great regret is felt in Charlestown, at losing Rev. Pitt Dillingham, who goes to Buffalo. There have been few ministers in the district who have more endeared themselves to their people, or won more regard and respect from fellow workers. He had, however, been at the Harvard church for ten years, and even those who most regret his going, rejoice at the prospect of larger usefulness which opens to him at Buffalo.

—At the Unitarian Club, Wednesday evening, January 11 (the annual meeting), Mr. George S. Hale was elected president for the ensuing year. The special interest of the evening was an account by Rev. Grindall Reynolds, of the impressions left on his mind by his recent visit to the west. This statement evidently made a deep impression upon the members, and an increase of support to the A. U. A. *ought* to be the result.

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Brooklyn, N. Y.—The receipts from sittings of the Third Unitarian Society have increased forty per cent. during the past year. A floating debt of $2,500 has been extinguished, and the Sunday-school has grown from eighty to one hundred and thirty scholars. An organization of the young people has been formed under the name of the Unity League. Altogether the outlook is very encouraging.

Buda, Ill.—On January 1st, Rev. C. Covell preached the closing sermon of his long and useful pastorate at Buda. He is to devote his time hereafter to his duties as State secretary and missionary.

Buffalo, N. Y.—Rev. Pitt Dillingham has accepted the call extended to him by the Unitarian church, and enters upon his work at once.

Charlestown, N. H.—Seven persons united with the Unitarian church on the last communion Sunday.

Chicago.—Rev. David Utter will give five illustrated art lectures on the afternoons of February 3d, 10th, 17th, 25th, and March 2d, in the ladies' parlors of the Church of the Messiah, for the benefit of the Ladies' Industrial and Benevolent Union. Tickets, $1.00 for the course. Topics: 1, Introductory; 2, Teachers of the Masters; 3, The Great Period; 4, The Decline; 5, Christ in Art.

—The four Unitarian churches of this city have recently held their annual meetings, and all report themselves as out of debt.

—A Ramabai Circle has been formed under the auspices of the Chicago Woman's Unitarian Association. It has now 60 members. Mrs. Emma E. Marean is the secretary.

—On the evening of Sunday, January 8th, a large union meeting was held at the First Presbyterian church in the interest of the Youths' Training and Employment Association. On the platform were Dr. Barrows, pastor of the church; Dr. Thomas, independent; Professor Swing, independent; David Utter, Unitarian; Rabbi Hirsch, Hebrew; Rev. Louis Osborne, Episcopalian; besides a number of prominent laymen. Six months ago a school was established at Norwood Park for homeless boys, to teach them useful knowledge, and especially trades whereby they can earn an honest living. It is now proposed to add an agricultural department, Hon. Milton George having offered to give 300 acres of land at Glenwood for this purpose. Addresses were made in behalf of this school, and subscriptions amounting to $2,300 taken up.

—The *People's Pulpit*, No. 18, contains, in addition to the sermon of January 1st, a photo-gravure portrait of Dr. Thomas, and a statement of his religious belief as given by him before the Rock River M. E. Conference at the time of his celebrated trial for heresy.

Davenport, Iowa.—A Davenport paper, received, contains a report of a great meeting in the Burtis Opera House, with representatives of all churches, and of many interests outside of the churches, to push forward the work of Charity Organization, which was begun in the city a year ago. Addresses were made by Rev. M. W. Williston, of the Congregationalist church, who was the leading spirit in the meeting, Rev. H. D. Stevens, our Unitarian minister at Moline, Ill., Alexander Johnson, Secretary of the Charity Organization Society of Chicago, and others. The work of organizing charity is one of the important movements of our day. We are glad to see it getting a foothold in some other than our largest cities.

—The total receipts from the recent fair held by the Davenport Unitarian society were over $500.

Dixfield, Me.—This is a little town of 1,200 people, where, for quite a number of years, there have been no regular services, only an old disused Universalist church; and there had formerly been an orthodox church, which died many years ago. Mr. Beane went down there, talked to the people and organized a Unitarian society, which virtually embraces nearly the whole town, and is to-day the only religious institution in the town. The old Universalist church has been refitted and put in very attractive condition, and now they are looking out for a minister.

Dorchester, Mass.—A Young People's Guild has just been organized here. Its purposes are: 1. To study religious truth. 2. To do religious work. 3. To cultivate the spirit of devotion.

Eastport, Maine.—The late Mr. Partmon Houghton left a bequest of $2,000 to the Unitarian church of this place, and another of $1,000 to the Children's Mission, Boston.

Exeter, N. H.—Since the beginning of the church year in September, the Unitarian society has made considerable progress. A Young People's Guild has been formed; at the last communion service six persons joined the church; some forty students of the Academy attend the church services.

Farmington, Me.—Major S. C. Belcher made a Christmas present to the North Church Society and Sunday-school of forty volumes of choice Unitarian literature, consisting of the lives or writings (or both) of Channing, Gannett, the Peabodys, Hedge, Dewey, Sears, Clarke, Parker, and others. The Christmas Festival was a most interesting occasion for young and old.

Gardner, Mass.—Meeting of the Worcester Conference here, Jan. 25 and 26, with an essay on "The Worth and Work of a Country Church," by Rev. A. F. Bailey, of Barre. Dedication of the new church on

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the first evening of the Conference, with a sermon by Rev. M. J. Savage.

Geneva, Ill.—In the death of Mr. Robert Long, aged 84 years, the Unitarian church loses one of its long-time pillars, and the community one of its most worthy and respected citizens. His early life was spent in Maine, some later years in Washington, D. C., and his last twenty-six years in the village of Geneva. He was active, useful and interested in everything that was good, to the last. His old age was singularly serene and beautiful.

Ithaca, N. Y.—Rev. J. W. Day is giving a series of Sunday evening discourses on "Great Preachers," extending from January 22 to March 25. The subjects are as follows: The Transient and the Permanent in Preaching; Chrysostom, Bishop of Constantinople; Augustine, Bishop of Hippo; Tauler, the Mystic; Savonarola, the Reformer; Luther and Faith; Jeremy Taylor, "The Shakespeare of Divines;" Robertson; John Henry Newman; James Martineau.

Kansas City, Mo.—The *Journal* of January 9th, prints in full a sermon of Rev. J. E. Roberts, on "Moral Enthusiasm," bearing indirectly upon the methods of Rev. "Sam." Jones, who has been holding a series of meetings in Kansas City, and drawing great crowds.

—The newly organized Unity Club goes forward with great prosperity. From its tasteful little programme we learn that the club is both literary and social in its aim, and that the season of 1887-88 comprises twelve evenings. Three plays, studies of Aboriginal Literature and Art, American Fiction, Ruskin, and Tolstoi, and an Evening in the Studio, are some of the treats it has in store for its members.

Littleton, Mass.—The annual parish meeting of the Unitarian Church was held on Friday evening, December 30th. Heretofore the annual meeting has been held in the afternoon. This year the Backlog Club and the Ladies' Charitable Society held a social gathering and supper on the same evening. In consequence, a larger number of persons than ever before were present at the meeting. The chairman of the parish committee reported that the income for the year had been sufficient to meet all the current expenses. This prosperous condition of the financial affairs of the church is attributed largely to the envelope system, which has secured many small sums from people who had not been accustomed to pay anything.

Malden, Mass. — A correspondent writes: "We have worked through untold difficulties since our unfortunate division several years ago, and have at last got to the point where we are able to do a little outside missionary work. At our Christmas Festival our Sunday-school invited in some 25 children less fortunate in worldly matters than most of our own children, and made a thoroughly good time for them, with supper, Christmas tree, presents, etc. We have within a month past added seventy-five volumes to our Sunday-school library."

Merrill, Wis.—A late number of the *Northern Wisconsin News* contains a sermon by Rev. A. N. Somers, on "What Unitarians Believe, and what they have done for Religion."

Milton, Mass.—The Woman's Auxiliary of the First Parish (Rev. R. Stebbins, pastor) has for some time been working for a sale, the proceeds to go to help the church in Rockland. The ladies' of the Guild are holding district sewing meetings for the same object.

Minneapolis, Minn.—Rev. Kristofer Janson writes to the Secretary of the A. U. A.: "The average attendance at Minneapolis (Scandinavian Unitarian church) has been about three hundred, as many as the hall can seat; and sometimes we have been obliged to turn away people on account of room. We need our church auditorium (we use the basement now, as you know), but God knows when we shall be able to finish it. We need still $1,500. We do ourselves all we can."

Mondovi, Wis.—A Unitarian Society has been organized here. Rev. N. C. Earl, of Gilmanton, will hold Sunday evening services during the winter.

New York City.—Rev. Hugh O. Pentecost, who resigned the pastorate of an orthodox church in Brooklyn, recently, because of the dissatisfaction created by his connection with the Anti-Poverty movement, has begun preaching independently in New York, Brooklyn, and Newark. He calls his following in New York the Unity Congregation. He declares his central principles to be, "Think for yourself; do right; love your fellow men."

Northfield, Mass.—Through the enterprise of some of the leading members of the Unitarian church a series of popular lectures is being given this winter in the town hall, by James Kay Applebee, Hon. John L. Wheeler, Hon. Geo. M. Towle, and Mrs. Mary A. Livermore. The Lotus Club of Boston gives a concert in connection with the course.

New Orleans, La.—We take from a New Orleans daily the following: "There was a large attendance last Sunday at the vesper service conducted by Rev. C. A. Allen, at the Church of the Messiah (Unitarian). The exercises consisted of quartets, duets and solos by trained vocalists, selections from oratorios, and other sacred music, closing with a brief address by the pastor."

—Judging, too, from the reports in the papers the Christmas Festival, consisting of

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songs, recitations and tableaux, in the church beautifully decorated, was very largely attended and exceptionally interesting.

Oakland, Cal.—Seventy-two persons were admitted to the Unitarian church on New Year's Sunday, receiving the Right Hand of Fellowship.
—The Oakland Universalist society has begun the erection of a new chapel.

Pasadena, Cal. — A correspondent writes: "There is no Unitarian church in Pasadena, but the Universalist church is not a year old and has a $30,000 building begun, to be completed in early spring. Rev. Everett L. Conger, the able and esteemed pastor, is lately from Illinois. The Unitarians here join gladly with the Universalists in their work."

Petersham, N. H.—Rev. H. H. Brown began his labors here as pastor of the Unitarian Church, the first Sunday in January.

Philadelphia, Pa.—A correspondent writes, under date of January 18th: "The annual meeting of our (Spring Garden) society was held last evening. The attendance was good, though the night was inclement. Reports from all our various activities were read, all showing a large amount of devotion and labor during 1887. Rev. Chas. G. Ames was unanimously re-elected minister. We enter a new year of work with courage and high resolves."
—Mr. Ames has just begun a series of nine Sunday evening lectures in his church, to continue until March 18th. His subjects are the following: The Relational Life of Mankind; Men and Women; Marriage; Domestic Life; Child Training; Religious Education; Public Education; The Social Order: True Communism; Unity of the Generations.

Princeton, Ill.—A little company of faithful ones here keep up Sunday parlor services. Rev. J. R. Effinger, Secretary of the Western Conference, recently spent a Sunday with them.

San Francisco, Cal.—On Christmas Sunday, in the winter sunshine, the corner stone of the new Unitarian church was laid, Dr. Stebbins and Rev. C. W. Wendte making addresses.

St. Cloud, Minn.—The new Unitarian movement which we lately mentioned as having been begun here, moves on prosperously. Rev. H. Price Collier is preaching here for four Sundays, and is to be followed by Rev. B. R. Bulkeley, of Concord, Mass., Rev. C. E. St. John, of Northampton, and Rev. C. F. Russell, of Weston.

Salem, Mass.—The young people of the Liberal churches here—the four Unitarian and one Universalist church—have, at the suggestion of the two new ministers, Mr. Ramsey and Mr. Nott, formed a Young People's Liberal Union. Under its auspices union Sunday evening meetings are being conducted in the five churches in turn, the young people furnishing a chorus of 40 to 50, who lead the psalmody—good old-fashioned hymns for all to sing—with great spirit. Alternate Sundays a regular service is held, and on the other Sundays some subject is opened by a twenty minutes' address from some chosen speaker, followed by free conference. The meetings are very well attended, and are arousing great interest.
—Rev. Edward Everett Hale told the story of the origin and spread of the Lend a Hand clubs, to a large audience, in the Barton Square Chapel, on the evening of January 3.

Toledo, Ohio.—Rev. A. J. Jennings recently exchanged with Mr. Sunderland, of Ann Arbor. The new Unitarian society in Toledo is holding its meetings in Memorial Hall, an attractive place, and is gradually drawing to itself a solid and excellent constituency. A definite organization has just been formed, with some of the best known and most respected men of the city as its officers. The Sunday-school is growing, the congregations are excellent, and the prospects for the future is full of promise.

Uniontown, Kan.—Rev. J. H. Caldwell writes that in this town of four hundred, an independent Sunday-school, with about forty pupils, and a Unitarian Church, with twenty-five members, have been organized. The audiences average about one hundred and twenty-five. At Mapleton, a study class of about twenty members meets every Sunday afternoon. They have preaching one Sunday in each month, with an average audience of one hundred. "The second Sunday of this month," he continues, "I preached five miles west of Uniontown, in a country school-house, to an audience of a hundred. At 3 P. M. of the same day, I preached at Bronson, seven miles northwest, to an audience of one hundred and twenty-five. In Uniontown, the Protestant Methodist house having been closed on me, we fitted up a vacant school-room. Preachers come from neighboring towns to fight Unitarianism, but all to no purpose. There are many inquiries for literature. A Post-office Mission is doing good work. Any one who reads this and is disposed to forward papers or sermons may rest assured that they will be judiciously used."

Washington, D. C.—Rev. Edward Everett Hale, of Boston, preached to a large congregation in All Souls' church on Sunday, January 15.

Watertown, Mass.—Col. Carroll D. Wright gave, January 1st, under the auspices of the Unitarian Club, an address on "True Citizenship; or, Religion in Politics." Before the Unity Club, at a late meeting, a lecture was given by Dr. Julian A. Mead, entitled "Personal Recollections of a Trip through Norway and Sweden."

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The Unity Club now numbers one hundred and twenty-five.

West Newton, Mass.—The Unitarian church has been remodeled at a considerable expense, and in a way to greatly add to its seating capacity and convenience. It is now very attractive, and admirably adapted not only for the regular services of worship on Sunday, but for Sunday-school and social work. There have been many additions to the church, and the Sunday-school is large and prosperous.

Wichita, Kan.—This town, where we have recently established a society, has now a population of thirty-five thousand. The work goes earnestly forward under the leadership of Rev. Napoleon Hogeland.

Woburn, Mass.—A series of Sunday evening lectures, under the auspices of the Friday Night Club, are being given at the Unitarian church. The lecturers are Brooke Herford, Charles F. Dole, Edward A. Horton, B. R. Bulkeley, Howard N. Brown, and M. J. Savage.

Wolfboro', N. H.—The beautiful new church here was opened and dedicated Tuesday, January 17. Rev. Brooke Herford preached the dedication sermon, Rev. Fielder Israel gave the dedication prayer, and the other parts of the service were taken by Rev. S. C. Beane (through whose labors, chiefly, this church has been built), Rev. T. E. St. John, of Haverhill, Rev. J. P. Sheafe, of Dover, and the resident minister of the Christian denomination. The new church will seat 280 people, and has, besides, a chapel opening on to the church, by which the accommodation may be enlarged when needed. An interesting account of the movements which have led to the formation of this society was read by Mr. C. H. Parker, while Wm. G. B. Clark read the report of the building committee, which showed a total expense of over $6,000. There is still a sum of $2,000 to be raised, and the leading members of the little society have lost heavily by the recent fires in Wolfboro', so that they would be very grateful for any help from outside.

JOTTINGS.

"Heaven's gate is shut to him who comes alone,
Save thou a soul and it shall save thine own."

New York City's contribution to the Peter's Pence jubilee offering to the Pope footed up $37,537. New York is a stronghold of the faithful.

There are 352 pages in the new Harvard Catalogue, as against 332 last year. The whole number of students in the institution is 1,812, against 1,688 last year, and the number in the college proper is 1,138 against 1,077.

The like figures for Michigan University show 1,628 students this year, against 1,572 last year, and 704 in the literary department against 693 last year.

These are the two largest universities in the United States.

Rev. C. W. Wendte writes to the *Unitarian Review:* "Of the Japanese youth now coming in such numbers to our shores, there are fifteen hundred at least in San Francisco and Oakland. One of them is my church sexton, and thinks of studying at Cambridge. He is now at the high school, learning Greek and Latin, algebra and English branches, and doing housework for a family—a fine fellow. He has read through the English Bible seven times! His father is a physician in Japan, and his brother is preparing for Princeton Divinity School. . . . . Are you aware that there is already a liberal Christian mission in Japan, based on precisely our ideas, which the German Evangelical Missionary Society (formed in 1881-82), has begun under the guidance of Professors Pfleiderer, Lipsius, and others of the Protestanten Verein? Their missionary at Tokio has organized a church of Germans and Japanese. They have also a missionary in China,—the eminent scholar, Ernest Faber. I have sent to Germany for missing links of information."

"Turn not in vain regret
To thy fond yesterdays,
But rather forward set
Thy face toward the untrodden ways."

The *Boston Evening Transcript* tells the following good telephone story, which is not without a certain kind of religious lesson: Father O'Halloran had a telephone put into the parsonage, in connection with the church, the parochial school, etc. Patrick McFee, his reverence's handy man, was instructed in the use of the instrument, and it was only the next day when Pat, dusting out the church, heard the clatter of the telephone bell. Taking down the receiver, he was pleased to hear Father O'Halloran's familiar voice, asking him something or other about his work. Pat, in essaying to answer, remembered that his reverence was a long way off, and consequently shouted into the transmitter at the top of his voice. "I don't understand you, Patrick," said the telephone. Pat tried again, with no better success. On his third trial, he came near splitting the telephone; but again came Father O'Halloran's voice, "I can't hear what you're saying, Patrick." Pat had by this time lost something of his patience, and as he stood gathering breath for a fourth blast, he couldn't refrain from soliloquizing in a low tone, "Ah! may the divil fly away wid the ould fool." But Pat dropped the telephone like a hot potato and fell on his knees in dismay, when he heard Father O'Halloran's voice once again, "Now I hear you perfectly, Patrick."

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. MARCH, 1888. No. 3.

HEAVEN AND HELL.

Memory! Thy cypress grove,
A chosen haunt of grief and love,
Bears healing in its holy shade,
For all the ravage time hath made.

Not less, if near thy potent shrine,
Lured on by influence divine,
An evil-doer's footsteps stroll,—
Flames, serpents, furies pierce his soul!

THEO. C. WILLIAMS.

SERVICE, NOT HAPPINESS, THE TRUE THEORY OF LIFE.

A SERMON BY REV. JOSEPH MAY.

"We must work the works of him that sent me while it is day: the night cometh when no man can work." John IX. 4.

The text, as I give it to you from the Revised Version, contains an interesting emendation. It formerly read, you remember, "*I* must work the works of him that sent me while it is day." The revised text reads: "*We* must work the works of him that sent me while it is day." So what was before the statement of a particular commission to Jesus, now presents itself as a broad, general view of duty. The gain is great.

And have we not here a complete theory of our career? It seems to me to contain the whole philosophy of life. "*We must work the works of Him that sent us while it is day.*" Who has sent us? Ah! it is possible that here we differ, or doubt; but that there is *something* back of us, *some* entity from which we proceed, is the universal conviction of human souls. Herbert Spencer, sifting all religions assiduously, to do away with every particular idiosyncrasy and get the one broad substratum of belief common to all forms of Theism, to Pantheism, and even to Atheism; to all aboriginal creeds, to Polytheism, and Monotheism, finds it to be this: "The omnipresence of a something which passes comprehension." Matthew Arnold's almost equally abstract statement adds what we certainly all recognize everywhere, energy and activity. He calls this something "a power not ourselves which works for righteousness." However we interpret it, we all feel that we have come from a Something, a Source, which is, to say the least, orderly and systematic, and thus essentially purposeful. Even the Materialists's arid creed amounts to not less than this.

But you and I are unanimous, I trust, in giving much more definite attributes to the Source of being. We consent to represent it as personal, rational, benevolent, kindred with ourselves. We are willing to call it, with Jesus, "*Him that hath sent us.*"

What, then, results, but that precise corollary which Jesus drew from this faith? As an emanation from this orderly, active, purposeful Entity; as derived from that Power working ever on the side of what is right in the Universe; as the offspring of that benign Almighty Personality, the Children of a Heavenly Father, what are we here *for*? What are we *anywhere* for? *Why* are we? What shall we be for in any future stage of being?

Must it not be, as parts of this great scheme, to fill our places in it? To contribute to its orderliness, to the development of its design? To further what is right in it, working in harmony with the Power which pervades it?

That was Jesus's thought; most simple, and yet, I think we shall all be willing to concede, the substance of all that can be said upon the subject.

In fact, the great truth about human-

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ity is expressed in one word of the sentence I have made my text—we are "*sent.*" We have not *come* of our own volition; we have not *drifted* here where we find ourselves; we are not unrelated individuals, with no purpose, or with a personal and particular purpose; we are "*sent*," we are *commissioned*, we are put here to discharge a function, to do a duty, to promote a great plan; and to do all this together.

If this theory is not correct, what other is there to turn to? I think no other has ever been proposed or invented but one; and that is that we are here for the pursuit of happiness. I will not go far into the discussion of this now. I will note only one or two points in connection with it.

1st. Contrast it practically with the other. That represents the race of intelligent beings co-operating in a rational system, the result of which is, if we may advance as far as Matthew Arnold's position, "righteousness"—that which is right, right for all, and so, well for all; the highest good of all. Each is charged with a certain portion of duty; some *function*, suited to his position and endowments. He is a co-laborer with all the rest. He is a co-laborer with the Great Source of the whole; with that Power which works for the right—with God.

In this practical age surely I need not defend the proposition that the dignity of any being or thing must be estimated by its utility, its productive activity. In fact, we estimate everything by that standard, and most justly. What is it for? What does it accomplish?

Jesus himself adopted this standard: "by their fruits ye shall know them;" by what they bring forth, contribute, do, you shall judge them.

Therefore, we fairly estimate the dignity of any *scheme* by the breadth and elevation of its object. What is the object in either case before us? Why, on the one hand, a Universe, a Race; and, on the other, an individual man.

But what a small thing an individual man is, in himself considered! Take the greatest man; isolate him from relations to others; regard him as an end; see him thinking of himself without generous sympathy for others; see him scheming for himself, working for himself:—this is something which all down history and on the latest page of the newspaper we all despise. The individual gets dignity who implicates himself with his race. In proportion as one lives for himself he becomes contemptible. We actually dissect the characters of historical persons and of our own neighbors, and what we respect is so much as has *not* been self-regarding. Even he who would *die* honored nowadays must show that he has had some love for his kind.

From any point of view the happiness theory of life is a *selfish* theory. Truth and right indeed carry with them a natural joy. But to make even this, or much more, any lower form of satisfaction, moral or physical, your *end*, is to place your mind in a selfish attitude, and this is to belittle it, as I have just said, and we all know; it is to narrow, corrupt and debase it. We need not dilate on this point.

It is of more account to remark that the happiness theory is *not borne out by the facts of life.* If man is made for happiness, then the world is wonderfully out of joint, indeed. Unquestionably happiness is an intended and normal *incident* of life. The order of life is such that, in the main, he who is faithful to duty, to service, to love, will be happy. And there *is* a vast mass of happiness in the world. On the whole, happiness *characterizes* human life. The atmosphere of life is pervaded by it. But it is not the universal or constant characteristic of life, and evidently was not intended to be such. Alongside, is always a vast mass of unhappiness—or of *non*-happiness; of unhappiness, I mean, inevitable in the scheme. There are friction, pain, failure, unavoidable; there is pain inevitable; sorrow inevitable; loss, yearning, unrealized aspiration, thwarted love, baffled hope, hardship in outward circumstance—all *inevitable incidents* in the scheme of life we are involved in. It is idle to shut our eyes and say these

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things are not. Here they *are;* real *facts*, which fill the heart of the benevolent and the pious with many painful questionings.

This always is true also, (and it would be found on sufficient analysis, I believe, to *justify* the scheme,) that there are all along, accessible, high truths which would enable us so to rise above the painful incidents of our experience that they could not disturb our real peace and joy. But I think there are many incidents of life which would still wreck or impair, often, what we call *happiness*. And whether so or not, it is certain that the high compensating truths are so much above the *immediate* grasp of feeble men that they are often unavailable for the actual preservation of happiness. The theory of our lives at this point clearly is, that it is through the deep necessity of them that the high truths become real and dear to us, and at length we appropriate them. Meantime, however, happiness was lost —we have been "salting our bread with tears." Life's great shocks and afflictions never find men ready. Perhaps they never can be quite ready without the actual experience. All of us might do much by way of preparation. It is well to do all we can; but after all it appears as clearly as the other truth, that the method of life is to make us perfect *through* suffering.

But, at least, looking at life practically, I think that we must all agree that the happiness theory will by no means work. I will look into the glad faces of you that are young, and assure you that, if that is what you are expecting—expecting as the main thing in life, I mean—you are all but certain to be disappointed. Here and there, one may escape for many a year the sorrows and trials of life; but such are rare. You must be cherishing some more solid hope and aim than that of the permanence of your present cheer, or you will presently have nothing left.

What shall that better hope be? What purpose, what theory of life, I ask you that are older, had these young friends better be cherishing? I fear our examples may be teaching them, more or less emphatically, some different and doubtful lessons. So we live below our best thoughts. Our *lives* may say to them: "Seek wealth, seek fashion, seek praise, seek your own way." But what shall our honest hearts say to them? What but this: "Seek for God's purpose in you, and give your lives and your hearts to that! Think not of happiness or unhappiness; expect both. Expect trials and seek to be ready for them, through growing faith and virtue; through an aspiration that lifts you above outward life and its vicissitudes. Make your lives, whatever their actual forms, a *Service*. In your practical callings be serving God by aiming at the ideals of your callings, considering their purpose in the world's economy; by conducting them on the very highest principles you can see. In a word—'Work the works of God,' not your own works. Let this be your will, and God will find you a way."

The happiness theory of life, I say, will not work. It never has worked. It never succeeds; it does not maintain its own integrity; it always degenerates. He who sets out to attain *happiness* soon comes to be a seeker of *pleasure*. And pleasure *sought* always ends as sensual pleasure. This is the history of Epicureanism.

The only other theory is the theory of *duty*, which Jesus offered. And I believe this will work well. In the first place, it agrees with the actual facts of life. This is a working world; a world organized on the basis of labor, utility, mutual service. The physical world itself is ceaselessly operant. It is a workshop, a laboratory. Wind, wave and sunbeam, electric and chemic forces, heat and cold, earthquake and avalanche, frost and thaw, fire and hail and stormy wind, "fulfilling His word," are all agents of effects successively ameliorating physical conditions, and adapting the planet to higher human civilization. The beasts and the birds have their functions. Nay, the very earth-worms laboriously tame continents for cultivation. Insects and flowers are all fulfilling offices of service.

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Man, will-he, nill-he, accepts this same condition. He is born to labor. If he will labor *not*, neither may he eat. The world of humanity is the most busy and laborious of all.

This condition was formerly called the "primal curse." But we have learned better. We have learned that labor is not a curse, but, where it is not excessive or unnatural, it is a blessing. It is, above all other things, that which develops men. The struggle for subsistence, the effort to achieve, is the mainspring of human progress. Effort, as the word implies, brings out powers. Even some hardship proves congenial to character. The great Epicurean lyrist and the great Christian Apostle almost in the same words exhort the young man to endure hardness as good soldiers do. But more than this, the routine of reasonable toil is proved congenial to human nature. It is not to bless a man to take from him the necessity of some form of active occupation. He who needs it not for his mere subsistence, needs it for character and happiness. The happy part of the world are especially they who are habitually occupied in reasonable toil. "Oh, happy husbandmen," exclaimed the ancient poet, "if they but knew how blest they are!" Habitual labor gives orderliness to life and to character. It regulates energy, subdues passion and absorbs thought.

And so the performance of duty is even one of the most genuine antidotes and panaceas of *sorrow*. Says one who knew well the deep experiences of affliction: "One source of consolation in bereavement is the accustomed performance of duty. . . . The heart's pulse cannot become healthy while the hands are idle. We must return to the daily routine of life's duties, however cheerless the task may be, and however difficult. We may have no heart for it, but rather weariness and disgust; but the exertion for duty's sake will be like medicine to the soul. . . . We may not at first do our duties *heartily*, but we may do them *faithfully*. And one will help us to another. . . . To sit down and weep, although one may say, 'God's will be done,' is not true resignation. It is to arise from that prayer and go forward to the completion of our work."*

These thoughts will approve themselves to all who have known affliction, and striven to accept it in a right spirit. Not even the loss of Earth's cheer can absolve us from the great law of duty. He who would evade this law, whatever be his relations to life, suffers inevitably. There is no room for *idlers* in this world; and he who idles brings on his own penalty. It is a sad mistake to suppose that *wealth* releases from this law—as if getting, and not serving, were the purpose of our being. On the contrary, one of the most obvious functions of wealth is the liberation of a class of persons, provided with a wonderful social force, enabled to cultivate every natural faculty, to appropriate every advantage, that they may devote themselves to those activities the end of which is the public welfare, the improvement of the condition of mankind; to charities, art, literature, education, health, good government, moral and social science. He who, set free from self-regarding toil, finds out no such generous function as this, is a drone in the hive. He is set on a pinnacle by fortune that the wise may make him a warning.

"Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves. For if our virtues
Did not go forth of us, 'twere all the same
As we had them not. Spirits are not finely touched
But to fine issues; nor Nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use."

It has begun of late to be observed that one of the pressing necessities of society in America is that our young men of fortune should be provided with an incentive like the "noblesse oblige" of a worthy aristocracy, by which they should be aroused from the lives of self-indulgence they are now too generally content to follow, and should aim to

*Rev. W. G. Elliot, D. D.

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make themselves, in a high sense, leaders in their communities through public-spirited service—as some of them are indeed learning to do.

But what is true of such as these is true of us all. For the underlying reason that labor is morally so useful to men of every class is, that it is essentially *service*. Although they may be as unconscious of it as are those earthworms, toiling in the dark as in living graves, yet as they labor they all are, in fact, agents in God's great world-cause, "working" not their own "works," but His. By His superintendent wisdom, what was selfish in the individual's purpose is overruled to be a factor in the federal scheme. The man who thinks he is only making money is (if he is only honestly engaged) opening continents, facilitating that intercourse of men which civilizes all. He is providing his race with comfort, delight, refinement. The man who is held to study by its own absorbing interest is opening up pathways to science, by which the whole world is helped and strengthened. And so, practically, labor becomes, as I said, service, duty, and places the laborer in right relations to life and to other agents of God's purposes, which is a prime condition of his own happiness.

But what is needed, then, finally, but the open, voluntary, glad, loyal acceptance of this obvious theory of our life? —the consent to that apostleship and servantship which every life actually is, well or ill, and which every life might be well?

This *is* what we need—what we all need, what the young need to set out with, if their lives are to be happy and true. *Life is service*, is the compendious law they need early to accept; to see that every function and office is sacred, and may be discharged in a spirit which is truly religious—rather each *must* be so discharged to attain its true results. Jesus appended no exceptions to the truth he uttered in my text. We must *all* work the works of God as much as any. No doubt it would modify much of men's activities would they consent to this principle. There would be ample room for choice among avocations. Some forms of business would, very probably, disappear altogether. But the great effect would only be to *sanctify* toil and trade and venture; to chasten them somewhat; to restrain men from some portion of their heat and greed. It would give all forms of activity an upward look. Sometimes it would call on men to postpone activities of a narrower scope and lower aim in favor of others more directly tending to promote God's cause in the welfare of men. The preoccupations of business, the engrossment of time and thought and wealth in merely practical schemes, would sometimes be limited by the more generous demands which come to every citizen and every Christian. The question of each man being: How can I best serve God's cause? he might often see occasions calling him from his more personal interests, as twenty-five years ago the tocsin of national peril called men, old and young, out of their stores and shops and offices and studios and colleges, and trade stood still while the great cause of republicanism and freedom was once more made secure.

That is the true spirit for the whole tenor of common life: that spirit which then lifted men above selfishness, above self-interest, and made one only thought dominant—to serve God's cause according to the mighty occasion. Ah, how faithful husbands left their wives and babies then! How sons bade farewell to doting parents then! How laborers came from the fields and gilded youth swarmed from our colleges then, to tramp hungry and wet, through cold and mire, to find a place to serve God —and die!

Is there *no* place nor room for such a spirit now? Young men, young women, in these piping times of peace, are *you* precluded from being heroes, too? Study the history of those same times, and see that heroism *before* the war might have saved the war! Take the Christly thought of service into your hearts: let that be what life means to you; set your hearts not on happiness, but on duty; expect natural trials, and

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prepare your hearts still to trust God and press on; resolve to live for Him and not for yourselves, so mean in the comparison; ponder that thought which made Jesus the Saviour that he was—that we must all "work the works of God while it is day;" yes, remember, that even for you, the day may be a short one, and the night cometh! Then you will not need to look far for a post where fidelity, piety and heroism shall have their opportunity and their eternal guerdon!

JUST FOR TO-DAY.

Lord, for to-morrow and its needs,
I do not pray;
Keep me from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt Thine to obey;
Help me to sacrifice myself,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for to-day.

So, for to-morrow and its needs,
I do not pray;
But, keep me, guide me, help me, Lord,
Just for to-day. * * *

"FAITH CURE."

The highway along which humanity has travelled is littered with certificates of miraculous cures. Of the thousands of supposed deities to whom men have cried in their distresses, not one could have held for a day his place in the reverence of his worshippers, if it had not been believed that he was a hearer of prayer. And never have men prayed more earnestly then when they were suffering the double misery of bodily pain and fear of death.

As a rule, they gave themselves over to the priest who represented the god, just as we now let ourselves fall into the hands of the physician. If they recovered, the fee was paid in offerings, the priest being supported by offerings to the altar or temple. Not all that was laid on the altar went up in smoke: there were choice pieces of roast beef and lamb and pigeon.

Then came votive offerings—tablets, or other gifts, hung on the temple walls to testify that Æsculapius or Apollo heard prayer and healed the sufferer. Any respectable deity might have published an almanac every year, filled with testimonials of cure from grateful men and women, including the leading citizens.

The priest was the medicine man. He alone knew the properties of herbs and oils; he alone could pronounce the mystic sentences which invoke the deity and scared away the spirits of evil. And, if he understood his business, he was often able to rouse into action the energies of mind as well as of body; indeed, through the mind the body was often reached most effectively, as every physician knows to be true to-day.

Was it all humbug and imposition? Or was it a misreading of law and fact, which were not the less law and fact for all the misunderstanding? As we see it, the gods to whom they prayed were deaf and dumb and blind; there were no such beings in earth or air. Yet the sick were healed; somewhere there was restoring power; somehow it was called into action. In the absence of both rational faith and sound knowledge, how were the sick cured?

We shall never know how to answer this question fully till we understand this deep mystery which we call "life," and how it is related to the Power by which it is given and sustained. Must it not be that the Fountain from which we derive health when we are well, is also the Fountain from which we recover health when it is lost? "All that God owns he constantly is healing."

Some suppose that each man is set up in this business of living with an original capital of vitality, and that in emergencies he merely draws from the reserve fund stored in his own constitution. Others suppose that the life-force is capable of increase as well as of decrease; so that the born weakling may grow strong by wisely availing himself of the generous provisions of na-

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ture. Certainly, each one of us appears to take in power with his breath, his food, his exercise; certainly power seems to flow softly in, filling our exhausted nervous reservoirs while we rest or sleep. Certainly we do not give this power to ourselves; we do not create it; we are only receivers, and often we receive it most abundantly when our own will is quiescent and we are purely passive. The strong man may become as weak and helpless as a babe; then his strength may be renewed like the eagle's; and all this without any knowledge or will of his own. Where does it come from?

We must derive this vital force from "a Power not ourselves"; a Power which makes for life and health. The energy that hides in air, water, light, heat, electricity, seems to use all these as vehicles and servants; we know not how; we appear to be no nearer to a solution of this mystery than were our earliest ancestors. But we do know, if we reflect at all, that life or health is a gift, and no creation of our own. Is not God present in all substances, processes, forces?

The one Cause seems to be operative alike in health and in sickness. The mysterious energy which first set these hearts in motion, must keep them in motion, must regulate their motion, must start up the machinery when it falters, and moderate it when it threatens to shake itself to pieces with feverish or convulsive violence.

All around us, in every animal, insect and grass-blade, we see the manifestations of a life-giving principle. Is there any reason to doubt that this invisible Cause, is the same which works in us—the same by which we live and move and have our being, the same by which we are healed of our infirmities?

What we call Nature is itself a product; and it is like a veil of appearances, at once concealing and revealing the Cause, which itself never appears and can be known only by its effects. Shall we trace our origin and give our confidence to Nature—the veil of effects—or to the hidden Cause? We have given up the notion of any gods, or any god, sitting outside the world and working on it like a mechanic; but how can we escape from this ever haunting Presence which "hides in pure transparency"; this all-working Power *inside* of all things as the author, sustainer and renewer of life, setting up a throne in every atom, in every star, in every mind, and in every body? Let all the half-gods go, and the God remains, over all, through all, *in* all, blessed forever, and forever the giver of blessing.

A restful confidence that we live in an orderly world is perhaps the most important condition of health for mind and body.

If we had no trust—no assurance of friendly relations with that invisible Power by which life goes on—the whole head would be sick and the whole heart faint. We may, therefore, say that *all orderly life is a life of faith.* Every well man would fall into gradual or swift decline, if he could lose all faith in the order by which he lives.

But if faith is a powerful agent for maintaining health, why may it not be equally powerful for restoring it? When from any cause there is a faltering in vital functions; when the processes of digestion, nutrition, respiration, circulation, secretion and excretion are partially arrested; when the nervous energy is no longer distributed vigorously over the frame, and the will loses command of the muscles, and even the senses are dulled, who does not know that *reinforcements may enter through the door of feeling?* The sudden rousing of spiritual forces to a great act of faith immediately sends new vital tides along every nerve, and starts into motion every laggard wheel. All this is just as natural as life, and just as supernatural. The power that worketh in us is a curative power, healing the disorders of body and soul by a common law. "He forgiveth all our iniquities; He healeth all our diseases."

The *right medicine* may be a vehicle of relief, just as food, air and light and heat may be vehicles of vital energy; and so the divine help may come through the removal of obstructions and the stimulation of hesitating organs. But if the

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physician could utter *the right word*, that also might prove the right medicine. A word of hope and cheer, penetrating to the centre of being, stirring the emotions and the will into natural activity, often starts a series of physical vibrations which are felt throughout the organism. Along with that word the spirit-power passes—the highest form of power in man or in the universe. To me, it seems like a forthgoing of the original and Eternal Energy which is alike "almighty to create, almighty to renew." The means employed—whether medicine or word—can be only a vehicle and mask of the real life-giving Worker.

Let us frankly admit that the curative energy of faith — or rather the efficacy of faith as a *condition* of cure —is not at all dependent on a correct belief or a true religious theory. Such cases of cure are reported among men of all religions and of none. The faith may be genuine where the belief is false. If the sufferer is by any means persuaded that a healing power has arrived, he is likely to get the full benefit of that persuasion. The power *has* arrived, rather it is always present; and a certain state of mind favors its operation. That state of mind may take the form of faith in Apollo, or in the Virgin Mary, or in St. Peter, or in departed spirits, or in holy water, or in bread pills; in either case it induces a condition favorable to cure, and in either case the cure is wrought by the power of that Eternal Life by which all beings live.

The delusions of patients may be amusing or absurd; but they do not in the least discredit the fact of cure, nor the efficacy of faith as a means of cure. The healing power is not in the delusion; that belongs to the uninstructed mind. There is no unreality about the force that comes into operation; and, unless we surrender to materialism, we must count that force spiritual and divine—not the less divine because of its human manifestation. The least we can say is, that the law of physical cure, through mental operations—whether it is to be faith-cure, anger-cure, love-cure, or joy-cure—is a part of the divine order. If it is right to think of God as the original giver of life, it must also be right to recognize Him as its renewer and restorer, whatever may be the means employed in medicine or in mind.

But the *doctrine* of Faith-Cure may be quite a different thing from the fact. As that doctrine is set forth by some of its advocates—including some who have themselves been healed—the doctrine threatens to give rise to a form of mental disease, which may call for the remedy of a larger faith. This mania is the logical outcome of that narrow supernaturalism which teaches that God is only an occasional visitor to man; that miracle is the special sign of His presence; that we can only know He is here when He interferes with the uniformity of nature; and that a special Providence which does us a favor once in a while can be trusted better than the universal Providence which lives and works in the whole course of law and the whole system of order.

The Bible, which is in part a history of ancient opinions and customs, shows us that both mental and physical agents were regarded as efficacious, and that in both cases devout persons traced the healing power to the Giver of life. The Hebrews were not alone in this. Anointing the sick with oil, rubbing saliva on diseased eyes, washing in certain waters, bathing on the forehead, touching and stroking with the hand, and pronouncing certain forms of words over persons of disordered minds—all these methods are mentioned in other ancient writings; and most of them were held in high esteem throughout the East, so that they were by no means novelties when practiced by Jesus and the early Christians. At the same time the theory of magical and mysterious powers was called in to explain natural facts, even where the practice was semi-scientific.

Lightfoot finds evidence that Jesus, who appealed chiefly to faith as a condition of being healed, was suspected by the Jews of having learned in Egypt the mystic arts by which the priests were said to work miracles. But in some notable cases he employed the

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means I have mentioned; and when he sent his disciples on an errand of mercy, Mark tells us that "they anointed with oil many that were sick, and healed them." St. James recommends oil and prayer; as if he had said, "Use the means, then trust in God, for in any case His is the power, and His the glory." Oil was, and still is, the standard remedy throughout the East; but the resort to prayer is at heart the appeal of faith.

But is not the wise use of medicines also an appeal to faith, or to Heaven? To disuse the natural means of cure is as fanatical as to disuse the natural means of nourishment. We depend on Providence for daily bread; but is not the sowing of seed an act of faith? In seeking health, as in seeking food, we must show our faith by our works. Prayer no more excuses the use of means of cure than it excuses the use of means of nourishment. In opening the door to faith, we must not close the door to reason and knowledge, else faith will come in as blind superstition.

Exceptional and extraordinary facts, which cannot be explained by any law now known, compel us to seek a larger interpretation of the law; but they should not work to the disparagement and exclusion of fact and law already verified. Yet, to the untutored mind, a blinding flash of light, caused by a meteor, seems more like a revelation of God than the daily pomp of the sun or the calm glory of a heaven full of stars.

A man lives in safety forty years; all this makes no impression upon him. But one day he has a narrow escape from death; then he thinks that for once God has stretched out a helping hand.

In this great city [of Philadelphia], within a year, perhaps forty thousand sick people have recovered; most of them gradually, some of them rapidly, a few suddenly. They have recovered from all sorts of diseases, by the use of all sorts of means. But here and there a case is reported where the cure came through no other means than prayer, or faith, or mental appliances of some kind. Then we are ready to exclaim, "Surely this is the finger of God!"—as if the rest of her forty thousand got well without His help! Is this faith; or wholesale unbelief?

The same childish narrowness appears in connection with Spiritualism. Shadowy phenomena, of an unusual and mysterious kind, have seemed to some much more important than the whole grand order of facts which are seen in full daylight; and intimations from the invisible realm, where nothing can be clearly verified by us, have seemed a surer guide than the accumulated experience of our earthly life.

I think, indeed, that we ought to treat all facts with due respect. The strange and wonderful narratives of sudden cure, and the startling manifestations of intelligence and power outside our common experience, are like eclipses, comets and meteors in old time, before science had found any place for them in the cosmic order. Ignorance takes fright, or jumps to conclusions, and charlatanism takes advantage; but calm inquiry is always in order, and the boundaries of knowledge are gradually enlarged with increase of power and benefit. Meanwhile, light and unsteady people lose their heads and their feet, or are carried off into cloudland.

Human bodies are something more than "hollow vessels, which, as physicians, you may fill with drugs; or, as surgeons, put your mark upon; or, as chemists, analyze!" They are alive with the indwelling spirit; they are responsive to subtlest forces; they are affected by every depression or elevation of the mind; and they are theatres of that divine activity which "spreads undivided, and operates unspent" throughout the universe.

All the wisdom of medical science or mental science, and all the energy of faith, must be accepted as "parts of His ways," or as manifestations of that Wise Goodness which works in us to restore harmony and to permit the currents of the universal life to flow through without obstruction or disorder. "Wilt thou be made whole? Believe and all things are possible." And all proper means are to be believed in, as to the order of Providence.

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"All that God owns, He constantly is healing;
Quietly, gently, softly, but most surely.
He helps the lowliest herb, with wounded stalk,
To rise again. See! from the heavens fly down
All gentle powers to cure the blinded lamb!
Deep in the treasure-house of wealthy Nature,
A ready instinct wakes and moves
To clothe the naked sparrow in the nest,
Or trim the plumage of an aged raven;
Yea, in the slow decaying of a rose
God works, as well as in the unfolding bud;
He works with gentleness unspeakable
In death itself; a thousand times more careful
Than even the mother, by her sick child watching."

CHARLES G. AMES.

TWO LESSONS IN ETHICAL CULTURE.

On the evening of January 9th, a most memorable address was made here in Sanders theatre, by Mr. Felix Adler. A thousand hearers from Boston and Cambridge found their expectations more than met by an oration that for an hour kept their almost breathless attention. Very rarely is such preaching heard anywhere on earth; and the several hundred students present will not soon forget those vivid appeals to their sense of duty.

Culture does not consist of power, nor of wealth, nor of knowledge, nor of refinement, was the lesson: the heart-fact and the root and the core of culture is an unselfish love.

"Well," I said, "was there ever anything more wonderful than this scene when, with consummate skill, this spiritual engineer so flushes these lower levels of our life, our intellect, our conscience, with living water drawn from those upper sluices, while thus wholly ignoring the source whence all this cleansing flood is drawn?"

In this whole address, I said, there is not a thought, not a principle, not an impulse, not a suggestion, hardly a word, that is not taken right out of the mouth of the Lord Jesus himself. And no man ever spoke, who more manifestly lives by and continually rests in the Spirit. Thank God, I said, if the Law is still to be thus a schoolmaster leading men to Christ.

On the following Sunday, I was walking at twilight near our observatory, when, seeing the Catholic church there lighted, I went in, as I always do when I can, for a moment's quiet worship amidst scenes and a people that I love.

But I met a fresh surprise. What, I said, is this? I never before saw service in a Catholic church, nor in any other, when there was not a woman nor a child in the house. The pews at the front were filled with rude, burly men. Immediately before the altar were seated three priests counting the ballots of an election that had just been held right there. Soon they announced the names of the President, Secretary and Treasurer, for the coming year.

"What is this?" I asked of a man now leaving. "The Holy Name Society, sir," he answered.

I looked on with new interest. The young priest arose to address the members at this their annual meeting.

They were bonded with one purpose and with one vow, to remember, and if need be to speak, the holy name of Jesus whenever they hear a blasphemous or an indecent word.

Very plain, direct and manly was that pastor's address. They were responsible in part for all sin they witnessed and silently assented to. They could not listen to unclean words without contamination. They must not listen to them without objection. They must show their rebuke in looks or in deeds, if not in words. They must not allow "smutty stories" (he used that phrase again and again and again) to be told in the stable or along the street. And when they could not otherwise interfere "without getting into a fight," they could at least say, "Remember the Holy Name."

And now, in conclusion, that company of rude men all knelt down while the pastor in prayer repeated all the many names that grateful love has ever given to our Lord. After each, his fellow worshippers fervently responded, exclaiming, in words not spoken for me to hear, something like, "O, Holy Name!"

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or "Honor to that Name!" or "O, Blessed Name!"

O, Felix Adler, I said, I wish you were here beside me. Here is an Ethical Culture Society that is worth the having. This is one whose work will not cease when some man of rare genius falls and passes away, as you must presently do. This is one that does not ignore the roiled pool in which the cattle are treading, while it vainly labors to cleanse the turbid stream below.

This involves a training of the conscience, and of the will and of the heart and of the soul. This rightly looks up to the source of all our life in every moral need. And this will keep the holiest presence men's eyes have ever seen here active to restrain and to ennoble, here amidst the scenes of our filthiest daily and nightly work.

Do you think, I wanted to ask, that Almighty God, or the Force of Nature, was acting in folly, when giving to Christ Jesus this mighty work, setting him to hold this place, and to be all that he is to man's imagination, as well as to man's love? Is it not through the imagination that God most wonderfully influences man's love, as well as his hope and his fear?

"Nay," presently rejoined the voice of the Spirit to me, "what are you saying? Do you think I have lost my skill? If I knew what I was doing in Jerusalem nineteen centuries ago, do I not know what I am about in New York and in Chicago to-day? Look again. Look again upon Mr. Salter and Mr. Felix Adler, and say if there be on earth to-day two more faithful co-workers with Christ, and servants of the Spirit, than these."

Then I thought of that other word of wisdom: "A certain man had two sons." One of them said, "I go, sir," yet went not. The other said, "I will not," yet went. We need to-day an avowed Christianity, something confident, radical, forward-looking, an Evangelical Radicalism. We also need, I thank God that we have, an unavowed Christianity, such as we see in Bro. Salter. Our land needs them both.

Not that Ethical Culture is *all* of Christianity. Elements of simply inexpressible value Christianity possesses which even Theism has not, and Ethical Culture is but a church trying to stand on one foot. But let us on the one hand learn to see the true life in all the churches, even the Romanist, and on the other let us honor the moral honesty of those who, when they doubt their own allegiance to Christ, say so, and try to build on other foundations.

H. C. B.

CAMBRIDGE, MASS.

FATAL CONCESSIONS.

The evidences that the ancient and long-trusted moorings of so-called evangelical theology are giving way have been multiplying rapidly enough for several years past, but one of the most fatal signs developed recently is seen in one of the broad concessions made by Rev. Dr. Field in his "Last Word" to Colonel Ingersoll, published in the December number of the *North American Review*. Dr. Field quotes the Colonel's rejection of the words "retribution" and "reward" as features of providence, and his preference for the word "consequence," and joins issue with the great sceptic on the force of the latter word. He says: "Let us accept the word 'consequence' and see to what results we are led." He then proceeds to the supposition that a man lives a life of sin here and yet repents and believes on Christ just before he dies. Dr. Field tells us that this repentance and faith will not take away the "consequences" of the evil life—that the capacity for spiritual enjoyment has been diminished by the past sin, and that such a soul must commence, even in heaven, at the foot of the scale, and grow up to the capability of spiritual happiness. This doughty Presbyterian intimates that even in heaven the shadows of past sin may rest on the repentant soul, and that joy will come only as the spirit shall grow.

This would seem to be a very rational teaching, indeed, but I beg leave to remind the readers of THE UNITARIAN that this is not Presbyterian instruction,

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of the accredited type, at least. It is the teaching of the Unitarian and Universalist churches—the instruction that our happiness in any world depends upon what we are, and what we are is what we have made ourselves to be.

If this admission had been made by some novice in theology, little schooled in detecting the bearings and gravitations of thought, it would not be so strikingly significant, but being made by a very *Nestor* of Presbyterianism, it betrays the strength and depth of that "stream of tendency" which is forcing men into new relations and compelling them to new attitudes. Dr. Field, in making this concession, abandons the central position of "orthodox" theology, viz., the *imputed righteousness of Christ.* Take that element out of "evangelical" Christianity, and all of the system that remains is wholly unmeaning.

It is one of the theological twins—the other being the doctrine of the inherited guilt of Adam. The sinners of Christendom have been constantly exhorted to depend, "not upon their own worth or worthiness, but upon the righteousness of Christ." It is in the doctrinal system of orthodox theology, in every fibre of it, and the dying world has been directed to the *vicarious sacrifice* as the expiation of all guilt and the satisfaction to the divine law, for all the sins of those who repent and believe. But here appears one of the leading representatives of the traditional theology, and talks of a repentant soul still suffering the "consequences" of sin in a diminished capacity for enjoyment even in heaven! It is rational, but it is not the voice of evangelical Christianity. It is the judgment of the liberal churches, and would find welcome in the columns of THE UNITARIAN, or of any Universalist paper in the land.

Has the partition wall between the old and the new become so thin that thus a man may thrust it through with a pen? Is it so like tissue paper, that a single sentence may sever it, that the air of rational thinking may breathe through, and so refresh our minds? And more significant still—has it come to this, that a prominent Presbyterian clergyman can step through this rift which his stylus has made in the curtain, and utter from the platform of the liberal churches one of their characteristic judgments, and the great body of "Evangelicals" *utter no protest?* Assuredly the sun is rising over this field (no pun) of thought and banishing the shadows that so long have rested on the fair face of Truth. We welcome its coming.

E. L. REXFORD.

DETROIT, MICH.

CHIPS FROM MY WORKSHOP.

It is *the great* moment in a man's life when a voice within speaks to him, saying, "I want you." If he hears and obeys, from that day he lives no longer, but the work the voice points out, lives in him.

That which draws us to the prophets of the world is their sense of responsibility. To them life is not an empty dream, but is full of obligations. The great word in life is duty. With them there is no shuffling off of responsibilities: to them the words "I ought," "I must," are the voice of God.

The danger with our liberalism is that it may permit the duties of life to sit too lightly on our shoulders. We are apt to think ourselves here to please ourselves, to work out our own happiness. Better the most benighted religion with duty alongside it, responsibility as one of its great words, than the most learned philosophy without this sense of obligation. The worshiper of a stone, who feels he is here to help somebody, who is here to serve a higher than himself, is a greater man than the philosopher who knows not duty, and dreams of self-obligation as the highest obligation.

We talk of God, but there might as well be no God as the one we too often talk of,—or rather there is no help in the half listless way we talk of Him. We preach Trinities and Unities and Saviors and Divine love and mercy. But where is God—the only God that is

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fit to have a place in the human heart, the God that really cares for the widow, and the hungry children, and the wretched outcasts, and the blinded millions, and all struggling souls? Where is the God of earnestness, all aglow with genuine help, whose mighty power descends all charged with mercy and healing into the depths of the vice, the misery and the sin, which his world is so full of? If he is not in the *hearts* of helping men and women, in the *minds* of the thinkers who ponder ways and means to bring out man's divinity, in the gentle *hands* of Sisters of Mercy, in the *voices* of reformers, in the *glow* of *souls ablaze with the enthusiasm of humanity;* if not in *these*, there is no God—and we are glad of it. The God who sits on a throne and hears angels sing, and sees worlds revolve, and men suffer, a God who is in the lightning, but not in the flash of the eye indignant at wrong, in the thunder but not in the voice of one crying in the wilderness, in the star but not in the heart of the suffering one, in the rose but not at the burning stake of the martyr, in the songs of angels but not on the cross with the crucified one, is a poor creature for whom humanity has no use. Blank, bitter atheism is perferable to a Theism whose Lord is such a God. Out of the depths humanity cries, down to the depths God *must* come. The cross of Christ came out of the heart of the real God. He is our God — humanity's Father—our Father who art on earth.

A short time ago I found out that the Baptist minister of our town was going to open a night school in his church for those of his own people who could not read or write. At the same time I was thinking of trying to open one for all comers. I called on my Baptist brother (for we were on excellent terms) to see if we could not join forces, and so make the undertaking more sure of success. We partially agreed to do so. My brother said he wished to open with prayer. I agreed. He wished to read a portion of scripture. To this I agreed. So we were to go to work. But, on further thought, my brother said he wished to use the night school to help get the scholars' souls ready for heaven. "All right, for I wish to get them ready for earth, which I think will be a pretty good preparation for heaven," was my reply. I said I hoped to teach them the multiplication table and spelling. But again my Baptist brother's word was, "I wish to tell them of the blood of Jesus." I replied that he might. But about this time I began to see that the aim of my brother was to break our agreement; so I said, Brother S—, you are a good man; you desire to help the boys of our town—to make them better. So do I. But now one thing prevents us. What is it? Religion—that which ought to bind us together. Your religion says to you, "Don't work with Mr. W—." My religion says, "Go to work with Brother S— or any man that wishes to do good." Which, now, is the better religion? I did not wait for a reply; for I confess that even my religion was weakening about that time. But I thought there is yet room for old fashioned Unitarian preaching for a long time to come.

ALBERT WALKLEY.

STORIES OF CREATION.

AS FOUND IN THE LEGENDS AND LITERATURE OF MANY PEOPLES.

If you will read carefully the first two chapters of Genesis you will find there two different stories of creation, not one only, as has generally been supposed. The first story, which goes down to chapter ii, verse 4, tells how the universe which we see, with all the animals which it contains, was made with orderly arrangement in six days; mankind being created, men and women together, on the last day. This is marked by the use of one divine name only, *God*. The second story begins in the middle of the fourth verse of the second chapter, and is distinguished (among other things) by the name "the Lord," a word substituted for the sacred Hebrew name Yahveh. This story does not tell us anything about the making of the earth or the sky; it says nothing of the great waste of waters, or the darkness and the light. But it describes with some detail

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how Yahveh made a man out of the dust of the ground, and blew the breath of life into his nostrils, so that he became alive. Then Yahveh put him into a garden which he had planted, and made the animals one after another to match him. But none matched him, until at last Yahveh took out one of his ribs while he was in a deep sleep, and built it into a woman. So the man was formed first and the woman last, and all the animals in between.

Much more might be said about these two stories, but you can see at once that they were originally written by different persons. We may feel pretty sure that the second is the older. If you examine the first, you will find that the creative acts are very carefully arranged. The people who told it had studied the world, the earth and the sky, the land and the sea. And when they began to ask themselves how it had all come to be as they saw it, they supposed that the different parts of it had not all been made at once; nor had the different objects, the heavenly bodies, the plants and animals which occupied those different parts. So they marked them all off, one by one, and though we know now that it did not all happen as they imagined, we can still see that there is much that is grand and noble in their ancient thought.

But the people of Israel were not alone in their attempts to tell the story of the world. Most tribes and nations have tried to do so in some form or other, and I am now going to describe to you very briefly some of the efforts they have made. Some of these are very rude and simple. Others have been thought out very carefully, and are full of suggestion. Even those which have least imagination still have some interest for us. There is a poor Australian tribe, for instance, whose notions are something like this: "First of all a young man, with others, lay about unfinished and torpid, half buried in the ground. It was dark, for there was no sun. At length the god Pungil held out his hand to the sun, and made him warm. By and by the sun warmed the earth, when it opened like a door, and men and animals came up out of it." You see how vague all this is. Where did the "young man" come from, and who were "the others"? How was it that the sun existed at all, cold and dark? The people who told this story had not thought about this, and a great many other things which their story suggests. So it is very imperfect; notice, too, that it does not mention the sea.

Here is another, from the South Pacific Islands. The whole world is imagined to be round, like a vast cocoanut shell. At the very bottom of all is a thick stem, tapering to a point which represents the beginning of all things; there dwells a spirit called "the Root of all Existence." A little higher up is a stouter, stronger being called "Breathing" or "Life." At the thickest part of the stem dwells "the Long-lived." These three are the foundation of all things, and keep the whole world stable. Above the tapering stem in the bottom of the cocoanut shell dwells a woman, "the Very Beginning." She was alone, but she longed for a companion. So she plucked off a bit of her right side, and it became a living being, Avatea. This was "Noon," with two mighty eyes, the sun and moon (that is, he really represented the shining sky). By and by he quitted his mother's side, and wedded Papa, the rock.* Thence sprang the gods who peopled zone after zone in the great world-shell, and at last dragged up the land to the light of day. Around it spread the sea like a mighty plantain-leaf. Above it was the blue vault of the sky. Over this rose ten separate heavens, like the successive zones or layers in the world below. There lived the gods and the brave offspring of Avatea, who bore the solemn title of "Father of Gods and Men."

How carefully and lovingly many minds have pondered over all this. They saw that the world was a very complex thing. So they represented stage after stage of being rising above the "Root of all Existence" to the topmost heaven where dwelt the great Sky-father. But in other islands it was said

* This is a variation of the wide-spread story of the marriage of Heaven and Earth. It is curious that while in many languages Papa means father, in this group of Pacific islands it means mother, i. e. Mother Earth.

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that Taaroa, son of Avatea, was the real creator of our world. And they sang—

He was; Taaroa was his name; he abode in the void:
No earth, no sky, no men.
Taaroa called, but none answered,
And, alone existing, he became the universe.

These are the stories, poems and hymns of peoples whom we call uncivilized. They are not recorded in any sacred books, they are told from father to son. Let us turn now to the thoughts of some of the ancient people of India, the Hindus. Far, far, in the past, probably before any line of our Bible was written, they had begun to compose hymns in honor of their gods. Their sacred bards guarded them carefully, and in due time they were collected under the name "Veda," or "Knowledge." Here are some verses from one of the later of them, in which the poet sings of the creative power of God:

"In the beginning there arose the Source of golden light;
He was the only born lord of all that is: He established the earth and this sky;
Who is the God to whom we shall offer our sacrifice?

"He who through his power is the only King of the breathing and awakening world,
He who governs all, man and beast;
Who is the God to whom we shall offer our sacrifice?

"He whose power these snowy mountains, whose power the sea proclaims, with the distant river,
He whose these regions are, as it were, his two arms;
Who is the God to whom we shall offer our sacrifice?

"He through whom the sky is bright and the earth firm,
He through whom the heaven was established, he who measured out the light in the air;
Who is the God to whom we shall offer our sacrifice?

"He who by his might looked even over the water-clouds,
He who is the one God above the gods;
Who is the God to whom we shall offer our sacrifice?

"O Prajâpati, no other than thou is lord over all these created things;
May we obtain that for which we have invoked thee."

Various stories were told in later books about Prajâpati, "the Lord of beings," who created the waters and plunged into them. Then arose within them the great world-egg,* out of which Prajâpati came forth, dividing it into earth and heaven. A still later age was not satisfied with these general ideas, and wrought out a much more elaborate account. As the great book of Hebrew law opens with a story of the origin of the world, so does the great book of Indian law known as the "Ordinances of Manu." It tells how the All was first in darkness, so that no differences could be distinguished in it; it could not be known; it was as though in sleep. Then the great Lord manifested himself, the waters were created, and the long process went on by which the golden egg was produced, and divided to form heaven and earth; in the middle was the sky and the perpetual place of waters. So the "Eternal Cause" issued forth as the great Brahmâ, who created mind and the organs of sense, time and its divisions, rivers and oceans, rocks and plains, desire and anger, all that pertains to conduct, right and wrong, pleasure and pain. These, however, were not the actual objects of the world we see. These objects were still further removed from the source of all being. For Brahmâ, having divided his own body, became half male, half female, and from their reunion sprang Virâj, from Virâj came Manu, himself the creator of all this world. And he produced various beings, who in their turn produced all kinds of gods and demons, serpents and eagles, lightnings and thunder-bolts and clouds, meteors and comets, apes, fishes, and all kinds of birds; cattle, deer, and men, beasts of prey and animals with two rows of teeth; worms, grubs, and winged insects, lice, flies, and biting gnats, and innumerable things of diverse kinds.

There are many noteworthy differences between this story and that of the Hebrew sage. I will mention only two. (1) The Hebrew writer describes the

*This is of course a parallel to the Polynesian notion of the world-cocoanut.

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"Eternal Cause" as silent and unknown in the obscurity and darkness. The process by which the world and all its visible contents come into being is very slow. Various agents are interposed between the first Principle of all, and the plants and animals we see around us. And what we call matter, solid to touch and sight, is the furthest removed from the One Supreme. But the ancient Hebrew writer did not trouble himself about different kinds of being. All were derived with equal directness from the only God. He could not think of mind and its qualities and powers apart from the bodies whose shape and organs he knew so well. So God was the creator of everything alike; material and spiritual depended alike on him. (2) To the Hindu writer the most interesting thing was how that which was originally undivided and single came to be separated into a thousand varying shapes. Man was only one of these, along with the tiniest insect and the mightiest demon. So he has no clear and separate place in the catalogue of created objects; he is put in anywhere, between the deer and the beasts of prey. Like them he is here to-day and gone to-morrow; nay, perhaps the being that is now a man was once a worm or a tiger, or may hereafter dwell in bliss or woe, in heaven or hell. It is not so with the author of the Creation-poem in *Genesis*. He is going to tell the story of the human race. That is for him the noblest of created things. All previous creation leads up to him. The world is prepared for his habitation. Earth, sea and air have their bounds fixed, and their proper occupants appointed. And the crown of all is man. Here is a beginning of those processes of observing and distinguishing which we call science.

Which of these stories seems to you to have the truer thought? I choose the Hebrew: (1) because it teaches the direct action of God everywhere through all forms of being; (2) because it points to man as superior to the rest of the animals, as made (to use the old phrase) "in the image of God."—*Prof. J. Estlin Carpenter, in the "Sunday School Helper," London.*

REVERENCE AND SKEPTICISM.

No age can be wholly great if it has lost the power to believe in the greatest things. If we find that this power is absent from these days, banished by too much criticism, or too much laughter, or too much neglect by hearts preoccupied with the affairs of the street and the shop—its voice silenced by the noise of struggle after material rewards—all who are interested in making the age truly glorious, and see the ultimate issue of life should do what they can to win this exiled virtue to return and re-enter the hearts, the homes, and the temples of these swift flying years. Without reverence the soul is only partly a soul.

Looking for reasons for the absence of this inner grace of reverence from life, one of the first that appears is the fact of an awakened intellect. The mind, liberated by the revolutions of the eighteenth century, has been moving rapidly in every direction. No flight has been too daring for it to attempt. As a result of this new activity the realm of knowledge has been greatly enlarged; new theories of almost everything between earth and sky have been suggested; definite information has taken the place of many old conjectures; a great, and in many respects a noble literature has sprung into being and gone into almost all homes. But not the least marked of all the results of the revival of the intellect is that of the habit of criticism. The same forces that have increased the perception of the true and the beautiful have made the eye keener to detect whatever is not beautiful or true. Like Iago, our age is nothing if not critical.

As a result of this we have all grown familiar with the spectacle of destruction among beliefs which had once seemed indestructible. The axe which the last generation laid at the root of the tree, in the hands of this generation we have seen flashing through the air; we have heard its keen, well guided strokes and we have heard the crash of falling trees. Not only was the fan in the hand of the cleansing Time Spirit, but a blast was sent across the threshing

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floor where was gathered all the harvest of the past, and clouds of dust and chaff were swept away before it.

Seen everywhere else, nowhere is the process of disintegration more evident than in the field of theology. Little by little the mighty fabric, reared by the churchmen of the middle ages, is crumbling into ruins. Fifty years ago theology was an impregnable dungeon—a spiritual Bastile—in which the mind was hopelessly imprisoned. Now how changed! Its walls are broken on every side, and the soul is free to pass beyond them into the great world of truth. Once the heretic was burned and the creed was spared; now the tendency is to spare the heretic and burn the creed. Everywhere the old order is changing, giving place to the new.

That this change is beneficent it would be folly to deny. But it is one of the strange laws of our world that all good is marked by some defect. Every gain implies some loss. A war which saves a nation and makes it greater is always accompanied by some injury which detracts from its benefits. A mother finds happiness in caring for her children, but her joy is always clouded by some anxiety; and as the group around her knee grows strong and buoyant through time and her tender ministries, gradually the lightness is stolen away from her heart and the roses from her cheeks. The tropics give fruit and flowers in profusion; but they give noxious insects and fierce animals, apathy and languor, in as great quantities. Thus is every good modified, and we must learn to be satisfied if the gain exceeds the loss. Admitting the high office of reason in all the affairs of life, and confessing that many and great benefits have come to us by the awakened critical faculty, we must hasten to add that life has other powers besides reason, and that the triumph of skepticism is a partial defeat.

Religion is partly a belief and partly a deed; it is a philosophy and a practice. The problem is how to maintain the right proportion between these two elements. Too much faith ends in superstition; too much skepticism ends in indifference and negation. It is better that belief and thought divide the field between them. As in nature there are alternate storm and sunshine, so in religion after the tempest of debate has swept along overturning all things that were not founded on reason, and cleansing the air, then the calm of faith should succeed; new altars should arise on better foundations, and the heart should be left undisturbed in its wonder and adoration. Criticism, sharp and insistent, is needful at times to show wherein belief is unreasonable, to strip the shell from unreal things and draw the line between the natural and the artificial. But criticism of bad forms of theology is not religion, any more than unquestioning adherence to defective beliefs or absurd doctrines is religion.

Skepticism, looking beneath appearances, searching for the root of things, is noble while truth is the object sought; but skepticism may become an impertinent curiosity, a low habit of the mind which delights more in finding a defect than a perfection,—as I once heard a person maintain that the resignation, the divine motherhood, shown in the face of Raphael's Madonna, was all the result of a trick of the artist. Pointing out the defects in an old house is not building a new one; and if there is neither the ability nor the inclination to build a new one, the old home with all its defects is much better than living on the bare ground under an open sky. The old habit of worship is better than no worship. The soul cannot live on negations alone. To point out the things that we do not believe should be the smallest part of our work. That is only preparatory to affirming the things we do believe, as the ground is cleared of weeds that the harvest may grow. The body must not only turn away from poison, but it must turn toward food. So the soul must not only deny the false, but it must affirm the true. Under the guidance of reason our age has learned to hate a sham; what it needs now is some power to teach it how to love reality with equal fervor, and embody it in its worship and its life.

To one looking for nothing else many defects will appear. There are spots on

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the sun; there are flaws in the finest marble. The finest day that ever graced the earth is not without some blemish to those whose mood is not in harmony with it. The art critic can find something imperfect in every picture. There is no poetry so perfect but some fault—a bad rhyme, a strained accent, an unpoetic word, a confused figure can be detected, if one reads it for that purpose. But while the critic is searching for flaws in the day, or the picture, or the poem, he is missing the object for which they exist;—the day to remind him what his life should be and to become an arena for noble deeds; the picture to suggest the existence of that absolute and uncontained beauty which eludes all art; and the poem to awaken him to all high purposes and become an inlet to that Genius which sphered the planets and painted the rose.

It is a law that all things are best understood by those who approach them in a sympathetic mood. "We receive but what we give." As we measure it is measured to us. Childhood reveals itself to the childlike. Godhood reveals itself to the Godlike. Spiritual things are spiritual discerned. Nature whispers her secret, not to her fault finding enemy, but to her sympathetic lover. There is nothing in human life so high, nothing so sacred but that it can be tarnished and rendered ridiculous. We can think of marriage as a holy or an ignoble thing,—as a sacrament of love or a mere partnership of selfishness. Honor, self-denial, mother-love,—Christ on the cross, Cranmer in the flames, Marquette in the wilderness, may all be reduced to the low level of prudential calculation, or they may be seen all aflame with sacred meaning,—become beacon lights kindled on the mountain tops of history to guide the race toward the everlasting heights. We can think of earth as accursed and evil, and all objects of sense as common and unclean; or, like Mrs. Browning, we can see

> "Earth crammed with heaven,
> And every common bush afire with God,"

or with Agassiz find "every physical fact to be as sacred as a moral principle," and like him bow the head in reverent prayer to fit us to understand the mysteries concealed in insect and flower.

So with religion; we can grow merry over its mistakes, we can heap ridicule upon its excesses and follies, we can grow sad over its oppressions of the intellect, and indignant over its crimes. This we can all do; but when we are done we are conscious of an injustice. We would not treat art so; we would not treat nature so; we would not treat love so. No; we would apologize for their mistakes, pass lightly over all their defects, and would linger proudly over their power and virtue. So when we have, by our enmity and faultfinding, made a solitude of all that region in which the heart was wont to love and hope and aspire, where it found refreshment when it was weary and solace when it was sad, we see then, sometimes when it is to late to repair the damage, the injustice done. It should become the first, the most dear task of all who have committed this act of injustice toward religion, before earth is made desolate for them, to reverse their attitude and spend the remaining years of like seeking out the noble qualities of this Spirit, which from the beginning has hovered over the pathway of the race; — to find what power it has to uplift the fallen, cheer the despondent, comfort the sorrowing, crowd back the horizon of the future, fling light beams into the darkness which settles upon the border of earthly existence,—to seek its high, heaven-born powers and linger long and lovingly over them.

No greater calamity can overtake an age or a heart than to lose sight of its moral ideals. Then everything sinks and decays. Without the sun in the sky, the planets would fall. Well, the soul needs a moral sun no less. Gravitation is necessary to hold the stars in their place. I confess I am unable to see how the soul will be held to its duty by anything less than the attraction of moral gravitation. What will take its place? Will love for the external beautiful, will good taste? In Romola, Tito Melema shows what outcome awaits him who loves esthetics but does not

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love moral beauty. George Eliot wrote it thus because it is thus in life. Will prudence, will wit, will freedom of intellect, take the place and do the work of veneration for the moral law whose manifestation made the saints and prophets of the ages, and whose native home is the bosom of God? All these we have in abundance—wit, prudence, intellect, good taste, skepticism, without stint; and yet, alas, our life in these great States of the new world is very low! We might spare the sun from the sky; but how can we spare God from our world?

The other evening I overheard some cultivated people conversing together concerning the deeper questions of existence. There was keenness of perception, there was discrimination, there was toleration and candor; but there was also sadness, as if the intellect of each had asked questions which it was powerless to answer. There was a type of what is taking place all around us. Everywhere there is intellect but skepticism. The heart has been rebuked so many times that now it remains in silence when the intellect is speaking, or unheard it sighs out its gentle remonstrance.

How rarely do we hear one appealing to the primal instincts of nature, to the intuitions of the individual soul—a wandering strain, which each can hear sounding in his own bosom of that far off harmony to which the morning stars set their song! And if one timid soul does find the courage to announce the ground of its trust in God and Immortality to be self-derived and incommunicable, how odd and out of place it seems! There is much debate and appeal to external argument, but not much trust, not many sweet and gracious motions of the soul towards God. There are many debaters but few saints. Life is moving along, pensive and sad at times, because it is uncheered by the conscious presence of an infinite Friend, and is haunted by the dread that the soul so long in partnership with clay will not be able to maintain itself alone, but trying to make the flight away from this headland of earth it will sink down into the awful sea of eternal forgetfulness. The story of Eden is repeating itself;—we have eaten of the tree of knowledge, which was fair to the eye, but our backs are turned upon the tree of Life, and our return seems barred by a flashing sword.

Our rational religion has come in vain unless with it we can possess the spirit of reverence in as great degree as could those in the past. By this test we shall know whether it is a religion or not—that the hearts that espouse it are free to adore as well as to reason. The true value of a rational religion is that it has swept away all hindering locks and walls and left the soul free to fly toward the sky; under its banner all sects, all creeds fall away and only man remains, in joy and wonder, moving toward his God.

Marked and glorious as our era is, it might add another jewel to its diadem if with its wealth, with its strength, with its intellectual culture it would combine a spiritual worship of the Highest. There is truly as much warrant for such worship as ever there was. The latest conclusions of science are religious. Ethics might easily flame up like an altar fire. The noble lovers of man are also lovers of God although they may forbear to pronounce his name; nothing that was ever true has perished. If ever man had an Infinite Friend, he has him yet. If ever his spirit was worthy of an immortal destiny, it is still worthy. The sanctions for right are as regal as ever they were. The ideals are still beyond him and above him. The sky arches as grandly over him as it did over his far away ancestors. He has not ceased to grieve or to rejoice. The solemn plaint of the soul over dreams unrealized, and the sweet unquenchable hope that the best is in the future, have not forsaken him.

All of us who came to earth when its atmosphere was chilled by doubt should begin to seek those places where the sunshine of trust is beginning to fall. We would do well to note how many of all the problems of life find their best solution by assuming the truth of the heart's vast hopes. Assume that the noblest convictions, the best thoughts, are probably the truest. O ye children of earth and

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of sorrow, having tried so many things and found them wanting, now try Faith and Love. If there must come some hours of doubt when the great mystery of life baffles and terrifies you, when God seems to withdraw himself, and eternal life seems far beyond your reach, let the hours not grow into years and become the settled habit of life; let it be only the passing of a cloud over the sun, and not the sinking of the sun into a long and lonesome night. Overcome by sad questionings over our mortal lot, harrassed by cares and anxieties, stunned and broken by sorrow, rest assured, O men and women, that the Christian ages, standing on a grand instinct, have made no mistake when they placed the emphasis of life on Belief and Love.

REED STUART.

A SELF-MADE UNITARIAN IN INDIA.

The following letter, which speaks for itself, was addressed:

"*To the chief Pastor of*
The Unitarian Congregation
at Boston, Massachusetts,
United States America.

N. B.—None but a Unitarian is allowed to open this envelope."

It was duly received at the A. U. A. rooms, and from its contents being evidently intended for Dr. Channing's old Society—the only "Unitarian Church at Boston," of whose existence the writer had ever heard, it was handed to the minister of the Arlington Street Church. In these days, when some of our liberal friends are taking the tone that it was rather a mistake of the fathers of our Church to think that our simple Unitarianism is fairly derived from the New Testament, it is interesting to find an intelligent Indian gentleman and scholar, brought up in the most absolute orthodoxy, and without any knowledge of our faith, reading the Bible for himself, and *from its teachings alone*, working his own way, and that in a curiously complete fashion, to Channing Unitarianism! But here is the letter, in which we only omit the names, not wishing to precipitate the personal difficulties which such an avowal is likely to bring:

B——, NORTHWEST PROVINCES, INDIA,
December 20, 1887.

REV. AND DEAR SIR:

You will indeed be surprised to get a letter from this heathen land, from one who professes a faith in which he was never bred and brought up. Before I proceed to ask any spiritual help from you, I must give you a succinct account of what I am and what is my position in life. My father, the Rev. A—— A——, a Trinitarian minister, now working in connection with the S. P. G. Mission of B——, was converted to Christianity while I was a mere baby in my mother's arms. Since then, as was expected, I was brought up as a staunch Trinitarian. I have received some English education; when I had passed the entrance examination to the University of Calcutta, I left my school and studied law. Now I am practicing law in this town, as a Pleader. I am about 23 years old. While I was still a boy, I cultivated some taste for the controversial theology. As long as I remained unable to read English books, I swallowed the contents of the vernacular books, written by Christian champions against the Hindus and Muslims. Since I attained some knowledge of English I greedily studied the English theological books of all sorts, obtainable in the library of a clergyman of good literary tastes. In the course of my studies, I also met with some books in which the Greek text of the New Testament is critically examined. As the result of these, my multifarious studies, I came to know, that almost all those passages from which we Trinitarians infer the Divinity (in the Trinitarian sense) of our Blessed Lord, and the doctrine of the Trinity, are no part of the scriptures. Some are shamefully corrupted to serve the purpose of the over-zealous, primitive Trinitarians, some are added after the Apostolic period, and others, a greater number, admit of a very natural and easy, but a different explanation. I have very minutely observed the force of the Unitarian argument and the marked feebleness of the Trinitarian solution given in the "Rock of Ages" of Bickersteth. When I see that I can

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myself refute those arguments, how anxious I become to see a learned solution and explanation of those heavenly verses which stand as a stumbling block in the way of many an honest inquirer, because they are distorted in a very unnatural way. Moreover, some such books as the "Fragments from the Early History of the Christian Church" convincing me to a certain degree that the Trinitarian faith was quite alien to the primitive Christians, have kindled a desire in my heart to read a work of Dr. Samuel Clarke's "in which he denied that that doctrine (of the Trinity) was held by the early Church," so I read in his biography in Beeton's Dictionary. But where can I find such valuable works in India? Many other fortunate suggestions have connected me to Unitarianism. The wonder is that I have never seen a single tract by a Unitarian author. It is the Trinitarian theology that has so molded my views. It is only very lately that I borrowed "Dr. Channing's Complete Works" from an *anti-Christian*, so I can say that it has contributed little to my *former* convictions. I have diligently searched after some Unitarian missionary in India, but failed. Some months ago, I endeavored to learn the address of a Unitarian minister, through the medium of the *Epiphany*, a Trinitarian controversial weekly, but was flatly refused; the Editor declined to help me, in what he thought an *ungodly deed* (?). He did not publish my article (disclosing a desire to hold communication with a Unitarian missionary) in his columns. My father being a pastor, and myself being from very childhood under the influence of several Trinitarian clergymen, I was induced when I passed the Entrance Examination to go to the Bishop's College, Calcutta, to be trained for Holy Orders. But I had already become a Unitarian, so I managed with great difficulty to get rid of all burdens which were likely to be imposed upon my conscience and freedom. I have secured my independence now, and I practice law, in which business I have entered very lately. I see that I shall soon be looked down upon as a heretic, when my former patrons shall fail to convert me to my old faith. It pains me much, dear sir, to see this vast land without a preacher of true Christianity. India is indeed prepared to receive the Gospel, but in its purity. No doubt "the harvest is plenteous," but, "the laborers are *few*." I have made up my mind to spread this faith among my countrymen, especially among my Trinitarian brethren. But I cannot undertake such a highly important duty without being first fully equipped with the weapons necessary for such warfare. It requires more than ordinary religious instruction, which I can only acquire after a deep study, to convince my Trinitarian brethren of their scriptural errors, and to prove to their satisfaction that the faith they hold sacred is not the same as "once delivered to the saints" by the Apostles. I feel it my duty not only to discover truth myself, but to communicate it when discovered, to others. I must inform you now that I am in the danger of being exposed to the furious attacks of the hosts of influential and learned Trinitarians. For it so happened that the Rev. Mr. H——, formerly a minister of this very station, now at C——, visited B - - - to celebrate the Holy Communion in the absence of Rev. Mr. B— —, who has gone over to England for a year. According to the recent proposal of the Lord Bishop, he held the "Church Committee" on Monday, Nov. 28th, 1887. Two members were to be elected as church wardens, in order to help the pastor in discharging his daily official duties. The office also involved the duty of reading the services in his absence. I was, unfortunately, elected as one of these two church wardens by the congregation. None knew that I was a Unitarian; I could myself stifle my convictions no longer. Summoning up my courage, I stood up (for the first time) and unburdened my heart, and disclosed my real faith to them all. I told them, to their great astonishment, that as I cannot in future read the Nicene and the Athanasian Creeds, how can I read their full service without modifying it in some way or other? All were astonished at this, my new confession. But through

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their real love for me, in spite of all this, they accepted me as a church warden as long as I believe in the general Apostles' Creed. After the meeting broke up, Rev. Mr. H— —, my father and the Head Master of the Mission School (himself a church warden) gathered together and inquired into the reasons of my faith. I defended my tenets tolerably well in this short interview, but they thought that "some frenzied distemper had got into my head," and some Unitarian polemical books had shaken my faith. No doubt they expect that I shall soon lapse into my former state. Rev. Mr. H—— has promised to send me some books in refutation of the Unitarian Theology when he reaches C— —, his headquarters, and I hope I shall soon receive those books from him. The Head Master, who has himself been a student at the Theological Seminary at Calcutta, held, during this interval, several interviews with me, and I succeeded in showing him that the origin of my belief lies nowhere but in the Gospels and the Apostles. But I do not hope to withstand my other opponents who, after frankly admitting the existence of many mutilations and corruptions, say that in spite of all that, there is enough to support the Trinitarian faith. Often unmindful that "the letter killeth," they refer to the original text, of which I have no knowledge, and show me in "Wordsworth's Commentary" under "I and my Father are one," that "*one*" is expressed here by the neuter "εν"; and "our Lord here affirms that He and His Father, being *two persons* (masculine) are one substance (neuter)." But to my full satisfaction all objections disappear when John X. 30 is compared with John XVII. 21, 23. Chapter X. 30 admits of a very easy explanation, even when compared with chapter XVII. 10. Space forbids me to mention their other objections of this same type. Now in this emergency and despair, I am forced to seek help in your country, but am not *sure* of my hope being realized there, though there is much probability of success.

Will you not, dear Sir, if you profess the same faith, if you acknowledge the same Lord and Saviour, *for Jesus* sake, lend me a helping hand yourself and *induce others* to do so? It is *not money* or worldly favor, which I ask for. I thank God that he has given me enough and to spare, for satisfying the daily necessities of life. I only want such materials as may assist me in strengthening, establishing and defending this my faith. Am I not justified in troubling you, who I presume are as much zealous for the Lord and his work, as any other can be?

Unitarian theological books cannot be had here; I know little of any one, having the same faith, here in India. I myself feel little difficulty in parting with a book or two, when some sincere enquirer stands in need of it. Brethren, for Jesus sake help me. Can't you spare *a book* for me from your inexhaustible library? You will lose little or nothing in this manner, whereas I shall gain much spiritual benefit. Remember the words of the Apostle James: "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body, what doth it profit?"

Realize my position now: a native, not wealthy; alone in this land (to all my knowledge); lip-sealed, lest I be opposed, which I am sure to be; the hosts of my opponents heaping evidences to darken my faith; no one to help me, no co-religionist to remove a single doubt, or solve a difficulty for me, left alone to my own unaided personal efforts. If I lose my parents and patrons here, am I not justified in looking for others in other lands, who though foreign, *yet are one in the Lord Jesus*, members of the same body, having Christ for its head? I ask you in the name of all which you hold sacred, to assist me, help me. Believe me, dear gentlemen, that I have related the whole story with fidelity, and in true words. Help me brethren, help me. How can you, holding the Gospel of our Saviour in your hand, deny me this help? Can you not minister to my necessity out of your abundance? Consider over the words of the Beloved Apostle, "Whoso hath this world's

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goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" It is not any worldly favor whatever, which I want. I am in spiritual need, I want the spiritual advice of those reverend authors of your sect, who have defended their faith, who have established the true doctrines of the Holy Gospel, who have strengthened the faith of the weak, contributed to the faith of the strong. Shall I be disappointed after all my efforts? No, never! I can't give any place to this doubt in my heart, even for a moment.

I address this letter to Boston, for I read in Beeton's Dictionary, that Channing, the eminent Unitarian divine, was the pastor of "The Federal Street Congregation in Boston." I hope that the Unitarian congregation there is still in existence. Lastly, I beg to remind you that if you cannot, owing to some just and wise reasons, helf me yourself, help me then, by circulating this petition among other Unitarians whom you think able to assist me. Let not my labors be totally wasted. But if I fail finally, even after that, it is my own misfortune, no blame rests on you. God will help me, as he *has* helped me; I trust in Him. Our Saviour has promised, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." But if I am finally disappointed, I shall feel highly obliged if you will kindly let me know of my sad fate, that I may be informed that my letter has reached its destination.

Yours most obediently,
A——M, B——
N. W. P. India.

It need hardly be added that Rev. Brooke Herford, the present pastor of Dr. Channing's church, has replied in the most friendly manner, and that a number of books of the kind asked for are on their way from the American Unitarian Association. B. H.

ANOTHER LETTER FROM INDIA.

Strangely enough, within the same week in which the above letter was received in Boston, another, hardly less interesting or significant, was received by Mr. Sunderland in Ann Arbor, from another educated native Hindoo, in quite a different part of India, who, through the reading of a copy of Channing's works which fell into his hands, has also embraced the Unitarian faith, and now burns with desire to give its inspiring truths to his friends. How should such powerful testimonies as these to the value of our Gospel, and of the awakening hunger of the thoughtful and earnest of all lands for it, quicken our missionary zeal! We give the second letter below. Assam, the province from which it comes, is in the extreme north-east of India, whereas the writer of the former letter lives in the extreme north-west. The letter is as follows:

JOWAI, KHASI HILLS, ASSAM, INDIA,
The 28th December, 1887.

To Rev. J. T. Sunderland.

SIR: Believing that you take interest in the spread of Unitarianism abroad, I beg to relate the following brief account of myself:

I was early converted to orthodox Christianity by the missionaries of the Welsh Calvinistic Methodist Mission. When I was old enough I found that Calvinism did not suit my mind. I happened to get a copy of Channing's works, on loan from my friends, and found that Unitarian Christianity best suited my mind. I wrote to the late Rev. Dr. Dall, of the Unitarian Mission at Calcutta, and received much help and comfort from him. It was he who gave me a better light for my soul. On his death I was left helpless, but I find Mrs. Tomkins as good a helper as Dr. Dall. She sent me some tracts which gave me a great deal of help and comfort, and made me change almost all my former Calvinistic beliefs for better and nobler ones. And I think I am now a Unitarian. I am, as you may easily imagine, looked upon as a heretic and an infidel by my friends.

I am now anxious to spread the truths of Unitarianism among my Khasi friends, but for many reasons I find that this is impracticable. There are many Welsh

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missionaries who are held in great respect by the people, and unless a *white* Unitarian missionary stands up to preach Unitarianism, it is useless for any native to do so. Khasis are hill tribes. I think the only means I can use is to circulate tracts; but here I am undone, for I cannot afford to have Unitarian tracts printed. It would be a great blessing if some one would help me to print Khasi Unitarian tracts.

I have been receiving the UNITARIAN for the last few months, for which I cannot sufficiently thank you. I beg you will continue to send it to me regularly. Though I cannot afford to pay its subscription, I hope I will be able to pay the postage. Reply to this is solicited.

I have yet to learn much of Unitarianism and its mode of interpretation of the Bible. I beg you and all friends there who are interested in the spread of Unitarianism to kindly help me with Unitarian books and tracts. I shall be much obliged if you will kindly send me some twenty copies of your little pamphlet, "What Do Unitarians Believe?" for circulation here.

Yours obediently,
HAJOM KISSOR SINGH.

Would not some of our readers like to contribute money to help Mr. Singh to Unitarian literature, or to print some Khasi tracts for circulation among his friends and countrymen?—EDITOR.

OUR HEREDITY FROM GOD.*

This book deserves a hearty welcome from all thoughtful people. It will do much to help clear away the mental and spiritual fogs with which too many persons are enveloped. It will do much to lead them into the clear light of eternal truth, into faith in a religion that has its foundations in "The Self that is Higher than Ourselves." There are many to-day who see that evolution overthrows their old thought of the world, of the universe, of man, of God. They think that religion depends on their old thought, that when their old thought is proven false, religion is also proven false. Hence they cling with desperation to their old thought, and they miss the inspiration and the joy that come with the higher conception of religion. To all such Mr. Powell's book cannot fail to be a friend in their time of greatest need.

Then there are many people whose intellects are convinced of the falsity of much of the old thought in religion, and whose moral nature revolts against the hateful and immoral character of much of the old conception of religion, but who have never thought the problem out to its rational conclusions, have never come to see that duty, brotherhood, prayer, immortality, God, religion, are clearly shown in the science and in the evolution philosophy that have shattered the old falsehoods and idols. Not a few of these people are now becoming positive materialists, or are at least agnostics. To all such, as it seems to me, Mr. Powell's book has a message of immeasurable value.

In his preface the author says: "I desire to make evolution coherent to the average reader, and to relieve him of vague and often erroneous views of what it involves. . . . I shall be seriously disappointed if I do not assist in defining the positive and aggressive tendencies of evolution as a science and a philosophy. Nothing is less true of scientific thought at the present time than the supposition that it is resting in either materialism or agnosticism. . . . The vestibule of this study, perhaps of all study, is apparently agnostic, and doubtfully materialistic, but I rest peacefully in the conviction that the end is the embrace of God."

Having thus stated in the preface the conclusions to which he has come, and to which by the road of reason he desires to lead his readers, Mr. Powell adheres to his purpose from the first sentence to the closing page. The work is divided into three parts. "It is the object of the first part to sum up the leading arguments in favor of evolution, as accounting for structural variety, and as able to explain the actual condition of living creatures." Those who are famil-

*Our Heredity from God; consisting of Lectures on Evolution. By E. P. Powell. D. Appleton & Company, N. Y.

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iar with the literature of evolution will find in this first part a clear and forcible presentation of the fascinating lines of thought which at first, perhaps, alarmed them; which took such hold upon them that they were unable to rest with their old convictions; and which finally led them to loftier heights of truth and peace. Those not familiar with evolution will, I think, search in vain for a teacher more able and more reverential than Mr. Powell. ▭

"It is the object of the second part to show the commonalty of life between all creatures, and how definitely the links in a consecutive development of life have been established, from the jelly-fishes of the primeval seas to man, monarch of land and ocean." Each of the four chapters in this part is as interesting as a fairy tale. As one reads them his appreciation of man becomes no less, and his appreciation of those "poor relations," that have such wonderful relationships to us, becomes much greater.

"It is the object of the third part to follow evolution after man is reached, to show that there is not only one evolution of all life, including man and animals, interlinked in origin and in their progressive changes, but that human history, its religions, morals, arts, culminating in universal ethical laws, is also a subject of evolution. I aim, therefore, to trace the rise of intelligence and morals out of and above all preceding development, until we reach the great questions of God and Immortality." It is to prepare the way for this part that parts one and two were written. As one reads the seven chapters of this part he will doubtless meet with some things with which he will hardly agree, but with the great and really significant conclusions he will probably find himself in accord. Many of the thoughtful students of evolution have long believed that evolution is thoroughly consistent with the spiritual theory of the Universe, — that there is a "Self" manifested through the ever-changing garb of Nature, and that the true life of man ends not with the organism that we call body. Not a few able writers have treated these themes. I have nowhere found them treated so freshly, so fully, so conclusively as in these rich chapters by Mr. Powell.

All in all the book is a most helpful one, and is itself an illustration of the author's statement, that "nothing is less true of scientific thought at the present time than the supposition that it is resting in either materialism or agnosticism."

O. Clute.

THE PATH OF THE LORD IS IN THE LIGHT.

Though the path of the Lord is in the darkness that is as deep as the bottom of the sea, it is also in the light which is as high as heaven. It reaches through the valley of gloom and sorrow to the happy heights above. The divine pathway affords us along its course experiences which sparkle with joys that are worth ten times their length of grief. The journey of life warms up ever and anon with comforts that pay many times over for the cold winters of discontent.

Perhaps there is no truer word than *movement* to express the facts of existence—from the prayer going up out of the heart to the driving of the farmer to market, from the unfolding of an idea to the whisk of a comet across the sky. Mother's baby shall go and ride, is said to the eager little one. The children of humanity would put up inconsolable cries, if they could not, all tucked around in the robe of hope, ride on from one stage of moral and intellectual being to another, over the high-way of the Great King.

From every Egypt of man's bondage stretches a line of electric and heavenly potency to a Canaan flowing with milk and honey, and the birth-place of great grace. No matter how much of weakness, ignorance, despair, sin, there may be at one period, trace the course of things and divinity will ere long appear brightening the way, out of sight at first, afterwards coming forth to open day. The way out, through the sea of trouble and through the wilderness of

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weary wandering, to the desired place, is of none other ordaining than that of Him who knows all about the outcomes of humanity, and who must ever from point to point be about the care of his children. W. M. BICKNELL.

THE LAW OF LOVE IN THE TEACHING OF CHRIST.

Christ has given greater prominence to love in his ethical and religious teaching than any other great religious teacher. With him love is the fulfilling of the law. To love God with all the heart, mind, soul and strength, is the first and great commandment. The second is like unto it: to love thy neighbor as thyself. Supreme love to God and subordinate love to man, is the perfection of religion and morality. It meets the obligation that grows out of our relation to God as our Father and to man as our brother.

Christ makes the love of God to man no less prominent than the duty of man's love to God and to his fellow-man. "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life."

"God is in Christ reconciling the world unto himself." Faith in his love, as revealed in Christ, is the condition of our reconciliation to God. Paul says: "Being justified by faith we have peace with God through our Lord Jesus Christ." This love of God for us is the procuring cause of our love for him. "We love him because he first loved us."

Love for God and man is one of the fruits of the spirit. "The fruit of the spirit is love." Love is the evidence of spiritual life. "We know that we have passed from death unto life, because we love the brethren." It is the proof that we are the disciples of Christ. "By this shall all men know that ye are my disciples if ye love one another." By this it is seen that Christ and his apostles regarded love as the great fundamental religious and ethical principle in the Christian system. This principle embraces unity, self-sacrifice and benevolence. In action it is justice, equity, righteousness and peace. It produces consecration, and is the soul of piety. In the Church it is unity, harmony, concord and zeal. In the family it is peace, sympathy and helpfulness. In society it is benevolence, confidence, meekness, pity, compassion and forgiveness. The universal application of this principle would remedy all the evils of society, destroy sin, and bring in universal salvation.

WILLIAM TUCKER, D. D.

Mt. Gilead, Ohio.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

There lies in the centre of each man's heart
  A longing and love for the good and pure,
And if but an atom, or a larger part,
  I tell you this shall endure, endure,
After the body has gone to decay—
Yea, after the world has passed away.

The longer I live and the more I see
  Of the struggle of souls toward heights above,
The stronger this truth comes home to me,
  That the universe rests on the shoulders of Love—
A Love so limitless, deep, and broad
That men have renamed it and called it God.

And nothing that ever was born or evolved,
  Nothing created by light or force,
But deep in its system there lies dissolved
  A shining drop from the great Love Source—
A shining drop that shall live for aye
  Tho' kingdoms may perish, and stars may die.

Ella Wheeler Wilcox.

MONDAY.

"Behold, the Kingdom of God is within you."—*Jesus.*

In the nine heavens are eight Paradises:
Where is the ninth one? In the human breast.
Only the blessed dwell in the Paradises;
But Blessedness dwells in the human breast.
Created creatures are in the Paradises;
The uncreated Maker in the breast.
Rather, O man! want those eight Paradises
Than be without the ninth one in thy breast.
Given to thee are those eight Paradises
When thou the ninth one hast within thy breast.

W. R. Alger. From the Arabic.

TUESDAY.

"Blessed are the pure in heart, for they shall see God."—*Jesus.*

I watched the sparrows flitting here and there,
  In quest of food about the miry street;
  Such nameless fare as seems to sparrows sweet
They sought with greedy clamor everywhere.

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Yet 'mid their strife I noted with what care
They held upraised their fluttering pinions fleet;
The trod the mire with soiled and grimy feet,
But kept their wings unsullied in the air:

I, too, like thee, O sparrow, toil to gain
My scanty portion from life's sordid ways,--
Like thee, too, often hungry, I am fain
To strive with greed and envy all my days.
Would that I, too, like thee, might learn the grace
To keep my soul's uplifted wings from stain.

Susan M. Spalding.

WEDNESDAY.

HE chose this path for thee!
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy footsteps here;
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee!
Though well he knew sharp thorns would tear thy feet,
Knew how the brambles would obstruct thy way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day;
Yet still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee!
What need'st thou more? This sweeter truth to know,
That all along these strange bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

THURSDAY.

Build not on to-morrow,
But seize on to-day!
From no future borrow,
The present to pay.

Wait not any longer
Thy work to begin;
By work we grow stronger;
Be steadfast and win.

The task of the present
Be sure to fulfil;
If irksome, or pleasant,
Be true to it still.

Forebode not new sorrow;
Bear that of to-day,
And trust that to-morrow
Shall chase it away.

Thomas Hill, D. D.

FRIDAY.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

And that somewhere beyond the stars,
Is a love that is better than fate.
When the night unlocks her bars
I shall see Him, and I will wait.

Washington Gladden.

SATURDAY.

"I will abide in thy tabernacle forever: I will trust in the covert of thy wings."—*Ps. lxi. 4.*

I am drifting away to some other shore,
I know not where it may be;
But, Spirit of Love, wherever I go,
My soul will abide in Thee.

I have known thy love in the years long passed,
In seasons of grief and care;
And I know thy peace, which has blessed me here,
Will comfort and bless me there.

I am drifting away from familiar scenes,
From the friends I've known of old;
And things I have valued and held as mine
My life will no longer hold.

I am drifting away, as the years go by,
Out over Eternity's sea;
But, Hope of my Life, wherever I go,
My soul will abide in Thee.

Beatrice West.

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ILLUSTRATIONS OF UNITARIANISM.

A Dedication Service.

The following is the simple, but comprehensive form of dedication which was read by the people at the recent opening of the new church at Wolfboro, New Hampshire:

To Thee, O God, our Father, we humbly dedicate this house, the work of our hands; that in it we may together worship Thee; that in it we may learn to know Thee, the only true God, and Jesus Christ whom thou hast sent; that here, in the gladness and strength of the life that now is, and in the hope of the life that is to come, we may abound in love to one another, and to all men, in righteousness of life, and in faith and trust toward the Father of our spirits.

O Lord, establish thou the work of our hands; yea, the work of our hands establish Thou it. Amen.

Beliefs of Unitarians.

The Oakland (California) *Tribune* has published a special illustrated edition, setting forth the advantages of that city, to which Rev. C. W. Wendte contributed, by request, an article, on the Unitarian Church. The article concludes as follows:

As Unitarian Christianity is still a new and struggling faith in this community, it will be proper to make the following statement of the principles and beliefs which are upheld by the Oakland Unitarian pulpit, and which, it is believed, are substantially those of the entire fellowship. "Unitarianism" was a name bestowed upon us by our theological opponents, and which we finally adopted. Originally it indicated our antagonism to the prevailing orthodox dogma of the "Trinity," but with man's growing insight into nature and human life it has come to have a still deeper and wider significance. It represents to us, also, to-day, that great thought of Unity which is the watchword of the nineteenth century; the Unity of nature and of natural law; the Oneness of the divine plan, of mankind, and of all life, both here and hereafter.

Unitarians believe that man is by his constitution a religious being; that he began on a very low plane of intellectual and moral life, and, in spite of incidental relapses, is ever advancing in truth and virtue. They hold that character is above belief, and that the end of all doctrine is righteousness of life. They maintain that reason and conscience are the final authority in matters of faith. Affirming the right of private judgment and the sacredness of individual conviction, they do not demand assent to a common and stereotyped creed. Yet starting from the same or similar premises in Nature, and in Human Nature, and pursuing the same method of rational inquiry fortified by the facts of science and common experience, there is a substantial unity of opinion among them. Certain convictions seem to them primary and established, changing only in the form of their statement and the proofs which are offered in their behalf.

Among these fundamenlal beliefs of Unitarians are the following:

First—God, the supreme power which the universe manifests, the eternal source of all being, is One, is Spirit, and is Love.

Second—His revelations in Nature, History, and the Human Soul are a continuous and progressive unfolding of his divine purposes.

Third—The Universe (which includes Man), in its beauty, unchangeable order and beneficence, is a marvelous display of the wisdom, justice and goodness of God: to discern its laws and aims is man's highest knowledge; to obey them his truest freedom and happiness.

Fourth—Man is by nature framed for noble ends, and, rightly directed, can of himself both will the good and embody it in his life. This right direction he gains through his growing intelligence and experience, but chiefly through (A), the recorded sayings and deeds of wise and holy men and women in all times and nations, which for Christians are to be found chiefly, but not exclusively, in the revered writings of the Old and New Testaments; (B), the illustrious example and sacred teachings of Jesus Christ, to whom, as founder of the new and eternal religion of love to God shown through love to man, there is due forever grati-

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tude, veneration, and love; (C), the blessed hope of a hereafter based on true retributive principles and designed for the ultimate universal salvation of mankind; (D), private and public worship and the cultus of the church, whose religious fellowship and service inspire the worshiper with a deeper consciousness of divine things and incite him to render to his fellow men the works of love and duty.

Unitarianism is purely congregational and democratic in its form of church government. Every church of this order on the Pacific coast is now on the free seat plan. It is a new and advancing church, whose pride is less in showy services and denominational machinery than in the earnest, spiritual, and helpful lives that have been molded under its influences, and the leaven of free and rational thought which it introduces into all the churches and religious philosophies of our time. That the church of the future will be Unitarian in *sentiment*, whatever it may be in name, seems to us a certainty, and to this glad end we work and pray without ceasing.

JOHN HAMILTON THOM.

One of the most gifted and beloved of the Unitarian ministers of England, is he whose name stands at the head of this article. The London *Inquirer* makes the recent completion of his eightieth year the occasion of an article giving a brief account of his life and work. We give the main part of the article: "In the ordinary sense of the words Mr. Thom's life cannot be said to have been a striking, eventful one. His nature is so retiring and modest, and he has always shown such unwillingness to put himself forward, even on occasions when his conspicuous abilities and aptitude would have clearly pointed him out as a leader, that much of his valuable work has passed unnoticed by superficial observers, owing to the unostentatious way in which it has been performed. Yet those who have followed the changes of religious thought during a period of more than half a century cannot have failed to recognize the deep and penetrating influence which his teachings have exercised over the minds of many of his contemporaries. This influence has naturally been most deeply felt by those who have had the inestimable privilege of being members of his congregation, but it is by no means confined to this comparatively limited circle. The students of Manchester New College, where his services as Visitor have been so highly appreciated for many years, his colleagues on the various councils and committees which he has so ably served during his long career, his brother ministers (these, alas! sadly diminished in number), the readers of his published works—all, we are convinced, would bear willing testimony to the searching spiritual influence of one who, while never veiling his own convictions or swerving a hair's breadth from what he deemed honest and true, has always shown the most courteous respect and charity for the opinions of others.

"Mr. Thom's work as a minister has been exclusively in Liverpool, where he was appointed to the Ancient Chapel, Toxteth Park, in the year 1829. A few months after the death of the Rev. John Hincks, in 1831, he accepted the call to the pastorate of Renshaw-street Chapel, and we believe his first sermon preached in that place after his appointment was the discourse on the death of William Roscoe. He occupied the pulpit of Renshaw-street until June, 1854, when he retired for three years from ministerial duties, during which period his place was filled by the late Rev. W. H. Channing. In 1857 he returned to his old post, and finally resigned the ministerial office early in 1867. Since that time he has been but little before the public, contenting himself with quiet, useful work in the town of his adoption.

"His career is so interwoven with our denominational history that it is impossible to separate the two. Though never anxious to distinguish himself as a controversialist, he has at no time flinched from his duty when called upon to enter the lists as a champion of our faith, the most notable instance being the part which he took in the memorable Liverpool Controversy of 1839, when he,

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in conjunction with the Revs. James Martineau and Henry Giles, defended Unitarianism against the attacks of thirteen clergymen of the Church of England. The discourses of these three able men have long ranked amongst our classic controversial literature. Readers of *The Christian Teacher*, *The Prospective Review*, *The National Review*, and *The Theological Review* will remember Mr. Thom's important contributions to these publications, and his published sermons will long be read with pleasure and profit by lovers of pure spiritual religion presented in that devout and touching language so characteristic of the author, while for polished elegance and refinement of style they may be truly considered perfect models. We may also cite his "Life of the Rev. Joseph Blanco White" and "Correspondence of the Rev. John James Tayler" as rare specimens of modest and judicious editorship. In connection with Manchester New College it will be recollected how nobly and successfully he strove upwards of thirty years ago for what he considered vital principles. With his friend of now considerably more than half a century, Dr. Martineau, and other noble workers in their day, he succeeded in establishing the Liverpool Domestic Mission in 1836, and he was also one of the prime movers in founding the Liverpool District Missionary Association in 1860.

"In January, 1838, Mr. Thom married Hannah Mary, daughter of the late Mr. William Rathbone, this marriage being the first solemnized in Renshaw-street Chapel. After more than thirty years of pure, Christian, domestic union Mrs. Thom was suddenly called away, leaving behind her tender memories, and the influence of an eminently graceful and religious life.

"We have not attempted a detailed account, much less a criticism, of Mr. Thom's published works, nor can we do more than merely allude to the singular charm of his bearing and conversation, which those who have had much personal intercourse with him so fully appreciate."

To the above we would like to add that at least four volumes of Mr. Thom's sermons can be obtained in this country, by applying to the A. U. A. rooms, Boston, viz., "Laws of Life after the Mind of Christ," 2 vols, $2.00; "Christ the Revealer," 75 cents; "The Revelation of God and Man in the Son of God and the Son of Man," 75 cents.

ROBERT COLLYER TO YOUNG MEN.

The Norfolk *Virginian* reprints a lecture given by Robert Collyer to college students, in which, among other things wise, witty and useful, the lecturer told the young men that he had worked on a farm, carried a hod, shod horses, broken stone on the turnpike, reaped and cradled grain, dug a well, cut wood and preached sermons that nobody wanted to hear. Such success as he had achieved had been won by pure grit and honest industry. The lecture abounded in aphorisms such as those hearing could not forget. Some of the more prominent were the following:

Work is good medicine.

A man's best friends are his ten fingers.

Society often says one thing and nature says another.

Any kind of an honest job is better than no job at all.

Have a reserve force that will come out when you need it.

The man who dies poor is rich if he only holds fast his honesty and his hope.

Only those who make clean money and do clean things win success.

A good day's work at what you can best do is the hard-pan to which all must come.

When country boys come to the city, if they only can hold on to the old sweet ways, they can defy the world.

Sleep eight hours out of the twenty-four, eat three meals a day, and walk on the sunny side of the street.

Keep your grip on good principles and good conduct, and you will be men of good name and of good fortune.

When a boy fills a house with bugs he is all right, provided he don't run after humbugs. He has the making in him of a great naturalist.

A good farmer is better than a poor doctor, and a good horse-shoer is better than a poor bishop.

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JESUS HOMINUM SALVATOR.

Lord Christ,
I had heard of thee
As one of a Great Three,
And had bowed me down in awe
At the name!
(And this awful Christ blessed my soul, and departed.)

Lamb Christ,
I had thought of thee
Paying a debt for me,
And was told 'twas righteous law
Passed the same!
(And this bleeding Christ blessed my soul, and departed.)

Brother Christ,
I have read of thee,
And thy life in Galilee,
And thy sympathy Divine,
Son of Man!
(And this noble Christ blessed my soul, and remaineth.)

Dear Christ,
May I go with thee,
And wilt thou come with me?
Come, and save this soul of mine;
None else can!
(And this comrade Christ blessed my soul, and remaineth.)

THE RECONCILER.

Brother, if *your* Christ be the Atoning Lamb,
The only begotten of the great I Am,
The Rock of Ages cleft for you,—
And you say *my* Christ would never do:—
Brother, follow your Christ—and give me your hand.

Brother, if *my* Christ be the great Ideal,
"The possibitity of the Race made real,"
The lowly man of Galilee,—
And I say *your* Christ would not help me:—
Brother, leave me my Christ—but give me your hand.

Brother, if our Christs—both claiming the dear name—
Turn out in the end to be one and the same,
The Love Divine that bleeds for all,—
Would our hearts rejoice to hear Him call:
"Brethren, come unto me, and come hand in hand?"

THE MADISON (WIS.) "CONTEMPORARY," "CHANNING" AND "LEND A HAND" CLUBS.

In connection with our Unitarian work in Madison, Wis., three clubs are carried on. The one of longest standing is the *"Contemporary Club."* This is maintained to meet the wants of the young people of the city and students of the University. It is not organized for systematic study, but for informal discussion and conversation upon contemporary and practical questions.

All persons, both old and young, are invited to attend its meetings, and any person may become a member on application.

The Club is divided into five sections as follows: Contemporary History, Current Literature, Social Science, Modern Art, and Recent Discoveries.

A leader is appointed from each section, who has charge of the work in that department. At each meeting it is purposed to have reports by paper or otherwise upon two or more topics, to be followed by informal discussion.

The Club holds regular meetings in the parlor of the Unitarian church on alternate Wednesday evenings.

A month ago the Club entered upon something unique in its history, viz., a series of "Club Talks upon the History of the Northwest",—the "talks," or lectures, to be given by gentlemen who are specialists in this line of research. The circular announcing these lectures states that "if the attendance upon and public interest shown in this course are sufficient to encourage the Contemporary Club in the belief that its efforts to introduce something akin to the Old South (Boston) Historical Work, in Madison, can be made successful, then the enterprise will become an institution here; and the Club will undertake to secure for the people, each succeeding winter, a series of Talks on matters connected with the history and development of the Great West."

The programme of talks for the present winter is as follows:

Jan. 30: The Discovery of the Northwest; by Mr. W. Butterfield.

Feb. 20: French Occupation of the Northwest; by Professor J. D. Butler, LL. D.

March 5: The Ordinance of 1787; by F. J. Turner.

March 19: The Division of the Northwest into States; by R. G. Thwaites.

April 16: Commonwealth Builders in the Northwest; by F. A. Flower.

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April 30: The Position of the Northwest in General History; by Prof. W. F. Allen.

The "*University Channing Club*" was organized in the fall of 1885, for the purpose of satisfying the religious wants of those students who felt the need of some organization where they could meet and discuss religious questions from a liberal stand-point, and thus afford to one another mutual religious helpfulness. The club also forms a center for the cultivation of the social nature of its members, and for the distribution of religious literature among the students and alumni of the University.

The meetings of the Club are held fortnightly in the parlor of the Unitarian church. Students of the University and members of the faculty are always welcome.

The following course of studies in Social Science is engaging the attention of the Club the present year:

1. Social Problems; Introductory Paper.
2. Associated Charities; History of Origins.
3. Some Minor Charities.
4. The Early History of Prison Reform.
5. Prison Reform in England.
6. American Prisons.
7. The Pardoning Power.
8. Reform Work for Juvenile Criminals.
9. American Reform Schools.
10. The Temperance Problem; Regulation of Traffic.
11. The Temperance Problem; Methods of Prevention.
12. Improved Dwellings for the Poor.
13. American Efforts to Improve the Homes of the Poor.
14. The Reformed Treatment of Insanity.

In addition to the regular meetings for study and discussion, three open meetings were arranged for the winter, with lectures, on Present Methods of Associated Charities, by Rev. T. B. Forbush, of Milwaukee; on Temperance, by Rev. S. M. Crothers, of St. Paul, and on the Present Condition of American Asylums, by Hon. H. H. Giles, of Madison.

The "*Lend a Hand Club*" was organized in the winter of 1887, for the study of the Humanities and the practice of Helpfulness.

It has three classes of members. The active membership is composed of persons from ten to twenty years of age; persons over twenty may become Honorary members by the payment of 25 cents a year, and Life members by the payment of the sum of one dollar.

Regular meetings are held in turns at the homes of the members, every other Monday evening, at 7:30 o'clock.

The programme of each meeting consists of readings, short essays, games and conversation. At present a short sketch of some philanthropist is read by an active member at each meeting. All the members are expected to lend a hand in various forms of practical helpfulness.

EDITORIAL NOTES.

Let all our churches remember that the present financial year of our national missionary and work organization, the American Unitarian Association, ends April 30th. A communication from Secretary Reynolds informs us that though the year is five-sixths gone, only a quarter or so of our churches have yet sent in their annual contributions. Such delay seriously embarrasses the Association in its excellent work. Will not our delinquent churches move at the earliest possible moment? Let there be *prompt* giving, for the Association's immediate need is great; let there be *large* giving, for the Association was never doing so much, and never had such doors of opportunity open before it, as now.

Secretary Reynolds in a circular to the churches, under date of February 11th, says: "During the last two years over forty new societies have been added to our number; while the condition of the old parishes has, on the whole, greatly improved. The demand for our tracts and books during the same period has increased unprecedentedly, both in amount and earnestness. The work in College towns has never been more successful. A large number of the best students in the Colleges are regularly attending our

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churches and the classes organized for the study of the Bible and religious truth. It is clear that a still more successful work may be done in the coming year."

It is plain that courage and faith are the words for Unitarians. We need only to be true to our great principles which every year are receiving new vindication, take no backward step, refuse to let our car (to use the figure of Dr. Hedge) be shunted upon any side track, and with growing earnestness and consecration press along the road of historic development that has led to where we now are — the road travelled by ancient Hebrew prophet, Jesus, Luther, Channing, Parker, Bellows, and our great living leaders, and we may be sure that the future has better things for us than any of us yet see, or many of us dream.

One of our most eminent and esteemed ministers writes, suggesting that we put at the head of the Editorial department of the UNITARIAN, and keep standing there, the Psalmists ecstatic declaration, "God is the strength of my heart and my portion forever;" Christ's definition of religion, "Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy neighbor as thyself;" and the suggestive and thrilling utterance of Longfellow: "To me a sermon is no sermon in which I cannot hear the heart beat." We are not sure but the suggestion is a good one. Certainly with the spirit of it we are in most earnest sympathy. And if we do not literally carry it out by keeping these great passages all the while actually standing at the head of our editorial matter, we shall do what is perhaps better still, endeavor to make the whole magazine a constant illustration of them. We believe that sermons are lacking, as sermons, whose heartbeat can not be heard and felt,—that do not inspire and move as well as convince. And we believe that any religion is poor and inadequate that does not rise to the height, not only of a love to man so real as to manifest itself in constant self-forgetting efforts to do good, but also a love to God, so deep and fervent, that its triumphant daily song is, "God is the strength of my heart and my portion forever." It will be the highest joy of those who have the management of the UNITARIAN, if they shall be able to do anything to kindle among our churches, and beyond, the flame of such a love.

It is with great sorrow that we record the death of Rev. Alfred E. Goodnough, who only a few months ago was called from Ithaca, N. Y., where he was doing vigorous and effective work, to the pastorate of the Church of Our Saviour in Brooklyn. In this commanding position much was expected of him. Earnest, energetic, able, in the prime of life, he could ill be spared. He died suddenly from pneumonia.

Hon. Michael Engelmann, of Manistee, Mich., whose death is noticed on another page, leaves, by his will, $5,000 to the Unitarian church of that city, for the support of Unitarian preaching, with a second $5,000 which, under certain contingencies, is to go to found a library in connection with the church.

The death of Prof. Asa Gray, January 30th, has made almost an equal void with that of Agassiz and Pierce. He resembled Darwin in his ardent devotion to research, in his constant contribution to natural science, in his progressive spirit. His name is honored the world over; his manuals are preferred everywhere. Upon his 75th birthday, November 18, 1885, all the botanists of America united in expressions of esteem and love to their acknowledged leader and generous helper. H.

It is reported that the *Pall Mall Gazette* has sent a reporter around the world with instruction to report only the good. Is the millenium coming? Is a day dawning when the newspapers of the world will not feed us principally on the garbage and offal of crime and lust and sin? And when we on our part will be willing to pay as much for news of noble things done as of vile and brutal things?

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Dr. S. R. Boardman in an article in the *Independent* on the "New Departure and the Unitarian Defection" compares the liberal orthodoxy of to-day with the liberal orthodoxy of sixty or seventy years ago, and declares that although the leaders of the present movement "disclaim affinity with Universalists and Unitarians, yet there is a very significant resemblance between the defections from orthodoxy in New England in the early part of the century, and the deviations from it of Andover and its fellows at the present time." And he is right. There is no evading the fact, however much any may wish to evade it, that the "Progressive Orthodoxy" of Andover and New Haven is simply theology making "progress" *toward the Unitarian position.* Indeed, much of this newer theology has already reached the point where there is little if any difference between it and Unitarianism in its older forms.

Rev. John Page Hopps thus sharply tries the doctrine of an endless hell for a part of the human race, by the teaching of the Sermon on the Mount: "'Love your enemies,' says Jesus in his Sermon. 'Bless them that curse you, that ye may be the children of your Father who is in heaven.' Does God love *His* enemies, then? Does He bless those that curse Him? What! love His enemies in hell? Does He show His love by 'fanning the flame of their torment with the breath of His mouth,' as Mr. Spurgeon says? Does He bless them, as 'orthodoxy' everywhere says, by shutting them up for ever in a hell which shall never be opened for a soul's return? 'Be ye therefore perfect,' says this sermon of Jesus, 'even as your Father in heaven is perfect.' If that is true, then an eternal hell is not true. If that is true, then we shall yet find the tender mercy of the Lord abounding over all His works."

We are not sure whether Mr. Sherman Hoar's recent appeal before the Boston Channing Club—"What the Younger Laity Desire of the Clergy"—does not need, quite as urgently, to be addressed to our older *laity.* He opened up a question of pressing reform, when he referred to a young lay friend of his who "once drew a petition to his parish, asking that some change be made in its by-laws so that he and other young people might become members of the parish *without owning pews*, which they could not afford to do. In his petition he said that the signers desired this right of membership, that they might have a more personal interest in, and feel a more personal responsibility for, the social, educational and religious work of the parish." We should like to know the fate of that petition. We fear that Mr. Hoar would find the hardest obstacle to that widening of our church life and work which he desires, not in any unreadiness of the ministers, but in the dull, impenetrable conservatism of the elder generation in many of our old Unitarian churches,—people, personally as good as gold, but who cannot bear to have anything touched or changed; and, if the church is fairly attended and paying its way, cannot understand why the minister is not satisfied!

We recently saw Goethe quoted as authority for the, in some quarters, popular doctrine that the truest reverence will shrink from uttering the name of God or asking another to profess belief in him. The quotation read:

"Who shall dare
'I believe in God!' to say?
Who dare express Him?
And who profess Him,
Saying: I believe in Him!
Who, feeling, seeing,
Deny his being,
Saying: I believe him not!
The All-enfolding,
The All-upholding,
Folds and upholds he not
Thee, me, Himself?
Arches not there the sky above us?
Lies not beneath us, firm, the earth?
And rise not, on us shining,
Friendly, the everlasting stars?
Look I not, eye to eye, on thee,
And feel'st not, thronging
To head and heart, the force,
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy heart,

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And when thou in the feeling wholly blest
art,
Call it then what thou wilt,—
Call it Bliss! Heart! Love! God!
I have no name to give it!
Feeling is all in all:
The Name is sound and smoke,
'Obscuring Heaven's clear glow."

Very modern all this sounds, and Goethe is to many a name to conjure by. Indeed, the argument sounds very specious, or, in the words of Margaret to whom it was addressed, "All that is fine and good, to hear it so." But when we turn to the context and find that this fine speech is Faust's, and is the prelude to others which end in Margaret's ruin, the thing he had come to effect, we do not wonder so much that he shrinks from uttering the name or professing belief in Margaret's "God," but prefers rather to use the impersonal pronoun "it,"—to speak of "*it*" as a "*force*" and to insist that real breadth will call "*it*" indifferently "Bliss! Heart! Love! God!"

So far, then, from endorsing this weak sentimentalism just now so much emphasized, that "feeling is all in all," that

"The Name is sound and smoke.
Obscuring Heaven's clear glow,"

and that "it" is quite as appropriate as "He" for expressing the "force which still weaves its eternal secret around human life"; Goethe puts the speech into the mouth of a man sold to the devil, and even then intent on a devilish purpose. Of course we are aware that a truly reverent soul might utter such words as these from Faust. But we do not think they are the most natural utterance of reverence. And certainly, as between two men, one of whom believes in God as only impersonal force, and the other of whom believes in him as conscious and personal intelligence, we can but think that not the latter but the former would be most likely to fall into alliance with devils and do devilish deeds. At least let no one, on the strength of this passage, claim Goethe's great influence in favor of a nameless and impersonal God as a basis for truest reverence in religion.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

SAINT LOUIS.

The ladies of the Church of the Messiah have this winter formed a society called the "Eliot Club," having for its object more systematic co-operation with the Pastor in all departments of Church work, and the establishment of a new branch of the Postoffice Mission. The Club has committees on Social, Charitable, Religious and Sunday-school work.

A class of ladies are studying (under Mr. Snyder's direction) the History of the Christian Religion.

The "Novel Club" meets fornightly, taking for each evening some standard work. One or more essays are read, after which an opportunity is given for general remarks.

The "Discussion Club" gives one evening in the month to the consideration of timely topics. "Charities" will be the subject for the next meeting.

A Sociable is given once a month, so that the Church parlors are open for social and literary purposes every Wednesday evening.

The Sewing Society is an important feature of the Church work. It affords a good opportunity for friendly intercourse and the introduction of strangers, while carrying on a really useful industry—the making of clothing for the children in the Mission House.

There are now thirty little ones belonging to the Home. Other children attend the day school and are given a warm dinner, each day. Their homes are visited, and assistance given if necessary.

Services have been held in the Mission Chapel this winter. There is a large and interesting Sunday-school, and on Saturday mornings the ladies give instruction in sewing to 125 girls. This school might be greatly enlarged if an adequate number of teachers could be enlisted.

E. A. F.

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CHICAGO.

The Women's Unitarian Association held its last meeting, on Feb. 23d, at the Third Church. Mrs. S. W. Conger read a paper on "Contact with Children as an Educating Influence." We go to press too early to get a report from it.

At the January meeting, held at the Church of the Messiah, Mrs. G. F. Shears read a paper on "The Wages of Sin." Reports were made by Mrs. Jones, on the Current Religious Events of the Month; Mrs. Caloline Brown, on the Woman's Protective Agency; and Mrs. Marean, on the Ramabai Association.

NEW YORK.

At the February meeting of the "New York League of Unitarian Women," held Feb. 3rd, in Unity Church, Brooklyn, after some preliminary business, the paper of the day was read by Mrs. H. D. Hull, of New York, upon the subject, "The Religious Life of Woman." The subject was treated under the sub-topics: "What is Woman's Peculiar Religious Endowment?" "What is Her Mission in an Age of Religious Inquiry?" and "What are the Distinctive Duties and Opportunities of Unitarian Women?" To these questions it was answered by the essayist and the discussion following: Woman is endowed with great intuititional power. This by enabling her to realize the ideal and spiritual, the unseen and eternal, not as mere names and probabilities, but as actual existences, makes possible to her a deep religious experience. An irreligious woman is an incomplete woman. This intuitive faculty will not free woman from the necessity and duty of using reason in religion. She must not blindly adhere to the old and established, because it is old, nor reject new thought because it is new, but prove all things and hold fast that which is good. Since the Unitarian woman is less cramped by conventional opinions than others, it becomes preeminently her duty, not only to seek for definite religious beliefs, but also for the full realization of them in her life. She should be the living exemplification of a living faith in the Fatherhood of God and the brotherhood of man. Great opportunities are now opening to Unitarian women to organize and coöperate in spreading their faith and strengthening the denominational life; but to realize these opportunities missionary zeal is needed. It must be a zeal with knowledge, and, like charity, it must begin at home. To clear one's own spiritual vision is the first step in wisely leading other souls God-ward. This is especially true of mothers and teachers in the religious training of children.

After a closing prayer, the three hundred women present spent a social hour together around the lunch table, and adjourned to meet with the Unity Society (Harlem), N. Y., March 3rd.

H. E. D.

PHILADELPHIA.

At the November meeting of the Women's Auxiliary Conference, Philadelphia Branch, that body proposed to co-operate with the ministers in doing a little missionary work at home. Such work is surely needed; many persons being entirely ignorant of what Unitarianism stands for. Circulars were printed announcing six free lectures on the "Origin of Religious Ideas and Customs," to be given in the hall of the West Philadelphia Institute, by Rev. Charles G. Ames and Rev. Joseph May. Of these, five have already been heard. Also, during the month of February, three Sunday evening services and one Sunday afternoon service were announced, in the following order: Rev. Wm. H. Furness, D. D., Rev. M. M. Mangasarian, Rev. Joseph May, and Rev. C. G. Ames. What the result of seed so scattered may be, we cannot tell, but we feel sure that some of it will fall into good ground, and we hope in in due time bear good fruit. L. H. T.

THE WOMAN'S CENTENARY ASSOCIATION.

In 1875 the women of the Universalist denomination organized under the above title for the purpose of helping on the missionary work of the denomination. During most of its existence the Association has supported a missionary in Scotland, two out of the three missionaries sent thither being ladies—Revs.

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Marion Crosley and Caroline A. Soule —the latter still in the field. It also shares with the General Convention in sustaining a missionary in Texas.

The Association meets annually at the time and place of meeting of the General Convention, and special meetings are held in connection with the State Conventions. It is supported by annual, life and patron memberships and by voluntary contributions. It reported at its annual meeting in October, 1887, total receipts for the year, $4,149.57; disbursements, $1,585.91; permanent fund, $7,467.00. It has published and distributed since its organization editions of sixty-eight valuable tracts aggregating 4.500,000 pages.

THE RAMABAI ASSOCIATION.

We are in receipt of the circular of the Boston Ramabai Association, organized in December last, with Dr. E. E. Hale as president; Dr. Phillips Brooks, Miss Frances Willard, and others as vice-presidents; Miss A. P. Granger, Canandaigua, N. Y., corresponing secretary; and a strong Board of nine Trustees in America, with an advisory Board of three India gentlemen. When we remember that this work undertaken by Ramabai, if carried out, would benefit every home among the two hundred and fifty millions of the population of India, and that these India peoples are our Aryan brothers, we can but rejoice to see such names as the above at the head of an organization to help it on. Here is a mission work that Christians of all shades of belief and all persons within the limits of a Christian civilization, ought to be able and glad to unite in carrying on. Let the *women* of America, especially, take hold of it; let every woman who wants to help it to the extent of a dollar send for a copy of Ramabai's book;* and let those in any place who will give even a small sum, yearly, for a term of years, organize a Ramabai Circle.

*The High-Caste Hindu Woman. By Pundita Ramabai. Price, $1.00. May be ordered by mail (for the price named) from Miss Frances E. Willard, Evanston, Ill., or The American Unitarian Association, 25 Beacon st, Boston, Mass.

UNIVERSALIST NOTES.

PARISH PAPERS.

This is the era of the parish newspaper. The minister who does not try his hand at a monthy publication of some sort, is a rare bird in these days. Our Universalist churches share the common desire. We note an increasing brood of these sheetlets nursed by jealously confident pastors. and circulated largely, among the clergy at least, as "sample copies." Dr. Canfield has one, and so has Bro. Crowe, and Bro. Perkins down in Maine, and a good many others. They seem to be bright, useful little papers, and one can see how they may be made of no little service in the parish administration. But they must make a heavy drain on the parson-editor, and possibly may be something of a financial tax. It is at least an open question whether the same amount of enterprise put into the work of increasing the circulation of the religious weeklies or monthlies might not be quite as useful in the long run. Indeed, it is yet to be determined whether there *is* any "long run" to the parish paper. However, that is something which every minister at all inclined to the venture will insist on finding out by experience. Indeed, we ourselves are only waiting a little encouragement to launch a paper of our own. It would be such a comfort to be able to refer the good sister who wants you to "print that sermon," to "our paper," and it would be such a handy solution of the question of Sunday notices; and it would be such a comfort to the faithful workers to see their names in print! Ah, *retro Satanas!* This must be a temptation of the printer's devil!

INSTRUCTION FOR SUNDAY-SCHOOL TEACHERS.

Our Sunday-school workers east and west are trying hard to make this the busiest and best year in all that pertains to this important branch of church work. The Boston Sunday-School Union is one of our oldest and most thoroughly organized societies. It has a noble record and a well-filled treasury. Its meetings have always been among the most interesting and helpful of the many gatherings in that city of clubs and meetings. But nothing it has ever done has been of more service to the teachers in the neighborhood than its Saturday afternoon expositions of the Sunday lessons. Last year a beginning was made in this direction. Every Saturday at four o'clock the teachers in the Universalist Sunday-schools of Boston and vicinity were invited to meet for a study of the international lesson of the following day. Some clergyman of the neighborhood was appointed to conduct the exercises, his term of service being for one month. The plan has been most successful. Wesleyan Hall has been well-filled every week, and sometimes crowded. This year the conduct of the lessons has been put into the hands of Dr. J. M. Pullman, of Lynn,

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whose success in this work in his own school has been so marked, and the interest is well-maintained. In Chicago a similar union, formed a year ago, has been of great service in rousing and developing the interest in Sunday-school work. Monthly meetings have been held with the different parishes in Chicago and vicinity, in which the vital questions pertaining to the work have been well-discussed, and the workers in the different schools brought face to face and heart to heart. The results have been exceedingly valuable.

THE CHICAGO REVIVAL SERVICES.

The revival services in the Church of the Redeemer, Chicago, closed a week ago, after a continuous effort of four weeks. The outcome is most encouraging. The church has been greatly quickened, the community has had its attention directed to the great interests of the religious life, and many have been induced to turn from sinful and indifferent lives to seek the better way in Christ. On Sunday last the pastor received some forty members into the church, and will receive still more at Easter. One of the pleasant features of the work has been the cordial God-speed the pastor has received from ministers and laymen of all denominations. There is great interest in work of this character all through the interior. The actual membership of our churches has been increased almost ten per cent. in the last two years. But it looks as if a still larger increase would be made this year.

ENGLISH AND FOREIGN NOTES.

The British and Foreign Unitarian Association proposes to raise the sum of $10,000 for special services for the people, to be held in some of the densely populated towns and cities. Outside the limits of the Unitarian Churches themselves, there is not only the vaguest possible notion of what Unitarian Christianity means, but, often enough, the most ignorant and prejudiced misconceptions about it. And so it is proposed to hold these meetings for a wider dissemination of our theological and religious ideas, especially among the industrial classes, which in England, as in America, are largely outside any organized religious influence.

Social questions are deservedly occupying considerable space in English newspapers and magazines. Social reform is in the atmosphere. The *Spectator*, the *Saturday Review*, and other organs of public opinion, together with the London and provincial daily newspapers, are grappling with social problems. The articles on the various phases of socialism are vigorous and healthy, and generally the minds of the writers are free from the drivelling sentimentality which so often dabbles mischievously with grave questions.

"Renan's Histoire du People d' Israel," and Dr. Martineau's "Study of Religion, its Sources and Contents," seem to divide between them the press notices of books. The former raises anew the question of the authorship and value of the books of the Old and New Testaments, and is provoking a storm of critical comment in the columns of the various denominational papers. The latter is received with great satisfaction as a solid contribution to the philosophy of Religion.

The *Truthseeker*, edited by the Rev. John Page Hopps for so many years, has at last finished its course. It was a bright little monthly, and has done good service, especially among timid people thinking their way from orthodoxy. But the editor does not propose to stay his hand. He is neither faint nor weary, and so turns his energies into a fresh channel, and in place of his magazine has arranged to issue a monthly series of sermons on present-day topics.

The friends of liberal unsectarian education in England have cause to be alarmed at the insidious efforts which are being made by the various religious bodies to control the School Boards in the interest of some form of sectarian teaching. The education question in England has never been dealt with entirely on its own merits. The Act of 1870 was a compromise with denominationalism. It placed the Board Schools somewhat in rivalry with the existing schools of the Episcopalians and Wesleyans, and all along there has been friction of conflicting interests. The denominational schools die slowly, and through their representatives on various boards throughout England hinder the coming of the time when free public schools will prevail. Dr. Crosskey, a veteran school-manager, foresees difficulty and warns the public against the forthcoming report of the Royal Commission on education ordered by the government, and upon which, no doubt, some future legislation will be based. The Romanists, Epicopalians and Wesleyans are a formidable combination against unsectarian education. They hate one another, generally, but love one another like brothers when they see the chance of dipping their hands into the national purse.

The Committee of the "Sustentation Fund," a fund raised some years ago for the purpose of supplementing the income of ill-paid Unitarian ministers, presented their annual report on Wednesday, Feb. 1st. The invested capital amounts to about $87,-600. The managers have disbursed during the year, in grants of about $100 each, the sum of $5,500. The annual income was $7,700; subscriptions, $4,425; interest on investments, $3,275. Over fifty struggling societies have received help from this Fund. Why not start a similar movement in connection with our Churches in America?

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The strongest bulwarks of orthodoxy are not impregnable to all change. Even the high Calvinistic Confession of the Scottish Kirk is undergoing assault. The Rev. Dr. Candlish, one of the "lights" of the Scotch Kirk, proposed to consider in the Presbytery "whether it is advisable that any modification should be made in the formula of adherence to the Confession of Faith required from ministers, elders, and probationers." After this, who shall say there is no hope for Liberal Christianity?

The Rev. J. P. Bland, of Sheffield, informs us, in reference to our mention of his having resigned his pulpit, that though the resignation was formally sent to the Trustees, and has not been officially acted upon by them, "it is certain that it will not be accepted."

The venerable Dr. Martineau has been compelled, through age and declining physical strength, to resign the Presidency of Manchester New College, London. The loss to the institution is incalculable. The name and fame of its late President and former Principal, added lustre to the College. Dr. Martineau has given the best years of his life, and the ripest fruits of his culture, to the service of his *alma mater*. He has made this "School of the Prophets" famous beyond denominational limits, and has turned out a succession of men who have won distinction in the pulpit, and in various fields of learning. No one in our day has done so much to uphold dignity and culture in the clerical profession, and it is an honor to the college that it has had the services of such an eminent teacher for so many years. The chair vacated by Dr. Martneau is to be occupied by Mr. H. Rathbone Greg.

A clergyman in South London said, quite recently, I have tried cricket matches, charades, penny readings, etc., to fill my Church, but I find that religion beats all these worldly experiments. What a pity the good man didn't extend his ventures so as to take in Unity Clubs, dramatic societies, turkey suppers, oyster stews, orange parties! It seems hard to reconcile ourselves to the fact that after all, there is no spiritual magnetism in these Christian endeavors.

English Episcopalians have been trying to revive a mania for Cathedral building. One has been built in Devonshire and another in Newcastle. An attempt was made to rouse the faithful in Liverpool, which is a stronghold of Episcopacy and Toryism, but the effort failed. Beyond a promise of $80,000 from Sir Andrew Walker, the great brewer, no subscriptions of any moment were forthcoming. Building a Cathedral on the net profits of beer was rather too much, even for the Orangemen of the Mersey.

The new reredos in St. Paul's Cathedral was unveiled on Wednesday, January 25th. It is of white Italian marble, with colored marble pilasters, and rises to a great height, representing the crucifixion in life size. Its cost was $120,000. The *Christian Life*, moralizing on the extravagances of ecclesiastical architecture, says: "Surely cathedral building at this time of day is an anachronism—for Protestants, at least. We all admire the magnificent structures of the kind which are already in existence. As glorious triumphs of architecture and as interesting monuments of the piety of bygone generations, every man with a spark of poetry in his nature, be his own religious views what they may, must regard them with feelings akin to reverence and affection. But to think of adding to their number in an age when religion is, or should be, becoming more and more practical and spiritual, seems like putting back the clock of history."

As an instance of religious enquiry among the educated classes in India, it is stated that in Calcutta a well-known Brahmin called on Dr. Baumann, who, in the course of conversation, asked him if he had ever read the Bible. The man looked at him and then slowly replied, "I have read the New Testament eighty-three times, and the Old Testament twenty-seven." Ornamental versions of the Scriptures intended for parlor adornment, are clearly not in demand at Calcutta.

The Rev. Henry Woods Ferris, of Hull, who was a visitor in the States last summer, has issued a volume of Sermons entitled, "The Progressive Life."

The London *Inquirer* commences the year under new management, and with an enlarged staff of editors. It was established in 1842 and is the organ of Free Christianity among the Unitarian Churches. Though not strictly a denominational paper, it circulates mostly among Unitarians. It has numbered on its list of contributors many men of literary eminence, and has held a deserving high place among the religious weeklies in England. The first numbers under the new regime carry with them an air of brisk literary smartness which promises well, and the managers offer an interesting program for the current year. We wish our contemporary larger success, and an increasing field of usefulness.

In the Church Calendar of one of our active parishes in Manchester, appear the following maxims which might not be out of place on the records of churches on this side of the Atlantic: "To keep the congregation to renewed life and work, *attend regularly;* speak no ill of your neighbor, and listen to none; bring a friend with you; don't habitually complain and criticise till you have *done* something yourself. One who regularly attends the services of his church is worth the advice of a hundred absentees." J. C.

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LITERARY NOTES.

A new edition of Thomas Starr King's volume of lectures, "Substance and Show," will soon be issued by Houghton, Mifflin & Co., at a reduced price. These lectures are full of rare eloquence and insight, and can never grow old.

A "Life of John B. Finch," the able temperance lecturer and organizer, has been prepared by his wife.

Under the general title of "Reasonable Religion," Rev. Geo. A. Thayer, of Cincinnati, is printing a series of sermons, number three of which, just at hand, is upon the "Truth and Error in the Orthodox Doctrine of Atonement."

The London *Inquirer* is publishing a series of short articles, from the pen of Rev. Richard A. Armstrong, on Dr. Martineau's new book, with the purpose not of criticising or of discussing, but of pointing out in brief the ground passed over by the great author in this the crowning work of his life.

From Hudson, Mass., comes a new parish paper, called *Hudson Unity*, with Rev. Clarence Fowler, the minister of our church, and W. H. Small, as editors and publishers. The second number, which is at hand, contains some excellent articles about the Pilgrims.

Henry Holt & Co. will soon publish a "Life of Thomas H. Gallaudet, the founder of deaf-mute instruction in the United States.

A new monthly has appeared in Boston, entitled *Our Day*, announcing itself as "a Record and Review of Current Reform." Its editor is Joseph Cook, with the assistance of Miss Frances E. Willard (Temperance department), Prof. E. J. James (Labor Reform), Prof. L. T. Townsend (Education), Anthony Comstock (Prevention of Vice), Rev. C. S. Eby (Missions), and Rev. G. F. Pentecost (Church Work).

Rev. J. W. Chadwick, of Brooklyn, N. Y., is printing his thirteenth annual sermon series. The subjects of the sermons of the present series thus far, are: "The Revelation of God," "The Unseen Real," "The Uses of Religion," and "What do Unitarians Believe?"

The Congregational Sunday-School and Publishing Society, of Boston, offers prizes of $700 and $300 for the two best MSS. for Sunday-school books. Writers can learn the terms by addressing the Society.

The church in Toronto, Canada, has just sent for 1,000 copies of Mr. Sunderland's little pamphlet, "What Do Unitarians Believe?" to distribute in that University city. This exhausts the edition of 10,000 printed a few months ago; but another edition of the same number will be issued at once. Thirty thousand copies of the tract in all have already been put in circulation.

We have had a number of inquiries lately about reading for children. We would like to call attention of all families where there are boys and girls, to the fact that our national Unitarian Sunday-School Society publishes a children's paper, which seems to us as near perfect as a paper well can be. Address 25 Beacon St., Boston. The paper comes every other Sunday, and is *called* "*Every Other Sunday*," and costs only 40 cents a year. If you want reading for your boys and girls, wise and pure, and attractive, you will get it in every number. Moreover, the paper will tell you about the very choicest children's books that are published.

Henry Ward Beecher's "Life of Jesus the Christ," is to be published early next autumn.

A translation of Emerson's complete works, by Mrs. Jules Favre, has been published in France.

An "Introduction to the Study of the Middle Ages," by Prof. E. Emerton, of the Harvard Divinity School, is to be published next month by Ginn & Co.

There comes to us the first number of *The Wisconsin Pulpit*, which we take it is to be a regular monthly sermon-issue. The sermon is by Rev. J. H. Crooker, of Madison, and is entitled, "Jesus Brought Back." It gives us an attractive picture of the real human Jesus, and a strong plea for his restoration to men in place of the non-human Christ of the theological creeds.

G. P. Putnam's Son's spring announcements of new books includes a "Life of Lincoln," by Noah Brooks; "The Relations of Church and State in the United States; or, the American Idea of Religious Liberty, and its Practical Results," by Rev. Philip Schaff; "The Religious Aspect of Evolution," by Dr. McCosh; "Proverbs and Phrases of All Ages," collected and classified by Robert Christy; and several additions to the "Story of the Nations" series.

The *Christian Life*, of London, is printing from week to week a valuable "Unitarian Calendar," which, by noting each day some important event of our history, which has occurred on that day, will in the course of the year furnish a sort of epitome of our whole past history.

An article on Rev. Leonard Whitney, first pastor of the Unitarian church in Keokuk, Iowa, will appear in the April number of the *Historical Record*, published at Iowa City. The article is by Rev. O. Clute, who as a subsequent pastor in Keokuk, learned of Mr. Whitney and his work. Letters have been written specially for the article by Justice Samuel F. Miller, of the United States Supreme Court, Judge Geo. W. McCrary, Col. R. G. Ingersoll, and General W. W.

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Belknap, and it will contain a good portrait of Mr. Whitney.

Send 50 cents to the American Unitarian Association, 25 Beacon St., Boston, Mass., for a copy of "Selections from Sermons preached to the Church of the Disciples," by James Freeman Clarke—a neat book in paper covers; the first thousand copies of which were sold for the benefit of the New England Hospital for Women and Children.

We begin in this number of the UNITARIAN a short series of articles, by Prof. J. Estlin Carpenter, of Manchester New College, London, on some of the more important early Genesis stories (of the Creation, the Origin of Evil, and the Flood), with the corresponding stories that come to us from other peoples. These articles, which have recently appeared in the *Sunday-School Helper*, of London, are so full of interesting information, and are written in such a spirit of candor, that we are sure our readers will be glad to find them in our pages.

Evolution and Christianity. By J. C. F. Grumbine. Chicago: Charles H. Kerr & Company. Price, 50 cents.

This is a little book written in a pleasant style and an earnest spirit, to urge the need, on the one hand, of a broad and rational view of Christianity, and, on the other, of a thoughtful and reverent view of Evolution, —believing that thus the two will be found not to be antagonistic, but friendly and helpful, each to the other. The author's view is that religion is natural, not supernatural. He says: "Jesus fulfilled the idea that every child born into the world may be a Messiah." "Our hope in God and man grows stronger as we contemplate life as the result of an evolution, ever upward, ever natural, ever harmonious with law."

The Evolution of Immortality. By C. T. Stockwell. Chicago: Charles H. Kerr & Company. Price, $1.00.

We have nowhere else seen so careful, so intelligent, and on the whole, so satisfactory a working out of the bearing of the doctrine of Evolution upon the problem of man's future existence, as is given us in this little work. It is held by some that the facts of life, as interpreted in the light of the Evolution philosophy, bear against the doctrine of a personal immortality for man. Others think they have no bearing on the matter either way. Mr. Stockwell examines the subject with great candor, and with a scientific knowledge which reveals itself in every page as wide and thorough, and not only concludes, but gives to his readers carefully his reasons for concluding, that Evolution, so far from being hostile, or even indifferent, to man's hope of a life beyond the body's death, offers real support for that hope. The book is able—a real contribution to the discussion of this important subject.

Out of Darkness into Light. By Mildred Mifflin. Shelbyville, Ill.: Printed at the office of *Our Best Words.* Pp. 178.

In the form of selections "from the journal of a bereaved mother," we have in this book a singularly beautiful picture of the experiences of a soul struggling out from the deep, and at first almost hopeless, sorrow, caused by the death of a loved child, to the light of trust in the Higher Wisdom and Love, "who doeth all things well," and assurance of finding the lost one again. We are here taken over exactly the same ground as in Tennyson's "In Memoriam." We start in midnight, we end in morning. Through six chapters there is a steady progress,—from "In the Depths," on and up, through "Looking Toward the Light," and "Do we Live again?" to "Heaven, and What it Holds for Us," and the final chapter, "The Mission of Sorrow: or the Loving Purpose of God in Affliction." With her own personal experiences and reflections, which are always suggestive, the author mingles much of incident, and especially a great wealth of fine quotation—passages the very choicest in our literature, in prose and verse, illustrating the soul's experiences in sorrow and its gropings into light and hope and faith. We can hardly conceive a better book to put into the hands of one in bereavement.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (Feb.).

St. Paul's Doctrine of Sacrifice. Conrad Mascol.

The Persistence of Caste. A. H. Peters.

The Religion of Zoroaster. D. G. Hubbard.

The Treatment of Crime as Affected by the Doctrine of Evolution. J. H. Hyslop.

The Anglo-Irish Question. F. W. Newman.

Aspects of the Social Question.

Review of "Wasson's Poems." J. V. Blake.

Atlantic Monthly (March).

The Dawes Bill and the Indians. J. B. Thayer.

The Marriage Celebration in the Colonies. F. G. Cook.

The Law of Fashion. N. S. Shaler.

Beginnings of the American Revolution. John Fiske.

Popular Science Monthly (Feb.).

The Warfare of Science, IV. Geology. A. D. White.

Progress at Panama. C. C. Rogers.

Astronomy with an Opera Glass. Stars of Winter. G. P. Serviss.

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The Forum (March).

Our Political Prospects. President Seelye.
A Study of Leading American Newspapers. Henry R. Elliott.

Internation Record of Charities (Feb.).

The Inspection of Institutions. Miss Elizabeth S. Putnam.
Police Matrons. Mrs. J. K. Barney.
Iowa Prisoners' Aid Association. S. S. Hunting.
The Eastern Penitentiary of Pennsylvania.

Lend a Hand (Feb.).

The Union for Home Work in Pittsfield, Mass. Anna L. Dawes.
School for Journeymen Carpenters.
Reports of Ten Times One Clubs.

The Andover Review (Feb.).

The Real Question--Why Have We a Church? W. F. Faber.
The Christian Character in Goethe's "Iphigenie auf Tauris." L. J. Huff.

The Dial (Feb.).

Winsor's Narrative and Critical History of America. W. F. Poole.

North American Review (Feb.).

The Fisheries Question. H. C. Lodge.
Why am I a Lutheran? C. A. Hay, D. D.
Serpent Myths. Varina A. Davis.
Vicissitudes of the Drama. Lawrence Barrett.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Mrs. G. W. Hosmer closed her earthly career on January 28th, and was tenderly borne to the spot in the Concord cemetery where her husband rests among so many of his kindred. She was a born minister's wife, as he was certainly called of God to the ministry. In the Unitarian church at Buffalo, at Antioch College and in his last pulpit charge at Newton, she was his benediction at the fireside as he was a benediction not to his fellow-worshippers alone, but to all who knew him. In each instance her heart was entirely in the work where his was. Her sympathy, her faith, her hope refreshed him, that he might the better refresh others. I have known intimately many such relations. I have never known any more beautiful or blessed. She was not wanting at all in dignity of manner or firmness of purpose; but to the very last there was a charm of tone, a friendship of feeling, a grace of manner endearing her to all she met. When their golden wedding was celebrated not long ago, it was felt to be the "seal of a golden ministry." If any words are to mark her place in that sweet spot so remarkable for its inscriptions, I would like to read something like these:

"For simple truth was on her tongue
And all her heart was love." H.

Rev. Oscar Clute has been transferred by the A. U. A. from the Missionary District in which he has been serving, to that of Southern California. This is by his own request, and with the earnest desire of some of the California pastors. He leaves for his new field at once.

The American Unitarian Association is planning to hold a number of conventions or general missionary meetings in the west during the coming spring—probably in Toledo, Ohio, Louisville, Ky., Kansas City, Mo., and Davenport, Iowa. And if these are successful, similar meetings will probably be held from year to year in other important western cities.

This is to certify that Rev. William R. Dobbyn, of Minneapolis, Minn., lately connected with the Universalist denomination, has applied for fellowship as a Unitarian minister, and that we, having examined his credentials, recommend him to the fellowship and confidence of our ministers and churches.

February 6, 1888.

J. R. Effinger,
J. C. Learned,
J. T. Sunderland,
Western Unitarian Committee of Fellowship.

This is to certify that the Rev. Bird Wilkins, recently of the Baptist denomination and pastor of the Bethesda Bapist Church of Chicago, has applied for fellowship in the Unitarian denomination. We have examined his credentials and recommend him to the favor and fellowship of our ministers and churches.

February 1, 1888.

John R. Effinger,
John C. Learned,
J. T. Sunderland,
Western Committee of Fellowship.

The following letter tells its own story. We would call the attention of any of our ministers journeying South, to its appeal:

Highlands, Macon Co., N. C.,
February 14, 1888.

To the Editor of the Unitarian.

A little more than a year ago a Unitarian Society and Sunday-school were organized here away up in the sky-land about four thousand feet above the sea-level. Our little society has held regular (lay) services in connection with our Sunday-school, every Sabbath since its organization, and although a strong prejudice exists against anything like liberal Christianity, we have steadily

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increased in numbers. The society is not able to support a preacher, but if some of our good ministers who are out of health, or need rest, or are troubled with throat or lung difficulties, could come to our great natural climatic sanitarium they would do a good thing for themselves, and their presence among us would be of inestimable value to our little church.

CHAS. A. BOYNTON,
Chairman of Trustees.

Augusta, Me.—Mr. Pentecost, the revivalist, has been carrying on a revival here, in which most of the Evangelical churches of the city have joined. The theological extravagances indulged in by Mr. Pentecost called out a sermon from Rev. Philip S. Thacher, our Unitarian minister, which by request was printed in pamphlet form. It is entitled, "Revival Theology and Unitarian Belief," and sets forth very graphically the old thought which struggles so convulsively in these revival efforts to keep itself alive, and the new thought that is slowly but surely rising like a new day upon the world.

Baltimore, Md.—"The Doctrine of the Trinity," "Eternal Punishment," "Total Depravity," and "Capacity for Indignation the Test of a Strong Character," are subjects of some of the sermons of Rev. C. R. Weld which have been reported of late in the Baltimore *Sun*.

Boston and Vicinity.—Rev. J. H. Allen has, we regret to say, been suffering from a sharp attack of pneumonia, but our readers will rejoice to hear that he is getting better, and by the time this paragraph reaches the eyes of our readers he will, we hope, be at his editorial desk once more.

—At the First church, Rev. S. Wentworth Brooke has begun a series of short services, Sunday afternoons at four o'clock, with sermons explanatory of Unitarian belief. The first was Feb. 5; subject: "Our Belief About God"; Feb. 12, "Our Belief About Christ." We see, also, that Mr. Brooke is going to revive the Wednesday afternoon Lenten Services, which were so well attended under the ministry of his predecessor, Rev. Rufus Ellis. These began Feb. 15,—hour, 5 P. M.—Rev. A. P. Peabody preaching the sermon.

—The meeting of the Unitarian Club for February was a very good one. The attendance was unusually large, and the paper of exceptional interest, by young Mr. Sherman Hoar, on "What the Younger Laity Desire of the Clergy." It was reported in full in the Boston papers, and our ministers read it with a good deal of eagerness. The essence of its appeal, was, that ministers must not be mere preachers. The preaching has been mainly *done*, and courageously and well,—but now the younger laity are asking "what next?" Mr. Hoar's "next" would be that the ministers must take more lead in movements for the application of Christianity to the actual needs of the world; to work more in social and philanthropic ways, among the masses of the people—who would thus be drawn to an interest in religion; and to lead the younger men and women in their parishes, in the endeavor alike to widen the church itself, so that it may become more a church of the people, and to carry its light and help to the struggling and burdened out in the world. Well, this seems to us very much what our best ministers, all the really live ones, everywhere, are trying to do; but it will press upon them with a new weight thus emphasized as the desire of the younger laity who *want to be led forward* to such work.

—Letters from Rev. A. M. Knapp, Japan, say he is taking up his residence at Tokio, and finds a cordial reception from the professors at the University. His addresses in Boston and in San Francisco, were reprinted the day after his arrival, in the leading newspaper of Japan, and were much read and commented upon.

—At the Unity Chapel, South Boston, (Wm. H. Savary, minister) a special series of six Sunday Evening Sermons has been given during January and February, by E. H. Hall, Roderick Stebbins, Robert Collyer, Stopford W. Brooke, Wm. R. Lord, and Edward Hale. On the evening of January 29, in place of a sermon, there was singing by the children of the Baldwin Place Home for Little Wanderers, with an address by the superintendent, Mr. Cooper.

—Rev. Robert Collyer preached in Mr. Savage's pulpit Sunday, Feb. 5th.

—A correspondent from the Unity Church of Allston, writes: "Our new society increases in numbers, vigor and usefulness; we are beginning to raise a building fund."

—The first week in February was a trying one for Boston clergymen, Rev. James Freeman Clarke being badly cut and shaken in a runaway sleigh; and Dr. Phillips Brooks having a very narrow escape in Philadelphia, where the carriage in which he and some friends were riding was knocked over and broken to pieces by an engine on a grade crossing. Our readers will rejoice to hear that Dr. Clarke was able to be out and preached in his own church the very next Sunday, the cut in his face, though a bad one, which had to be stitched up, having entirely healed in five days. That noble simplicity and temperance of life counts—especially at 77!

—A letter was recently received in Boston, and referred to the A. U. A., addressed to Dr. W. E. Channing, requesting a copy of his works, and enclosing a post-office order for "W. E. Channing!" It came from the South.

—There will be special services held in Kings Chapel on Sunday afternoons during Lent, with short sermons by Rev. C. F. Russell, Rev. H. Price Collier, Rev. W. I. Lawrence and others.

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—Rev. T. R. Slicer's interesting course of lectures in Channing Hall on "Early Christian History" will be followed by a course on "Ethics" from Rev. Francis Tiffany.

—Rev. J. T. Marriott, who succeeded Rev. Brooke Herford in the Strangeways Unitarian Free Church, Manchester, Eng., when Mr. Herford left to go to Chicago twelve years ago, and who has been minister there ever since, has been ordered away for rest and change; and his people have given him leave of absence, of which he will avail himself for a brief visit to America. He is expected to arrive in Boston by the "Pavonia" about the 25th, and will be the guest of Rev. Brooke Herford while in Boston.

Brattleboro, Vt.—The Lend-a-Hand Club connected with the Unitarian church have given thirty-five dollars to furnish the kitchen of the Mission Home-school of the Crow Indians in Montana.

Brooklyn, N. Y.—Professor Alexander Winchell, of the University of Michigan, gave the Graham Lectures in the Brooklyn Institute on the three Sunday evenings of Feb. 5, 12 and 19, on "The Certainty of the Supersensible," "The Mode of Government of the Natural World," and "God Revealed in Evolution." The lectures are spoken of in very high terms. The Graham Foundation was created by Mr. Augustus Graham, a former parishioner of Dr. Farley, to illustrate (as the founder's will prescribed) "the Power, Wisdom and Goodness of God as manifested in his works."

Buffalo, N. Y.—On Wednesday evening, Feb. 1, Rev. Pitt Dillingham was installed as the pastor of the Unitarian church. Rev. Brooke Herford, of Boston, preached the sermon, and Rev. Frederick Frothingham, once pastor of the church, Rev. F. L. Hosmer, of Cleveland, Rev. S. R. Calthrop, of Syracuse, and Rev. J. K. Mason, of the Universalist church, Buffalo, took part in the service. A pleasant social gathering followed the installation, at which the portrait of Mr. Cutter, Mr. Dillingham's predeceseor, was lovingly wreathed with flowers. This influential church gets a tried and able pastor, and we expect good things from both.

Champaign, Ill.—Arrangements have been completed by the Illinois Unitarian Conference and the American Unitarian Association conjointly to furnish Unitarian preaching in this university town on twelve Sundays during the coming year. The plan is to get our ministers in the state and near by to give their services, a Sunday each,—the A. U. A. bearing the expense of travel, etc. The first sermon was given by Mr. Jones, of Chicago, on Feb. 18th. This is an excellent move.

Chicago, Ill.—At the Third Church the following course of lectures is in progress:

Feb. 9. Mohammed and Islam, by Rabbi Hirsch.

Feb. 16. Emerson: a Study, by Dr. Julia Holmes Smith.

Feb. 22. Robert Browning, by Rev. J. L. Jones.

March 1. Social Forces, by Dr. H. W. Thomas.

March 8. Christ in Art, by Rev. David Utter.

Denver, Col.—On the evening of January 30, Rev. Thomas Van Ness did the novel thing of giving a banquet to the pew holders of his church. But the occasion was a most enjoyable one, and it would seem useful as well, for at the close a considerable amount of money was laid upon his plate, to be applied toward liquidating the debt that still remains on the fine new church. Speeches were made at the close of the supper, by Mr. Van Ness, Mr. E. F. Halleck, president of the Board of Trustees, Mr. W. C. Dillon, Mr. Mills, Mr. T. C. Henry, and Mr. Paul H. Hanus.

—Mr. Van Ness has recently been preaching a series of four sermons on "The Trial of Christ from a Legal Stand-point," closing with one on "The Tragedy of the Cross."

Dixfield, Me.—The Unitarian Church here has engaged the service of Rev. James Rawlings, of Shirley, Mass., for a year, beginning Feb. 12th.

Dublin, N. H.—Dublin is so much of a "summer resort" that our church here, and its minister, take their vacation in the cool season.

—On his return from his vacation recently, the pastor was given a reception by his society in the church vestry. One hundred or more people sat down to a bountiful supper prepared by the ladies. During the evening a hymn was sung, which was written for the occasion by a lady eighty-one years of age, whose heart still beats strong for the church of her love. The pastor's Sunday-school class contributed to the exercises of the evening by presenting a beautiful engraving and a fine photographic album to their teacher and his wife. The occasion was greatly enjoyed by all.

Eastport, Maine.—A correspondent writes: "The Unitarian Society here is enjoying an exceedingly interesting course of Sunday Evening Lectures on 'Society and Some of its Forces,' by its pastor, Rev. H. D. Catlin. Mr. Catlin is also teaching a Sunday afternoon Adult Class in the study of the History and Literature of the Bible.

Geneva, Ill.—Mr. Thomas P. Byrnes, late from the Meadville Theological School, who has been preaching for the Unitarian society for a time, was ordained Feb. 1.

Indianapolis, Ind.—An exchange says: "Pundita Ramabai is speaking this week in Indianapolis by invitation of Mrs. May Wright Sewall, Principal of the Girls' Classical School. She speaks each evening of the week at different churches, and

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under the auspices of different societies that have given her a cordial reception. A 'Ramabai Circle' was formed at a meeting of representative women of the city, last week, at the residence of Mrs. Sewall."

Iowa City, Iowa.—A correspondent writes: "One of the most effective addresses ever given in Iowa City, was that delivered on a recent Sunday evening, by Mrs. C. T. Cole, of Mt. Pleasant, Iowa. Mrs. Cole is working under the direction of the White Cross Association, and her address was a strong and touching appeal for social purity."

Kansas City, Mo.—The Unity Club recently had an evening of "Study of Aboriginal Culture," embracing (besides some fine music) three papers, entitled, "A Visit to Montezuma's Birth-place," "A Brief Review of Aboriginal Literature," and "A Half Hour at Palenque."

—On January 31, at the close of the morning sermon, several persons joined the Unitarian church.

La Porte, Ind.—Mrs. Dr. Dakin has taken charge of the Post-office mission work for the State, and is carrying it forward with good results. Lay services are still sustained in the Unitarian church. A sermon preached by Prof. Hailman, Superintendent of Schools, in December, on "Infidelity in the Church," or "Infidelity as Caused by Creeds," was attacked by the Presbyterian minister—seemingly with the design of driving Prof. Hailman out of his position in the public schools. Mr. Kendall's sermon has been printed in pamphlet form, and Prof. Hailman has replied in a pamphlet. The community is much stirred up over the matter; but the result will probably be a general rally of the more broad and fair minded people of the community to the support of Prof. Hailman, whose work as an educator is confessedly able, and a strengthening of the Unitarian cause in La Porte.

Louisville, Ky.—The friends of the late Mr. J. L. Danforth have published a memorial pamphlet giving a sketch of his life and a loving tribute to the nobleness of his character, and the great service he rendered to his church, to his city, and to many a good cause that appealed to him.

—The pastor of the Unitarian church, Rev. C. J. K. Jones, has recently been away in Florida for two weeks. On one of the Sundays the pulpit was supplied by Rev. Geo. Batchelor.

Manistee, Mich.—The Unity Dramatic Club recently rendered to a large and delighted congregation in Armory Hall, Bulwer Lytton's five act comedy, "Money."

—On Tuesday night, January 30, Hon. Michael Engelmann, of this city, died. He was one of the founders of the Unitarian church here, a trustee and a very liberal supporter. He was a man of large means and just as large a heart. A Hebrew by birth, a Unitarian by conviction. By his will he leaves to the Unitarian church of this city, for the preaching of Unitarian doctrines, the sum of $5,000. Also $5,000 to found, in connection with the church, a Library to go by his name, unless in five years a hospital is established in our city. If said hospital is established this second $5,000 goes to that. Our city will greatly miss Mr. Englemann, for he was perhaps our most public spirited citizen. A. W.

Meadville, Pa. — A correspondent writes: "The Theological School is thriving vigorously. There are now thirty-two students in attendance. The spirit of reverent rational inquiry and the earnest endeavors after intellectual, moral, and spiritual truths, promise in the near future effective reapers for the great western fields. One cannot long be associated with such a band of earnest workers without becoming enthusiastic in our great liberal cause. There are five Scandinavians in the school, two Swedes, and three Norwegians. In a short time Mr. Janson will have help in his great work in the Northwest. The three Norwegians come right from the Prohibition battlefields of Minnesota and Dakota. Their vigorous temperance spirit would, I believe, put to shame the shilly-shally attitude of some of our older Unitarians toward the rum traffic."

—The Unitarian church and the whole city have suffered a serious loss in the recent death of Mr. Clinton Cullum. The funeral was conducted by Rev. H. H. Barber; an address also being made by President Livermore. Mr. Cullum had been a singularly faithful and devoted worker in the Unitarian cause from his very boyhood. The Theological school, as well as the church, had no truer friend. Mr. Barber well said of him: "I have known, in now nearly thirty years, few so consistent examples of the sweet and gracious side of Christian character, joined with a hearty and painstaking loyalty to the home, the church, the good offices of the neighborhood, the good interests of society. He had a genius for ready help. His religion had the constant witness of a pure and gentle spirit, a thoughtful regard for others' comfort, and a patient, punctual fulfillment of every trust."

Moline, Ill.—A movement is on foot to build a new Unitarian church here—a church dedicated to, and adapted for, not only Sunday worship, but also such week day enterprises and activities as will benefit the community. Its sittings will be free; it will be freely used for charitable and philanthropic objects, lectures, readings, concerts, classes or other form of useful instruction for the people. The ideal in mind is a religious home, and a place of worship, work, and general helpfulness, open every day of the week. This is surely the true idea of

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the church. It ought to succeed, and we believe it will.

—An excellent sermon by the minister, Rev. H. D. Stevens, on "The Revelations of Truth," appears in a late number of the Moline *Daily Republican*. Mr. Stevens is already making himself a power in the charitable work of the city.

—A concert was given by members of the Unitarian society, at the Wagner Opera House, on Feb. 28th.

Montpelier, Vt.—The Church of "The Messiah" was organized some twenty years ago, by Rev. Charles A. Allen, now of New Orleans, La. It welcomes to its fellowship all who can subscribe to the following bond of union: "We write our names to this Covenant in the faith and fellowship of Christian disciples; trusting in God our Father in heaven, accepting the Gospel of Christ as our sovereign law, and resolving, by the help of God, to live in honesty and charity with all men, and in Christian faithfulness with one another." Rev. J. Edward Wright is the pastor. In the anniversary sermon, preached not long since, a showing of work was made which few ministers could equal. During the eighteen years that he has been settled here, he has delivered 1,100 sermons in Montpelier, and 700 elsewhere, besides 750 short addresses. He has attended 450 funerals and solemnized 400 weddings. Ninety persons have been received into the fellowship of the society, and eighty children dedicated. During this long pastorate, Mr. Wright has proved himself an earnest, conscientious worker for every good cause, and has very greatly endeared himself to his people.

Muskegon, Mich.—On Feb. 9, Major Chauncy Davis died,—one of the most prominent and respected business men of the city, and the leading representative of Unitarianism here. He had held many important places of public trust, and had always been a man of great benevolence.

Mt. Pleasant, Mich.—One of the trustees of the Unitarian church writes: "The first year of Rev. E. C. Headle's work among us is about to close. I think much good has been done. The society is small, but many in the community are growing friendly, and a considerable number are showing a disposition to join us. We have now an excellent little Sunday-school, and arrangements have been made to lessen our expenses in certain ways, so that our financial strain will be less. The desire is very earnest that Mr. Headle shall remain with us; if he does, I think the prospect before us is encouraging."

Plymouth, Mass.—We are very glad to hear that this old parish has at length "made up its mind," and called Rev. Charles P. Lombard, of Athol, Mass., and that he has accepted.

Portland, Oregon.—The reports read at the annual meeting of the Unitarian society show general prosperity. The pastor reported several memorial gifts or trusts received during the year. The Sunday-schools carried on by the society number jointly over 260 children. The Ladies' Society numbers over 60 names. There are various sub-organizations—The Christian Union, The Postoffice and Home Mission, The Church Temperance Society, and True Helpers, and The Fraternity of Young People, which has lately, in addition to other good works, undertaken to fill the alternate Sunday evening service of the pastor with a vesper service. The pastor reported as part of the parish service during the year 1887, twenty-five baptisms, forty marriages and thirty-three funerals.

San Diego, Cal.—A correspondent writes: "Our congregations have far exceeded the capacity of our church building. A new and much larger one will soon be erected. A large influx of eastern people has given a new impetus to the liberal cause on this coast. A missionary for Southern California is much needed. The right man can do a great organizing work here, and some of us think Bro. Clute is the man. He or some other as good, say Batchelor, should be sent here at once."

Shelbyville, Ill.—Rev. George Batchelor, western agent of the A. U. A., recently spent two days here, of which Bro. Douthit writes thus appreciatively in *Our Best Words:* Without any public announcement of his presence, he dropped quietly into two little gatherings—one of them five miles in the country among the farmers, and the other our weekly prayer meeting. In this last he spoke modestly and simply some tender and beautiful words that our young folks will always remember; and then after a personal conference on practical church affairs with a few of the Elders of the First Congregational Church in Shelbyville, he departed, leaving all who were so fortunate as to meet him lifted and strengthened to do better work for the Master, if possible, than ever before. We are decidedly in favor of a Bishop, and hereby move that the A. U. A., appoint and keep one constantly in the western field.

St. Louis, Mo.—The Minister's Confirmation Class began on Feb. 17th.

—Mr. Snyder has recently been east on a short vacation—his pulpit here being occupied meanwhile by Rev. W. H. Lyon, of Boston. While in Boston, he preached for Mr. Lyon, in Boston Highlands, for Rev. C. R. Eliot, in Dorchester, and for Rev. Henry W. Foote, in Kings Chapel. On Monday, Feb. 6, he spoke to the ministers, in Channing Hall, on "The Minister as a Specialist."

—The list of subscribers to the UNITARIAN is large in St. Louis; but Mr. Snyder, determined to have it larger still, has set a canvasser at work in the city.

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—The Young People's Channing Club of the Church of the Messiah, is studying "Longfellow" this winter.

—The Unitarian Club has held five of its eight monthly meetings of the season. At the February meeting the ladies were invited guests. An essay was read by a prominent local journalist on "Journalism, Foreign and Domestic." Professor J. K. Hosmer will address the Club at the March meeting. One of the most fruitful subjects discussed at previous meetings has been "Associated Charities," out of which there are signs that practical good is to result. At the February meeting the new officers were installed. The third year of the Club opens with bright promise.

Strawberry Point, Iowa.—Died, at this place, February 2nd, 1888, Peter Blake, aged 65 years. Born in Virginia, and living for a time in Michigan, he settled at Strawberry Point in 1853, was married in 1854, and died where he had lived 34 years, honored and respected by all. He was a charter member of the Universalist Society here. His purse as well as his heart were always open for the needy. Many readers of the UNITARIAN will remember the deceased, and testify to the beauty of his religion.

Tacoma, W. T.—The new church is completed and dedicated. It is a neat, attractive, home-like building, well located in the young city, and seats 225 persons. It has a basement story, not yet finished, which will contain a good Sunday-school room, parlor, kitchen, pantry, class room and stage. At the crowded and enthusiastic opening service, addresses were made by Rev. T. L. Eliot, of Portland, Oregon, and Mr. S. A. Eliot, of Seattle; and a historical statement was read by Rev. G. H. Greer, the pastor. The history of Unitarianism in the Puget Sound region and in Tacoma is briefly as follows:

The first Unitarian preacher to visit Puget Sound was Starr King, who went to Olympia in 1862. In 1870 Rev. T. L. Eliot followed, and through his efforts Rev. J. C. Kimball, who is now in Hartford, Conn., was sent to Olympia by the American Unitarian Association. In 1875 he was relieved by Rev. D. N. Utter, who edited and published the *Unitarian Advocate*, and built a church there, working on it with his own hands. The pastor was called away to other fields in 1880, and left a congregation that for a long time struggled on. The church was burned in 1883, and it seemed as though they must give up the struggle, but in 1884 Rev. G. H. Greer was appointed missionary for this region by the Unitarian Association, and held his first service in Tacoma on the 30th of August of that year. At first, monthly appointments were made and services held by him in Tacoma, Seattle, Victoria and Olympia, but eventually the two latter were given up and services were alternately conducted in Seattle and Tacoma. The first meetings in Tacoma were held in the rooms of the Y. M. C. A.; but at a convention held in Portland, the general association of that body decided that the Unitarian church was not evangelical, and the president of the Tacoma branch of that body gave them notice that they could use the rooms no longer. In this dilemma Bishop Paddock came to their rescue and allowed them the use of the school house on St. Helena street. On August 30, 1885, a Unitarian society was organized with fifteen members, and in July following the Sunday-school had grown to such proportions as to compel a removal to the G. A. R. hall. In the fall of that year action was taken toward securing lots on which to build a church edifice, and last spring a site was selected. Ground was broken for the new church on the first of September, 1887.

Toledo, Ohio.—The Unitarian church which Rev. A. G. Jennings has recently organized in Toledo, Ohio, takes the name "The Church of Our Father," declaring its fellowship to be that of "the Unitarian churches of America," and its "object," "the maintenance of religious worship, and the study and practice of pure Christianity —love to God and love to Man." The following is its "Bond of Union:"

We, whose names are hereunto subscribed, believing that we can better promote pure Christianity—love to God and love to Man —by associating ourselves together as a Religious Society than we could in our individual capacities, unite in the interest of this cause and work. Recognizing the right of private judgment, and the sacredness of individual conviction, we require no assent to any doctrinal statement, but welcome all who desire to co-operate with us in advancing the cause of Rational Thought, Religious Culture and Right Living.

Toronto, Can.—A correspondent reports increased prosperity in the Unitarian cause here. Some interesting Services of Song have been held in the Unitarian church on Sunday evenings; and a short series of Theatre Services is projected.

Waterbury, Vt.—The friends of Unitarianism are making something of an effort to organize a Unitarian society here. January 8th, Rev. Perry Marshall, pastor of "Unity Church" Stowe, preached at "Hotel Hall" on "Unitarian Belief," to an audience of thirty, and on January 22d, Rev. J. Edward Wright, of Montpelier, gave an exposition of the doctrine of Unitarianism to an audience of over sixty. Waterbury is largely Orthodox, but the Liberal Faith has gained a slight foothold, and it is hoped that a Unitarian society may be organized within a few years. Rev. S. C. Beane, of Salem, Mass., preached here February 19th.

Whitman, Mass.—This society, only formed in 1886, has just invited to its min-

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istry Rev. J. J. Twiss, formerly of our church at East Wilton, N. H., and recently residing at Cambridge.

JOTTINGS.

President Angell in his report to the Board of Regents of Michigan University, notes a gain of thirty-six young women students, during the past year, besides a very considerable gain of young men. The young women now form about seventeen per cent. of the whole. He testifies to their ability to do the college work, in its severest forms, without failure or injury to themselves, and says: "The advantages derived from the University courses have proved as helpful to the women in their lives subsequent to their graduation as to the men."

A correspondent in the *Christian Register* suggests Philadelphia as a place for holding our next National Unitarian Conference. The suggestion seems one worth thinking of.

The corporation of Harvard University have voted to build a new dormitory to cost $200,000, and to be known as Hastings Hall.

To the declaration that Universalists preach more theology than any other denomination, one of our contemporaries very complaisantly replies: "Well, Universalism is a good theology to preach. There are theologies that will not bear preaching."

The rapidity with which Anglo Saxon literature is pouring into Japan is illustrated by the fact that 85,000 English and 119.000 American books were imported last year, an increase of nearly 100 per cent.

Rev. C. E. St. John, in an article in the *Christian Register* of Feb. 9th on Unity Clubs as "the Boomerang of Unitarianism," says: "Unitarians take to literature as ducks to water, and there is no need of this constant urging of them to form reading clubs. Our claim to a hearing in the world rests, not upon our knowledge of Browning or of the dramatic art, but upon our power to utter spiritual truths with authority. It is worse than useless to try to pursuade people that because they are literary they are therefore religious. West or East, so long as we fancy that our work as a church is anything except directly and positively *religious*, so long will our unskillful efforts fall back destructively upon our own heads."

The Channing Club of Boston has voted not to have smoking at its public dinners. This is as it should be.

"History begins when the day-light of a spiritual consciousness dawns upon man. This dawn occurred in Asia, the scene of History's childhood. The Grecian world contributes the second division, representing the second age in the life of history—the age of youth. History attains its age of manhood in the Roman world. Finally with the Germanic world we come to the age of full maturity, whose mission is to comprehend and carry out the truth that freedom is the birth-right of all men."—*Hegel.*

There is in existence a letter signed plainly by the martyr-president, which reads, in paragraphs, as follows:

Do not worry.
Eat three square meals a day.
Say your prayers.
Think of your wife.
Be courteous to your creditors.
Keep your digestion good.
Steer clear of biliousness.
Exercise.
Go slow and easy.

May be there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good lift. A. LINCOLN.

To tell me there is a God who for unnumbered centuries has gone on creating men and sweeping them like dead flies—nay, like living ones—into hell, is to ask me to worship a being as much worse than the conception of any mediæval devil, as can be imagined; but I will not worship the devil, though he should come dressed in royal robes, and sit upon the throne of Jehovah, I will not worship cruelty—I will worship love.—*Henry Ward Beecher.*

An exchange gives the following receipt for getting a house out of a whisky barrel: "Put the barrel in a secure place, near a spring of good water, on the road to the grog-shop. When you want a dram, take the price of it in your hand and start to the grog-shop; go as far as the spring, drop the money through the bung-hole, take a good drink of water and return home. Repeat this operation till the barrel is full, knock out the head, and you have the price of a splendid brick house."

"Tcheou-Meou-K'i, the director of the Chinese mission which has recently been sent to study in Europe, has communicated to the correspondent of a Paris paper, the *Soleil*, some interesting particulars with respect to the studies of the young men who have been sent to be educated in Europe. The mission comprises thirty-six students. There are only three in Germany, and they are about to return to China, having qualified for the profession of naval engineers. There are nineteen in England, of whom all but three are in the Naval College at Greenwich, and are qualifying to become officers in the Chinese navy. Two of the others are studying for the law, and the other is learning ship-building. The French mission is composed of fourteen young men, of whom eight are at the College de-Sainte-Barbe, and the six others are studying the law. All the Paris students are between twenty and twenty-five years of age, and are the sons of high officials in China, the selection having been made by the Government, which defrays all the cost of their visit to Europe."

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. APRIL, 1888. No. 4.

EASTER MORNING.

Throw now the casement open! let the light
  Steal gently in and whisper day is near.
Low in the west still broods mysterious night
  And lingering stars in the dark depths appear.
Earth thrills expectant with each passing breeze,
  Each waving leaf sighs softly for a voice
To sing God's praise, and waking in the trees
  The happy birds in life and light rejoice.

At early dawn rose Jesus from the tomb,
  With earthquake shock the stone was rolled away!
Heaven's unveiled splendor lit the fading gloom,
  And drowsy guards fled trembling in dismay.
Thou lover of mankind, again return
  To comfort those who hopeless mourn the dead!
When evening skies are darkened may we turn,
  And wait in hope till morning skies are red.

Welcome sweet Easter morn! Thy bells shall ring,
  And tuneful choirs the joyful message bear
To heavy hearts that cease their sorrowing,
  Borne upward on the wings of faith and prayer.
See, on earth's graves, the grass again is green,
  And lilies are upspringing from the sod!
Trust then the Power that guards a life unseen,
  And leave thy loved ones in the care of God.

CHARLOTTE C. ELIOT.

THY KINGDOM COME.

A SERMON, BY JAMES FREEMAN CLARKE, D. D.

"Thy kingdom come. Thy will be done on earth as it is done in heaven."—Matt. VI: 10.

This is the central petition of the Lord's Prayer, and the most important of all. It is full of hope for the human race. It teaches no doctrine of inability or depravity; but leads us to believe in and expect a time when good will conquer evil, when peace will take the place of war, when sin and sorrow will find a God of pardon and comfort, and the earth be full of the knowledge of the Lord as the waters cover the sea.

There are days in our lives, even now, when we enter for a moment into this state, and see God's kingdom come to us. There are moments in which we feel happy in the sense of a divine presence within us and around us; in which the love of God seems to dwell in our hearts; in which we are at peace with ourselves and others; in which the mystery of all this unintelligible world is lightened. In such moments we do not wish to pray, but only to offer to God the silent thanksgiving of joy. When the father and mother have been gone on a journey, and return, their children run to their arms, not to ask for anything, or to say any word of thanks, but rather to enjoy the happy sense of being again together. So when we feel the presence of God, we do not need to pray to him, or to thank him; it is enough that we are *with* him.

What *is* "God's kingdom," which we pray may come? "The kingdom of God," says the Apostle, "is not meat nor drink, but righteousness, peace and joy in the Holy Spirit." It is the reign of goodness on earth; of truth and love; of honesty, generosity, purity, temperance, patience.

This one central petition in the Master's prayer would, if we kept to its meaning and spirit, correct false aims, false prayers, and keep us always in close union with him.

Many people suppose that the kingdom of God is only in the other world.

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They hope to go to heaven hereafter, but do not expect heaven to come here. This world they think is only evil, and always must be so. It is the devil's world, and not God's world. Thus their highest hope is to *go* to heaven; they never expect heaven to come to them.

But Jesus, in his prayer, went up to a far higher realm of thought than this. Heaven was wherever God's will is done; and his great wish and purpose, the great aim of his life, was that God's will should be done here in this world. He saw the cruelties and wickedness of this world; the sins of men; the crimes, calamities, disasters which surround us. Yet he cherished the unfaltering hope that this world might and must become heaven; that good might and must overcome evil; that crime, vice, sin are transient, and only good is permanent. This hope for man he has embodied in our daily prayer. He has taught us to pray for this arrival of all-conquering goodness. He has taught the world to say every day that God's will can be done here as perfectly as in the highest realm of spiritual bliss; that there are no angels or archangels anywhere in the universe who are more pure and holy than men may become in this world.

It is wonderful, this great faith which Jesus had for the world! It is plain, too, that we have not yet reached it. The majority of his church still look forward only to a heaven beyond this life, and not to any heaven here. They say the words of the prayer, but they do not believe that which the words imply. They are not working for this end, but for another. They are striving earnestly and zealously to save souls from a future hell into a future heaven; but they have little hope that heaven will ever be established in this world, that God's kingdom will ever come here.

Suppose the Christian Church should really believe what it says in its daily prayer; believe that the kingdom of God can come here; is meant to come here; and that God's will can be done on earth as it is done in heaven! Suppose this should be the chief aim and effort of the Church—to put an end to war, to cruelty, to all wrong-doing; to make men honest, generous, pure, truthful, loving! If the Church should devote its main energy, as Jesus did, to seek the lost and to save them from their present evils; to bind the wounds of the broken-hearted here; to give sight to the blind, feet to the lame, comfort to the sorrowful, help to the poor; to lead those who have gone astray, back into the right paths; to make all men feel that God is in our midst to-day; that his infinite love is around us now; that Christ is with us here in this earthly life; that his heart is longing to save the world from its present sins;—if the Church believed this, would not the kingdom of God come and his will be done? With the whole power of the Church put forth in this direction, how soon might we not see these divine results!

The religious world believes in a kingdom of heaven, in a reign of God; but hereafter, not here. There are others who do care for this world—who do desire to become good men and women here. I think that while the great body of people are seeking for a future heaven, there are many who believe in moral growth, spiritual education, ethics, and culture, and are seeking a present salvation. They seek to be saved from ignorance now into knowledge; from vice and evil here into temperance and virtue; from moral depravity into moral purity; from worldliness into spiritual life.

So far, so well. The only difficulty about this purpose is that it tends toward an exclusively individual goodness. Self-culture is a noble aim, but it also has its danger. Its danger lies in the direction of isolation. He who devotes himself mainly to self-education, to culture, to the development of his own tastes, character, powers, runs the risk of forgetting others. He believes in each man doing his own duty, thinking his own thoughts, seeking truth independently, and learning self-dependence. While some seek to save men from a future hell by bringing them into their church, converting them, teaching them a sound creed, persuading them to partake of the sacraments; others, devoted to self-culture and personal improve-

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ment, do very little of missionary work. Their aim is an individual one. It is self-education, personal morality. But, as I said, this tends to loneliness, isolation, individualism. It takes us away from human sympathies, from hope for the race into hope for ourselves. We do not pray that God's kingdom may come to all mankind, and his will be done on the whole earth, but that his kingdom may come to ourselves, and that we may do his will as we ought to do it.

We need a universal church, a kingdom of heaven. It is not enough to work alone for our private salvation, for our personal delivery from hell into heaven; it is not enough to seek personal good or personal culture alone. We need union with God and the race; to float in the current of universal life. The doctrine of self-culture is too cold and unloving to satisfy the soul, and is apt to leave out dependence.

Even philanthropy, great and noble as it is, needs the inspiration of religion. It needs religious faith and hope to enable it to meet the disappointments and to overcome the difficulties which are sure to come. One becomes discouraged when not upheld by a great current of religious sympathy. If we have that, then, as Dryden says, "We swim with the tide, and the stream makes us buoyant." This is the great advantage of a church, that it joins together in sympathy and mutual help those who are endeavoring to do something for their fellow men.

The four words which include all this, and make a good creed, are these: "*From God, for man.*" "From God," as an inspiration and perpetual support, who gives power to us in our weakness and light in our darkness; who animates and uplifts the soul by his ever-present spirit. And "for man," doing as Jesus did, helping where we can, be it more or less; giving two mites when he can do no more; making the world around us a little better and happier by our influence. "From God, for man,"—this is creed enough for any church, aim enough for any life. This is pure and undefiled religion before God the Father. This is the love which brings peace to the soul, makes this world happy, and prepares the way for something better beyond.

In seeking to make God's kingdom come in this world, Jesus was introducing no new idea to his countrymen. The Jewish Scriptures have little to say about the future life, but a great deal to say of the reign of goodness and peace which is to come here. The "Kingdom of Heaven" meant to them, as to Jesus, the reign of God in this world. They expected, however, that it would be, not only a religious kingdom, but a political kingdom, also, and give them again their national independence. Their Messiah was to be a political leader. This idea Jesus opposed, and declared that it would involve the destruction of their nation. He failed in convincing them, and their nation was destroyed.

Therefore, when we say: "Thy kingdom come, Thy will be done on earth as it is in heaven," we express our faith that the God of love and power is in this world now and is coming nearer to it evermore; that good is to conquer evil, right to put down wrong, truth to rise supreme over all falsehood and sin. We express our hope that this coming of God's kingdom may be helped by our efforts and our prayers. We realize that this is the chief end of every Christian life—that we are disciples of Christ, first of all to help God's kingdom to come, not to save our own soul, not to cultivate our minds, not to build churches, sacraments or creeds. All these are good, but not the first or chief good. If we make these the first and chief end, there is danger of shallowness, or selfishness, or formality. But let it be our object to help on the reign of righteousness, the peace of God, and the gospel of love; then all other things will come in their place.

In order to utter this prayer in spirit and truth, we must cherish and increase our faith in God as being in this world and near to all our hearts; our faith that he is interested in every effort we make to give truth, justice, and love the victory over evil. We must consider ourselves his soldiers, to fight on the good side in every cause, resisting our

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cowardice, indolence, and fear of the world. If our aim in life is to be on the side of all goodness and truth, because it is the side of God, and will prevail at last, then we can say sincerely, "Thy kingdom come, and thy will be done on earth as it is in heaven."

Then we shall do works of love to men without becoming empty of inward life; then we shall have piety without forms or ceremonies; then we shall be able to cultivate everything noble within us, and not grow selfish or cold towards others; then will be realized the promise of the Master: "Seek first the kingdom of God and his righteousness, and all things needful else shall be added to you."

THE VALUE AND COST OF OUR RELIGION.

I want to call attention to a somewhat unfamiliar and novel phase of a very common subject—the subject of the value and cost of our religious institutions. I wish, if possible, to subject this matter to the ordinary tests and methods which prevail among business men, and which are used by them in their judgment of any of the interests and concerns of life.

We are apt to form narrow and hurtful opinions respecting the true nature of the virtue of economy. We are apt to forget that no true economy can ever defeat the main purpose of civilization, which, in brief, is to *enlarge* the individual and social *life*. The radical difference between the civilized and uncivilized man is that the latter is more restricted in the means and instruments for expressing his complex nature. Those lines which say that "man wants but little here below, nor wants that little long," do not embody an enlightened sentiment. As the consequence of his rapidly developing life, man wants more and more in this world. More of the waste places of the human soul—sentiments, imagination, love of art, religion—are being brought under cultivation, and the complex education which was once a luxury has come to be a necessity to the average man. That we (average Americans) save too little, and spend too much, is beyond all question; but the fault is that we take great credit to ourselves for retrenching where we ought to be liberal, and saving where we ought to spend.

There is no economy in simply *saving* money; economy begins when we spend with such wisdom and discretion and unselfishness that the returns shall be of the noblest and best character. No miser is economical; he is simply like the umbrella which the old woman boasted had not been wet in twenty-five years! Our trouble is that we retrench in books, magazines, papers, music, lectures, art exhibitions, charitable enterprises, and other instruments of the higher education, in order that there may be no retrenchment at the table or in the wardrobe. And yet the most *practical* business man, so-called—who thinks it is short-sighted policy for the farmer to give up his newspaper and his agricultural journal, and who could not deprive his boy of his school-books, or his girl of her music or drawing—this man will, upon the plea of economy, withdraw from all religious institutions and organized means of religious and moral culture, his measure of support and patronage. He will join in the common cry that churches are the expensive luxuries of the rich; that they are built and maintained too finely, and that their very ostentatious magnificence repels poor people and people of moderate means from the enjoyment of their exclusive privileges. This, I say, is a common charge, and if it can be proven to be a truthful one, will bring dishonor and shame upon the Church of Jesus Christ! To admit that in every community may be found churches, professing to hold the Christian faith, which are, practically, nothing but elegant religious club-houses, maintained for the benefit of rich and fashionable people, is only saying that the selfishness that pervades all human interests and institutions has invaded that sacred precinct, where its presence is such a glaring contrast to the dominant professions of humility and charity; but to say that the predominant character of churches and religious institutions is of this kind, is a hurtful slander, which a few remarkable figures will speedily dispel.

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Let us take the state of Massachusetts, for example, where, for its size and the number of its inhabitants, more money is expended for church purposes, perhaps, than in any other part of this country. In Suffolk county, of which Boston is the larger part, the church property is valued at $11,259,000, which is about 25 mills on the dollar of the total valuation of the property in that county. The average value of railroad property in Massachusetts is $64,000 per mile, and over these railroads run sleeping-cars which not infrequently cost $20,000 apiece, or more. How many of the ordinary country churches could be built for the price of a mile of railroad, or a Pullman palace-car? And then we must remember that the church property is the accumulation of 250 years of gifts and endowments, and also that in many cases, in Boston especially, the *land* is the most valuable part of the church property. For illustration, the Old South Church, which sold for about $500,000, was comparatively worthless; the money was in the site on which it stood. These churches represent an amount of wealth which but slightly exceeds the wages annually paid for the manufacture of cigars and liquors. Now, if we take the whole country, we shall find that the entire support of its churches, if done by an equal tax, would not exceed one half-dollar a year for each person; so that every man who pays $100 a year for religious purposes is paying for the religious education of, say, 250 people. Now, look at the cost in detail; the cost as it falls upon individuals.

In the New England Church of Boston, when the pastor was the eloquent W. H. Murray, one of the most popular preachers in the country, 1,500 sittings were sold at an average of $10 a sitting. Taking two months for vacation, that would leave $1 a month—less than 25 cents per week. If a man pays $25 for an ordinary pew which holds five persons, he pays about an average of five cents apiece for each sitting for each Sunday service. The average sitting in one of the largest and most expensive churches in the city of Brooklyn has been estimated to cost about $13.84 a year, or about 14 cents for each Sunday service!

Now, compare these figures with other forms of intellectual and moral education, and note the contrast. If I go to a lecture, I pay for my seat from 25 cents up to $1. It is so with concerts; and yet the people who flock to lectures and concerts cannot afford to go to church. They must retrench somewhere, and they retrench in pew rents, and take their children away from the Sunday-school, because they don't want to look mean!

And then we must bear in mind that it is a comparatively few public-spirited and generous men who mainly bear the pecuniary burden of the religious education of the people of this country. Others of equal generosity and devotedness render more than an equivalent by work in the Sunday-schools and the various charitable institutions. I think that people who are not acquainted with the subject would be profoundly amazed to know of the small number of persons who support our religious institutions. In the Catholic church the support is divided among the members with marked equality— if anything, the poor members are taxed or tax themselves out of proportion to their means of support; but in the Protestant churches the number of pecuniary supporters is surprisingly few. While the Rev. Mr. Murray was preaching in Boston every Sunday morning to an average congregation of, say, 2,000 people—filling his church to its utmost capacity—the ordinary income of the church was not sufficient for its support. In a popular church, for which, of course, no rent was paid and from which no taxes were collected, the liberal members were compelled to balance the books by an extra subscription at the end of the year. And I have been told, on what seemed to be good authority, that the great Tabernacle in Brooklyn, which is crowded at every service, has been burdened, and for aught I know is still, with a mortgage of $100,000 which but represents the accumulated deficiencies of a series of years. And I am acquainted with several men, in my own city of St. Louis, who pay $1,200 a year each, for the support of religious institutions!

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Now, in all candor, admitting the value of churches as instruments of moral and religious education, are the men who complain of the fashionable exclusiveness, the irreligious selfishness, of the ordinary churches, sufficiently alive to the debt of gratitude which every community owes to the few large-natured men who maintain its churches? Here are great common schools of moral, spiritual, and esthetic culture, which are practically free in every community; for in every church with which I am acquainted, the most liberal accommodations are always cheerfully—aye, eagerly—provided for those who cannot pay, and we have seen by statistics what a comparatively small outlay will secure to a man a position of dignified independence for himself and his family in any church he may select. Many a man who resents the presence of the contribution-box as a personal affront, and who boasts that his religion never cost him a single cent, mourns over the absence of that spirit of equality among us which is so conspicuous in the Catholic churches,—forgetting all the time that many a poor servant girl he sees kneeling in the aisle is paying from her scanty wages a sum sufficient to secure pew accommodations in some of the most prominent Protestant churches in any city of the land.

I am trying to speak in a *business* spirit, and, so far as I may, to business men, and to show that in the world's standard of measurement and test—mere dollars and cents—our religious institutions cost less than any other organized forms of education: cost less than any other form of social privilege with which we can make a comparison.

Of course we all know that no mere material expenditure can ever represent the real value of the religious institutions we enjoy. We know that our city water-works cost so much money, but that money is not the measure of value of the inexpressible blessing of clean, sweet, wholesome water at the doors and in the houses of rich and poor alike. Not uncounted wealth can even suggest the value of that skillful system of drainage which carries ghastly fever away from our homesteads, and makes our cities healthy. And yet few men, perhaps, think of these immeasurable blessings. Their very commonness prevents them from being the subjects of conscious thanksgiving. But, if a man should go to the Orient and see the scanty water carried on the backs of men, and frightful disease slaying its thousands in undrained cities, then he would realize the greatness of the blessings of which he was largely insensible at home!

Through what forgotten toils and troubles and triumphs have we reached the railroad, the telegraph, the newspaper, the post-office, the commerce which brings the wealth of the world to our feet—all the complex forms of civilization which have taken from life much of its earlier toil! What unremembered heroism and wisdom, running through buried ages, have been expended upon the wondrous fabric of our civil and political rights—our rights of speech, of press, of jury trial, of political self-ownership! And yet we enjoy the fruits of this gigantic labor and sacrifice in the past, with little thought of what it cost the noble dead.

And so men are largely insensible to that underlying force of moral conviction which is to civilization what the granite is to the earth—nay, what the atmosphere is to the earth. Society could not exist without it. It is the ever-freshening oxygen which purifies the poisonous carbon of its selfishness and self-destructiveness. Society would be impossible without honesty, integrity, confidence, and mutual trust. The frame of things would disjoint. And the *root* of these precious qualtities of soul is in *religion*, in the broadest and best sense of the term. Not *supernaturalism*, with its restricted meaning, but a broad, human religion, whose interpretations give meaning and significance to life—a religion which teaches men that there is a Power of Righteousness outside the selfishness of human nature; which teaches individual souls that amidst all the jangles and puzzles of existence this Almighty Righteousness will work with human virtue, and make the

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ultimate triumph of Good inevitable. This religion, which, when bound in narrow dogma, becomes a curse, is, when rightly and justly used, the conservative and binding force of human society. And the Church of the living God, with all its imperfections and limitations, with all the faults of the humanity which forms it, is a permanent, a perennial, a vital organism, whose great purpose is to strengthen and vivify the moral forces of society. Its function is unique. Newspapers, magazines, books, lecture-platforms—all grand instrumentalities of life—have their noble place and work; but the Church stands as the unfailing and inexhaustible fountain of moral impulse and stimulus. Her work is to reinforce the motives of human conduct, to elevate human purpose, and to give back to human life the charity, the devotion, the purity of ideals, which the fierce heats of passion and selfishness cause to evaporate.

That, judged by ideal perfection, the Church does all this work imperfectly, foolishly, selfishly as yet, is but saying that it is a *human* Church. But it *stands* for the creation and re-creation of these better elements of society; and even the men of character and purity who are disposed to deny its claims and question its utility, are themselves but fruits of the fostering care and nurture of the Church they believe they have outgrown.

What, then, is the value of that Church which stands for organic benevolence and the growth of every social virtue? I will leave my readers to answer the question for themselves.

JOHN SNYDER.

PENITENCE.

"I will arise and go to my Father."

A wasted substance, a broken life,
O God divine!
Sad trace of years when care was rife;
A portion mine.
May I not look for rest beyond this strife,
As child of thine?

I sicken of the husks that scattered low
Before my feet
Give food to swine which cannot know
What longings beat
Within the heart that fain would go,
A peace to greet.

Am I forever exiled from the light
That from thy face
Beams full on thy obedient sons, and bright
Makes distant space?
Shall not one ray illume my self-created night,
By wondrous grace?

No longer will I sit 'mid doubts and fears
Of throbbing breast;
With face all stained with penitential tears,
Grief unsuppressed,
I lift my voice to him who ever hears,
A cry for rest.

I seek the welcome of paternal gates,
For me ajar;
I scent the odor of the feast that waits
In lands afar;
I claim the joy no time abates,
No storm can mar.

To thee I come with all my rags and woe,
O God of grace!
Thou dost not frown on one who seeks again to know
His birth-right place;
I journey to the arms that warm and shelter so,—
Thine own embrace!

EDWARD FOSTER TEMPLE.

REVIVAL METHODS.

I am profoundly convinced that we need to study the best ways open to us of instituting revivals in our churches. A revival, in the rational meaning of that term, is simply the awakening of a stronger and livelier interest in religious thought and work. It is evident that there are large bodies of men and women everywhere, slightly affected by the power and message of religion. Our labors continually drag and fail for want of human material. We are oppressed and suppressed by the weight of numbers counted on the side of religious indifference. The machinery of church finance, church charity, religious influence. is everywhere creaking and stopping for lack of sufficient motive power in the form of spiritual force in human souls. In the history of human evolution a great step was marked when the pressure of daily need for food was so far removed as to give play to the higher mental and moral energies of man. Civilization is impossible so long as there is no leisure, no relief, from continual manual labor. So, in these days, the normal evolution of many a

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congregation is hindered by the struggle for mere existence. There is no time or energy for educational, moral or religious work. The bishops and the deaconesses are so busy in the effort to support their beloved pastor that they have little interest to spare for outside work. Give me one dozen more families among my regular members and all worthy activities are energized ten fold. How shall I find those dozen families? Will they come forward on their own impulse? No. To put it plainly, what our churches lack is not music, architecture, liturgies, organization, mutual improvement clubs, or even ministers, but attendants. We want more of a congregation, a larger body of men and women banded together in pursuit of religious ends. A revival aims at gathering people into the church. We assume that the church is the best means and instrument for the culture of religion, that religion is necessary to the best sort of human life. Believing this, how shall we go to work?

(1) Look at the actual failure of our present methods, the ways and means we employ for attracting souls to our message and our work. That method is simply one of "laissez faire," of letting people alone. It is certainly very absurd, but do you know what the common judgment of our little sect really is? Our beautiful tenderness, our shyness and timidity of speech don't impress common people at all. They conclude first, that we don't really care much for our religion, and second, that we are a very proud and "stuck-up set." They think that we don't want them, that there is no room or welcome for them among us. From our stand-point this seems a perverted and foolish verdict. That is because we stand inside. If you will take pains to put yourself in the place of these outsiders you will find their conclusions natural and more than half right. Examine the material of your congregation. You have a dozen, more or less, of splendidly faithful, consecrated souls, the salt that keeps your church from actual spoiling and decay, men and women of a type of Christianity fairer and purer than any the past has to show, free, reverent, thoughtful, active in good works,—God bless them! You may have a large body, comparatively, of people born and bred in your church, who stay from mere force of tradition and association, hereditary congregationalists, and the remainder who have come in and joined your worshipping community are with few exceptions attracted by reason of personal, social or convenient reasons. And when you inquire into the religious life of these people you will find that very often they give what allegiance they do to your church because it requires the least of all churches. The less religion in the church the better it suits a large and weighty proportion of our congregations. The reason for this state of things is not far to seek. Few of these people have felt the force of religion personally. I know no better word, they have had no "experience" of it. They have been let alone, taught that all was well so long as they did not sin openly against the morality of average society. I am tired of criticising the errors of orthodoxy. The insipidity, the folly, the falseness of much they say and do is apparent enough. But they succeed in making children and grown people believe that it is worth while going to church, that effort is needed to live a Christian life, that there is fearful reality in sin, that there is help in communion with Christ and Christian people, that self-sacrifice is the law of the higher life and not the exception, that God lives. It is a fatal fault that we attract not those most zealous in religion, but so many of those who are bent on reducing it to the lowest possible terms.

(2) Turning to study men, that we may know how to impress them, I am convinced that we woefully neglect two cardinal principles not taught in theological schools. These must be the dominant thoughts in our revival methods: (a) Make men feel that you want them, that their attendance and interest is of supreme importance to you. Put your pride under your feet, crucify your self-esteem, so far as to invite them again and again to hear your word and join your work. Don't you

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see that the way to men's hearts is often through what are called their weaknesses? Persistent invitation is sometimes more than flattery. To invite the highway and hedgemen pleases them, appeals to what they have of reason and will, but it is more than this. It leads them to think that you care for them, and that is the one end and aim of all Christianity, else I readly wrong the message of Christ. People simply forget that we exist. The first time you give an invitation they are a bit skeptical of your intentions. It is only natural. Keep at it; vary it, press it home. Try many ways of reaching men, to give them some idea of what you want to do for them. Said an advertiser to me: "Nobody notices an advertisement put in once." The tenth or hundredth time begins to make some impression. If you see a new face in church, hunt it up, trace it home. You are not merely pressing your private business; you are, or ought to be, doing the Lord's business. The fault of orthodoxy is not in its theory of saving souls, it is in the application thereof. (b) The power and value of continous effort. People get used to a seventh-day shock and take it as calmly and sleepily as a toper his daily dram, or an opium eater his drug. Trying to make people believe in religion one hour a week doesn't waken them. They think your energetic war-cries in sermon time a piece of professional business. They are skeptical about your really meaning it. And no wonder. Something more than fine writing is needed. It takes three hours to get a locomotive ready to move. You must spend three sticks of wood to get a fire that will burn of itself. We urge our Sunday fires up to boiling point and then suddenly let the fire go out. I am convinced that part of orthodoxy's success is due to a shrewd and just knowledge of human nature. To convince and impress people it must be blow upon blow, steady driving at some definite point till the effect is reached. If we really want more people in the church we must spend more continuous energy upon those outside. It is fatal to let men forget you.

I would like to draw the outlines of a plan which seems to me to combine some of the things we need in a religious revival. I am sorry it is only the theory of such a meeting, and that it lacks the value of a tried and tested experiment. But the Universalists of Chicago have inaugurated such a scheme, and so far there have been satisfactory results. The plan is open for further suggestions. It must be varied, no doubt, to suit the special needs of each place. But in a town, say of 3,500 people, I would like to begin (a) with a nucleus of church people who would individually pledge themselves to attend a series of meetings, back up the venture financially, and heartily second the efforts of the leaders. This knot of devoted people must be organized into committees and assist in the business management of the revival. Then (b) carefully select your speakers, a new one for each evening. Impress them beforehand with the serious work in hand. Arrange with them the outline of topics, making sure they are personally interested in them. They must be fairly ready at speaking. No reading from manuscript to be allowed. These men should, so far as possible, remain together through a week, going into residence as the Catholic priests sometimes do. (c) The meetings are to continue every night for a week at least. They must be well advertised beforehand. The members of the congregation are to personally invite their friends and acquaintances and see that they come at least once. Special effort is to be made to secure attendance from that always numerous class in a community who wish well to your church, but seldom come, who expect the minister to marry and bury them, and "would go to your church if they went anywhere." The minister can furnish a list of these, and they must be personally seen and welcomed. No sensational advertising, but a plain statement of the aims and purposes of the meetings to be prepared and posted everywhere. Don't be afraid of curiosity. (d) The principal addresses to be about twenty minutes long. The subjects are to be on the

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line of our common Christianity. There is to be no sparring with other sects or antagonism to their work expressed. Exaggerated boasting of our own denomination not allowed. The addresses are to take men as they are and deal with their common wants and hopes. They must be direct and fervid, without pulpiteering. (e) There must be some, but not too much music. It must not be showy or pretentious. Quiet and simple, common tunes with genuine words that don't have to be apologized for. (f) After the evening's address there is to be opportunity for questions and discussions. Limit everybody rigidly to five minutes. Make note of those who seem interested. Give every one fair play. (g) Introduce live enterprises to the notice of the audience, ways in which volunteers may do good service. Don't let the meetings evaporate in talk. (h) Finally, follow up every one who shows enough interest to attend more than once. Let your committee find out who they are, and if possible engage them in conversation. Let them feel that they are wanted in the work of the church. Whether this scheme would be greatly successful or not depends on many circumstances, but I am sure it is a move in the right direction. The church which is brave enough to try it will certainly be greatly quickened and stimulated. We haven't begun to work up the material lying everywhere around us; we don't bring ourselves in contact with common people who, in the long run, are the mainstay and strength of every church.

C. J. S.

MEN OF CONVICTIONS VS. MEN OF OPINIONS.

I.

To me, the proper objects of convictions are principles. Conviction is more than persuasion of the truth of a proposition. It is active acceptance of the truth underlying the proposition. It is heart and will bent on putting that truth into practice. When any truth has become a personal conviction "Righteousness and truth have kissed each other." A man of convictions, therefore, is a man who holds the truth vitally, speaking it "in love," acting it with resolution, and defending it without fear.

A man of opinions, on the other hand, is one who holds the truth critically or only with the understanding. He states it coolly or with scientific accuracy, untouched by emotion, and when it is well put, it is put away from him. It has no further relation to his life-conduct.

Both men need and have opinions, or beliefs, that can be stated in terms of thought; but the one has only beliefs, while the other has beliefs and something more.

One more distinction and we will proceed to the application. The beliefs which properly lead to convictions are beliefs about principles. While the beliefs that correspond with opinions are commonly beliefs about methods; *e. g.*, I have a conviction that liberty is promotive of virtue. I see how essential it is to the very idea of virtue; that the freedom of the will is a condition precedent to all possible morality. Moreover, I have seen so much injury done by man's inhumanity to man in one or another form of tyranny; history is so burdened with its crimes; experience is so grieved by its impositions, that I feel an indignant sense of personal outrage at every unnecessary invasion of the freedom of the individual. Here then is a principle about which I have a deep conviction. Without overlooking at all the needful limitations of personal liberty implied in the very names of government, society, fraternity; without forgetting for a moment the obligation to natural law, which is a condition of the free action of any natural power; I nevertheless feel a profound sense of the sacredness of the individual and his right to be let alone in matters pertaining to his own good or happiness.

But when leaving the principle of personal liberty, we go on to prescribe the best means for securing it, we come at once into the region of methods. Under given conditions one form of government is best, and with different conditions, another. It is my opinion that the republican form of government is

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best. My friend across the water prefers a limited monarchy or even an absolute monarchy. Here is a difference of opinion. Shall I identify my opinion as to the better form of government with my conviction as to the principle of personal or civil liberty, and so take the absolute tone about one as well as the other? This, I know, is very commonly done. It lies at the bottom of more obstinate errors and mischievous measures of reform than any other mistake of our times. Men full of loyal love for some large and generous principle, like the one under discussion—human liberty—in the abandon of their of their devotion to it, consecrate with its sacredness every favorite agency that is used to secure it. They so love liberty that they make a fetish of her old shoes. The hall in which the eloquent plea for liberty was made, or where her declaration was framed or her constitution adopted; the bell that rang out her proclamation to the world, albeit cracked now and voiceless; the legal instrument that gave her a national embodiment; the men and the means of her establishment as a visible power over a broad continent, are all imbued with the virtue that belongs to liberty as an eternal principle. Thus we get patriots who despise all governments but their own; code-worshippers; idolaters of a constitution; slaves of by-laws forbidding slavery, and fanatics for a republican form of government. Every one of these agencies may be good. In the case of America, I for one, believe in them all. But my point is, that while I have a *conviction* about the principle of liberty, I have only *opinions* as to the best means of securing it under one or another set of circumstances. While I think I know men who are just as sure about the means and methods as they are about the principle of liberty, and who would, if they could, go on a cruise around the world, reforming all governments instantly on the model of this republic and making the constitution of the United States the charter of human liberty and the sole instrument of its attainment. This spirit, or something like it, seems to animate filibustering expeditions into neighboring or neutral countries, Fenian intrigues, political foraging in South America and Mexico, and the unsolicited protectorate of Central America.

To this pass are men brought in politics, when they identify an instrument of freedom with the principle of personal liberty and swear as stoutly by one as by the other.

But religion is even more illustrative of the error of confounding principles with forms or methods and exchanging convictions with opinions. There are religious principles in which all thoughtful men agree. The devotee of religion and the servant of science agree in recognizing a mystery above and beyond human inquiry. As to the reality of that mysterious postulate of the phenomenal world, there is no conflict between science and religion. To this ultimate principle both do reverence. And I question if the self-abandonment of the religious worshipper before this unsearchable mystery is more genuine or more profound than the self-abnegation of the scientific explorer and confessor. Both have to close their eyes if they would see the things invisible.

About the principle of a first great Cause, one common and profound conviction attends all thinking men. That principle is the proper object of conviction. It is the corner-stone of Religion. But when men proceed to erect upon it all sorts of notions and conceptions, borrowed from their own littleness—the wood, hay, and stubble of their petty husbandry, then they are introducing matter that is combustible. For one I am ready to admit that all definition, figurative statement, dogma, creed, imagery, which men use concerning the eternal mystery, are only symbolic or typical of that *Being* from whom proceeds all *Becoming*. On such matters, therefore, as it seems to me, we should take the tone of thinkers not of seers. Our imagery or doctrine of God, is our opinion about him, and while we have a profound *conviction* of His reality, we can only have *opinions* as to His representative forms and far off purposes. I have come to

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such well-understood terms with myself on this subject, that it seldom occurs to me that the vocation of preacher and the language of devotion which I employ, need explanation. Only when some mind, bent on scientific exactness, where only religious symbolism is possible, challenges my speech or kicks at my devotions, do I know that my hearers are out of accord with my processes. Then, with a real astonishment I discover that there are people, who are losing all the lift and comfort of self-surrender to God in prayer, because they cannot use or accept a word or phrase which does not fully express their thought, or their sense of the impossibility of thought, concerning God. Are not these people, I ask myself, confounding *convictions* with *opinions*; are they not asking the same certainty about the forms in which a principle is represented as about the principle itself? I think so. And I make free to say that while I have a conviction of the existence of God, I have only opinions as to the representative value of His many manifestations. The words I use in naming Him are no more than the reflections of light from one or another face of a diamond. They vary with the angle of incidence. They respond to the side on which the sun's ray strikes us. But as all the reflections from the diamond attest the presence of light, so all our responses to the divine Presence bear witness to His Being and Providence.

GEO. LEONARD CHANEY.

THE FIRE BELLS.

"I think the fire-bells should not ring
When I'm asleep," said my little son;
And I laughed to think that his childish nap
Should keep the city's work undone.

And I thought, Do the angels pitying smile,
When we poor mortals fret and mourn
And wonder if God indeed is good
Because such ills by us are borne?

We quite forget that perhaps these ills
Which make our lives seem so perverse,
Could not be changed by God Himself
Without changing the laws of the universe.

Ring on then, bells, you must still ring on,
Though my little child you sometimes wake,
And God's good laws must rule the world
Though they sometimes cause our hearts to break.

A. P. CARTER.

CHRISTIANITY UNIQUE.

Pouring from the tropical waters of the Mexican Gulf, there flows through the Northern Atlantic a broad and rapid current, that bathes the shores of the British Islands and gives them a temperate climate; but, when it reaches these coasts, it is so blended with other waters that it cannot be distinguished as a separate stream. Such a Gulf Stream is Christianity, coming as *a definite current of spiritual influence* from tropical souls bringing a fervent enthusiasm to nations of colder blood, and, though blended now with many other elements in our modern civilization, yet pervading them all with a distinctive and powerful sentiment which makes the social and religious life of Christendom a unique phenomenon in history.

Like most great words, the term "Christianity" has drifted into various meanings. All branches of Christendom claim it; and we must grant that they all have some right to it, provided we understand it to mean nothing more than the common tie of reverence for Christian institutions and traditions which draws them together in one School of Christ. In this sense many churches may claim to be Christian, that do little honor to the name; and all our European civilization, though in some respects still heathenish and brutal, may, in this sense, take the title. But just as, when we speak of the Gulf Stream, we always think of the tropical current that pours from the Mexican Gulf—for the waters around the British Islands, though tempered by that stream, are not the stream itself,—so, if we would know what Christianity *properly* is, we must study it as it first appears in history, that is, in the life and words of Jesus himself; and we shall there find a unique contribution to the religious life of mankind, namely, the idea, entirely unknown to the world before, and known to-day only where Christian influences have carried it, of *the immeasurable value of every human soul*, and, growing out of this, an enthusiasm of reverent, hopeful faith and love toward man, which is distinctive of Christianity, and reveals its influence in

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our modern world as surely as the climate of the British Islands tells of the presence of tropical waters.

We have been in the habit of saying that the essence of Christianity is the belief in the Fatherhood of God and the brotherhood of man. But Judaism and Free Religion remind us that other teachers besides the Son of Mary have taught these truths in one form or another; and therefore, we are told, we must remand Christianity to a level with other historic faiths. But, while we concede that Christianity can lay no exclusive claim to belief in the Fatherhood and brotherhood, yet we maintain that its idea of human nature is unique, and that this reverent enthusiasm of faith and love toward man flowed out into history from the heart of Jesus alone, because, only there, were the Fatherhood and brotherhood *intensely realized* in all their depth and grandeur of meaning. Says Lecky, in his sketch of early Christianity ("European Morals," Vol. II, pp. 18 and 34): "The entire movement I have traced displays an anxiety, not only for the life, but also for the moral well-being, of the castaways of society, such as the most humane nations of antiquity had never reached. This minute and scrupulous care for human life and human virtue in the humblest forms, in the slave, the gladiator, the savage, or the infant, was foreign to the genius of Paganism. It is the distinguishing characteristic of every society into which the spirit of Christianity has passed. The first and most manifest duty of a Christian man was to look upon his fellow-men as sacred beings."

In no other religion, I said, has this truth ever been taught, of the inestimable value of every human soul. Buddhism believed in human brotherhood; but, having no faith in the Divine Fatherhood and the personal immortality of souls, it lacked the reverent, hopeful feeling toward man that has given Christianity its distinctive power. Judaism was hindered by its race-exclusiveness from deeply feeling the brotherhood of man; for it regarded all other nations, at the best, as holding only a second place in the favor of God. Stoicism cherished its own exclusiveness, that is, a pride in mental and moral superiority; and, therefore, while professing to believe in the Fatherhood and brotherhood, it never held these truths with any enthusiasm, and never attained the Christian feeling of reverence and hope for every soul, or the Christian belief in the sacredness of all human life.

Our Unitarianism, with all its freedom, breadth and reasonableness, has always been intensely Christian, because it believed that nothing could be more reasonable or practical, or more nobly humanitarian, than the Christian spirit, the "reverence for humanity," as Channing described it in his last public utterance, "the feeling of brotherhood and of all men's relation to a common Father." It respected the rights of the Hebrew, the Deist, the Catholic and the Calvinist; and it honored every man of every creed according to the rectitude and humanity of his life. But it made its own distinctive aim, as a church, to be the promotion of that highest humanitarianism which it understood by the Christian name. And as this interferes with no one's rights, and makes character the only standard by which men shall be judged, and cherishes a broad fellowship with all earnest workers for human welfare, this Unitarian aim is thoroughly consistent with the utmost liberty.

But something more is involved in this Christian purpose. Every practical aim must be based upon some beliefs. The simplest ethical feeling involves a belief in certain relations to our fellow-men and in laws which grow out of those relations. Patriotism rests upon belief in the importance of the national life and its claims upon us for loyalty and sacrifice. Philanthropy is meaningless unless it is justified by a belief in the value of human life; for, when the slave and the savage are regarded as having no more worth than beasts, we feel scarcely any motive to relieve their sufferings, except the selfish wish to remove something which is painful to our sensitive nerves. The highest ethics and philanthropy, therefore, must rest upon the highest esti-

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mate of the worth of human nature. The more we honor our own nature, the more solemn will be our obligations of personal integrity and the more awful their sanctions. And the more we value our fellow-men, the more reverently will we feel our duty to them and testify our love by toil and sacrifice. But this distinctively Christian idea of the sacredness of all human life, this belief in the immeasurable value of every human soul, must be justified and sustained by other beliefs; and such beliefs we find in Christianity, namely, the belief in a Personal God and His fatherly love for every soul, the belief in the divineness of human nature as essentially one with the nature of God and always sharing something of His moral life, and the belief in the personal, progressive immortality of man. These beliefs give a grandeur to human nature which amply justifies the most devoted love and sacrifice in its behalf; and only these beliefs can sustain from generation to generation the enthusiasm of reverent philanthropy, which has grown more intense in modern times as Christianity has been gradually freed of the heathenish superstitions that had gathered around it through ages of semi-pagan darkness,—an enthusiasm which has been unknown where these Christian beliefs have not been taught.

The Christian purpose, I said, needs not only to be justified, but even more, to be adequately sustained. For the chief value of any religion is found not so much in the duties that it teaches, as in the motives that it supplies. The general principles of ethics have been taught in all the great historic religions; and, if Christianity were only another body of moral precepts, somewhat more spiritual than had been elsewhere taught, its special service to mankind would have been slight. For the great difficulty in all times has been the lack, not so much of knowledge with regard to duty, as of adequate motives. Reverence for rectitude in the abstract may powerfully influence a few superior natures; but without an enthusiastic love for others, it cannot create the highest saintliness; and in most men it has little power. Here Christianity meets the wants of human life by teaching beliefs which awaken even in degraded natures a distinctive enthusiasm of faith and love; and, using this enthusiasm as a motive in the discipline of character, it has accomplished marvels of moral regeneration unparalleled in the history of religion, and has developed a type of saintliness which reveals the highest possibilities of our human nature.

CHARLES A. ALLEN.

THE JEWISH PEOPLE—PAST, PRESENT AND FUTURE.

I.

An American has a right to be proud of his nationality. To belong to that nation which has produced Washington and Lincoln and Webster and Longfellow, is not that something to be proud of?

To belong to that nation which has produced a "lawgiver of the time of the Pharaohs whose laws are still obeyed; a monarch whose reign ceased 3,000 years ago but whose wisdom is still a proverb in all the nations of the earth;" and a teacher whose doctrines are so divinely human that men call him Lord and Savior, is not that, too, something to be proud of?

I do not wonder that St. Paul said: "Are they Hebrews, so am I; are they Israelites, so am I; are they the seed of Abraham, so am I."

"A favored nation with oriental sunlight in their blood." So they have been called by a Gentile admirer. From earliest times they have called themselves "God's chosen people."

In that sentence is inwrapt their history; that sentence accounts for their marvelous deeds, for their bitter persecutions, for the misery and the sufferings they have endured, and now for the future work which lies before them.

Away back in the distance came the call to Abraham, "Get thee out of thy country and from thy kindred, and from thy father's house, and I will make of thee a great nation, and in thee shall all families of the earth be blessed." It

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took courage on the part of Abraham to do what his conscience called on him to do. From such courageous stock comes the present Israelite.

God's chosen people, strong, passionate, not willing to give an inch to heathen customs, not willing to bow the knee to heathen idols, though fiery furnaces and lions' dens were the inevitable end! We admire all this. It flushes us with enthusiasm to read the stories of Elijah and Jeremiah and Daniel, and to learn of the constancy of this people.

No need to speak of the history of the Jewish people before the time of the Christian era. It is already well known. The Israelites of to-day can boast truly that no nation's history has been studied as carefully as theirs. Perhaps none deserves so well the same study. One thing is true: the civilized world has drawn more lessons for its profit or its harm from old Jewish records than from any other source. It must be a striking and worthy history that can hold the attention of the world for 1,900 years.

How about that long period of time when Europe was nominally Christian? What of the Jews then? How were they treated? What were they doing? Pick up and read a reliable account of European events anywhere from 700 A. D. to 1700 A. D. In those thousand years you can not read a page of history that is not stained with the blood of a Jew! Hated, reviled, banished, persecuted, spit at, robbed, outraged, murdered! These are the words it is necessary to stamp at the beginning of every chapter.

Take Germany and read of the twelfth century. The cry of Hep! hep! is raised. The Jews know who are included under that fatal designation.

Frightful havoc soon takes place. In the city of Worms the Jews, as a last resort, take refuge in the bishop's palace; all their houses are pulled down; the books of the law are trampled under foot; none are spared but little children, who are forcibly baptized. Many kill themselves, the brother slays his brother, the neighbor his neighbor, the father his sons and daughters, the bridegroom his bride, the husband his wife. Women deliberately tie stones around themselves, that they may sink, and plunge from the bridges, to save themselves from the ruthless pursuers.

In Mayence a great massacre takes place, so in Cologne; the terror is overwhelming. Bloody scenes are repeated in Metz and in Spiers, and no place seems left for the Jews to flee to. In the fourteenth century it is the same thing. Basle expels its Jews. Freiburg burns them. At Strassburg 2,000 souls are dragged upon an immense scaffold, which is set on fire. At Frankfort the Jews, anticipating their fate, set fire to their own homes and throw themselves into the flames.

Why go on? The record is too awful. Out of it all has come a legend. You all know it—of the Wandering Jew. That never-dying, always reappearing figure whose blood marks his foot tracks through the snow, homeless, shelterless, friendless, on and on he must go, never resting, never pitied, yet feared, distrusted, recognized by none as a countryman, a stranger, a continual wanderer. Such is the personification of the chosen nation. Such is the Wandering Jew of the Middle Ages.

What characteristics will all this long period of persecution evolve among the Israelites? Just those that we might expect. Their energies had to be directed in one channel—the making of money—and the money had to be in convenient shape to handle—gold, jewels, something transportable, hence we soon see that the pursuit of gain is the chief object in the Jew's life. Can he be blamed for that? If avarice soon becomes a predominating quality, is he to be censured?

In those troublesome times the Jew did not know at what moment his hard-earned wealth would be taken from him, hence the wealthiest and most liberal were often obliged to put on a sordid demeanor and affect humbleness and miserable poverty.

Take any nation, for over a thousand years keep it under the necessity of perpetual deception, and see if it will not

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have a baneful effect on the manners and minds of the people.

You strike off the shakles from slaves, but you can not at once give them the free walk and upright bearing of the master.

You take away persecution which has lasted centuries, do you wonder that some of the meaner qualities born by persecution still survive?

The Jew of the present, what of him? Before we answer let us state a scientific fact.

Cruelty and abandonment does one of two things: It either crushes out or it develops. This is the great law of evolution. The strongest, the most fitted to survive will survive in the long run, no matter what the hardship. The hardship only tends to develop and make strong the inherent quality, hence the edelweiss can endure the snows of the Alps, and the pine the cold and storms of the north.

Had the Jews been of feebler nature, caring more for ease than for sentiments and ideas, they would everywhere have given way to the pressure and been rapidly merged in the population around them; as it was, persecution only knit them together, as the hammering and welding do the particles of true steel.

Discipline, patience, endurance, these are the three things which Israel learned from her long period of persecution. These are the three qualities which she has evolved in the past eighteen hundred years.

Discipline, patience, endurance. These three qualities will give success to even an ordinary man. When combined with the pushing pertinacity so characteristic of the Jews, what wonder if they are making of Israel once more a favored people?

THOMAS VAN NESS.

AN INTERPRETATION OF EMERSON'S "SPHINX."

THE POEM.

The Sphinx is drowsy,
  Her wings are furled;
Her ear is heavy,
  She broods on the world.
"Who'll tell me my secret,
  The ages have kept?
I awaited the seer,
  While they slumbered and slept;—

"The fate of the man-child;
  The meaning of man;
Known fruit of the Unknown;
  Dædalian plan;
Out of sleeping a waking,
  Out of waking a sleep;
Life death overtaking;
  Deep underneath deep?

"Erect as a sunbeam,
  Upspringeth the palm;
The elephant browses,
  Undaunted and calm;
In beautiful motion
  The thrush plies his wings;
Kind leaves of his covert
  Your silence he sings.

"The waves, unashamed,
  In difference sweet,
Play glad with the breezes,
  Old playfellows meet;
The journeying atoms,
  Primordial wholes,
Firmly draw, firmly drive,
  By their animate poles.

"Sea, earth, air, sound, silence,
  Plant, quadruped, bird,
By one music enchanted,
  One deity stirred,—
Each the other adorning,
  Accompany still;
Night veileth the morning,
  The vapor the hill.

"The babe by its mother
  Lies bathed in joy;
Glide its hours uncounted,—
  The sun is its toy;
Shines the peace of all being,
  Without cloud, in its eyes;
And the sum of the world
  In soft miniature lies.

"But man crouches and blushes,
  Absconds and conceals;
He creepeth and peepeth,
  He palters and steals;
Infirm, melancholy,
  Jealous glancing around,
An oaf, an accomplice,
  He poisons the ground."

Out spoke the great mother,
  Beholding his fear;—
At the sound of her accents
  Cold shuddered the sphere:—
"Who has drugged my boy's cup?
  Who has mixed my boy's bread?
Who with sadness and madness,
  Has turned my child's head?"

I heard a poet answer,
  Aloud and cheerfully,
"Say on, sweet Sphinx! thy dirges
  Are pleasant songs to me.
Deep love lieth under
  These pictures of time;
They fade in the light of
  Their meaning sublime.

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"The fiend that man harries
  Is love of the Best;
Yawns the pit of the Dragon,
  Lit by rays from the Blest.
The Lethe of nature
  Can't trance him again,
Whose soul sees the perfect,
  Which his eyes seek in vain.

"To insight profounder
  Man's spirit must dive;
His aye-rolling orbit
  At no goal will arrive,
The heavens that now draw him
  With sweetness untold,
Once found,—for new heavens
  He spurneth the old.

"Pride ruined the angels,
  Their shame them restores;
And the joy that is sweetest
  Lurks in stings of remorse.
Have I a lover
  Who is noble and free?—
I would he were nobler
  Than to love me.

"Eterne alternation
  Now follows, now flies;
And under pain, pleasure,—
  Under pleasure, pain lies.
Love works at the centre,
  Heart-heaving alway;
Forth speed the strong pulses
  To the borders of day.

"Dull Sphinx, Jove keep thy five wits:
  Thy sight is growing blear;
Rue, myrrh, and cummin for the Sphinx,
  Her muddy eyes to clear!"—
The old Sphinx bit her thick lip,—
  Said, "Who taught thee me to name?
I am thy spirit, yoke-fellow,
  Of thine eye I am eyebeam.

"Thou art the unanswered question;
  Could'st see thy proper eye,
Alway it asketh, asketh;
  And each answer is a lie.
So take thy quest through nature,
  It through thousand natures ply;
Ask on, thou clothed eternity;
  Time is the false reply."

Uprose the merry Sphinx,
  And crouched no more in stone;
She melted into purple cloud,
  She silvered in the moon;
She spired into a yellow flame;
  She flowered in blossoms red;
She flowed into a foaming wave;
  She stood Monadoc's head,

Through a thousand voices
  Spoke the universal dame:
"Who telleth one of my meanings,
  Is master of all I am."

THE INTERPRETATION.

The negative side of man's spirit as represented by average humanity is dull, stupid and sleepy from ignorance. His "ear is heavy" and he "broods" because he cannot comprehend the mighty secrets of the external and internal world. He waits through the slow creeping ages for the revelation yet to be made by the Seer and the Poet. These questionings,

"The fate of the man-child;
  The meaning of man;"

have puzzled and kept the minds of the thoughtful in unrest, in all ages of the world; and are, and ever will be, the deepest of all questions. The commandment "Know thyself" is God implanted, and has raged in the souls of men always, with more or less of divine fervor, and is being answered with greater clearness to-day than ever before. Life with its manifold activities, man realizes is the outgrowth of some unseen force; the result is apparent, but the causes, and that which lies still farther back, the primal cause, he cannot see, yet, by some strange irresistible force, he is ever impelled to seek after the "unknown." The workings of the world are so mysterious, so intricate, so labyrinthine, that to the "drowsy" passive ones it cannot but seem a "Dædalian plan," not only in the material universe, but still more so in the marvelous complexity of the human mind.

"Out of sleeping a waking,
  Out of waking a sleep."

This is the wonderful resurrection psalm, sung through all nature and in the soul's immortality. Each death ushers in a new birth, the mysterious transformation and transfiguration, going on in all life, where "if we could watch with eyes all seeing, we should expect to watch those world-systems themselves coming and going like the leaves upon our trees, like the human generations, systems evolving and dissolving in endless cycles of cosmic reproduction." Verily

"Life death overtaking;
  Deep underneath deep."

Out of decaying nature wake the springs of budding life, and in the sleep of the body which we call death, the waking into immortal life. Even this

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sleep of the body is only apparent, for when the spirit has fled, nature begins her work of resurrection at once, forming new combinations of gases and chemical compounds, out of which new births will arise.

In external nature, and in the lower forms of animal life, all is calm, peaceful and free. No unrest, no questioning of the why. The happy birds sing gaily, speaking for the voiceless, silent leaves, thus reciprocating their shelter and praising their beauty. Here all is joy and gladness, living out a perfect existence, obedient to the laws which govern them, and all moving together harmoniously, the Supreme over all, and in all, and a beautiful interdependence, as

> "By one music enchanted,
> One deity stirred."
> "The journeying atoms,
> Primordial wholes,
> Firmly draw, firmly drive,
> By their animate poles."

Here is a recognition of nature's immutable laws revealed by modern science, where there is neither wavering nor vacillation. How articulate with power and meaning is the word "firmly"!

The new-born babe appears to us a direct revelation and gift from the Divine. Those calm unfathomable depths in its eyes strongly suggest a past life—"The immortality that lies behind us." But here is the potential man, here

> "The sum of the world
> In soft miniature lies."

Nothing could exceed the beauty of this expression, and the possibilities it foreshadows of man's high destiny.

Man by his pettiness, selfishness and passions grows weak and infirm. The world is not dismal, nor sad, nor melancholy, if he fills it with purpose, and is gifted with wisdom and faith. It is not God, not nature, that has "poisoned the ground," but man's own acts, the result of his perverted will.

The "great mother," speaking for all mothers, in that agonized cry which is wrung from the torn heart, when the eyes of her boy have lost "the peace of all being," and whose character has been destroyed by a life of sin and folly, gives us in epitome the pathos of maternal love and care. But the poet, if he be a true poet, is seer and prophet, and can be cheerful, even joyous, because he sees that

> "Deep love lieth under"

all these dark and despairing circumstances. He reaches out and beyond the present and the particular up to the universal, and there reads in golden letters

> "The meaning sublime."

But man is not content to sit idle, or drink of the waters of Lethe, because—

> "The fiend that man harries"

is aspiration, which will never let him sleep. It goads and pricks him on, keeping him forever in search of the highest, the "best." The "pit of the Dragon," which symbolizes the negative side of man's nature, is ever open, yawning, ready to engulf the weak, faint-hearted, passive souls "Who by not doing, not by doing, lost." But even this dismal pit is illumined "by rays from the Blest." These rays were intended primarily, to make the pit visible, but they will light the way for him who will rise to the task of searching, thinking and acting for himself. Man is given free-will, and the power to choose, and if he desire not to fall into "the pit of the Dragon," let him become self-remedial, and a free soul, through renunciation and reconciliation.

There is no rest in the finite for one whose soul is once filled with the ideal, the perfect. He may not be able to realize this ideal, it may not be perceptible to the senses, but he knows its verity, its truth. This is to him the supreme good. Man must look beyond the present and his environment, else he will be blind to what are the true and the beautiful.

> "To insight profounder
> Man's spirit must dive"

if he would receive an answer to his aspirations. But having found the heaven of his desires he will not be contented to soar no more, but will press forward seeking "new heavens" to explore. Thus the spirit of activity, which is the world-spirit, is kept alive and forever moving.

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Out of evil, there will come good. Pride will cure pride, by bringing shame, which will restore. Sin will react upon the sinner, and work redemption. The dual nature of man makes all the fluctuations in human life, "The eterne alternation." Pain is born of pleasure in excess, and pleasure of pain, in the light which brings wisdom and grace. Pain is the "blessed Angel" and brings "the peace that passeth understanding" upon her wings. But through all the conflicts,

"Love works at the centre"

and will bring about the final reconciliation.

"Have I a lover
Who is noble and free?—
I would he were nobler
Than to love me."

Here the poet rises beyond the beatitude of "Love's young dream," beyond all present finite joy, and points to a love centered in the ideal, the eternal.

The "dull Sphinx" mirrors man's own stupidity. Finitude blinds his eyes. She is indeed and in truth, his "spirit, yokefellow." Man here sees the reflex of himself. He is the unanswered question, the riddle of all time. If we would solve the problems of life, we must seek to learn the laws which govern life, because law is the most direct revelation from the Divine. Here the Poet has given us the key which unlocks the secrets of the universe. Man is clothed with immortality, therefore, the finite, the present and the individual will not give us the true answer, and is a "lie," and the present time, which is limited, must of necessity be a "false reply." We must pierce even into eternity, with the spirit's eye, for the solution of the deep and holy mystery of life.

Why should the Sphinx be "merry?" Because she has at last caught a glimpse of her true self. Man is now revealed, has become self-conscious. He will "crouch" no more, but will rise to his full stature, the glorious heights of the recognition of his infinitude and immortality. He has now found freedom through his "profounder" insight. This is the supreme beatitude. This is the joy that saints and martyrs have striven to express, when yielding up all, even life, for truth's sake. This the poets have essayed to express, from the beginning of the world. This is the ecstasy, this the true elixir of life.

The creative force, the "universal dame," speaks through all life and moves as truly in the infusorial animalcula as in the solar system, or the soul of man. When man recognizes this truth and his unity with God, then he is "Master of all I am," and the "drowsy" Sphinx will unfurl her wings, and never again will she "brood on the world."

The poem could not have been written by one who was not in full sympathy with the scientific as well as the spiritual movement of our age. With a poet's fine ear he hears the deep questionings which are borne on every breeze, and with a poet's clear vision he sees the spiritual facts underlying all phenomena: "Prove them facts? That they o'er-pass my power of proving, proves them such."

The poem is pitched in the highest key. It is marvellously concrete, considering its scope. Its phraseology is marked and peculiar and abstruse until one has found the key-note, then it unfolds in wonderful perfection and beauty. It mirrors the subjective and objective world. We feel the rhythmical movement of the Cosmos in it. It grasps the macrocosm and microcosm, and we may, if we listen well, hear the harmony of the spheres in their eternal progress. To appreciate it, one must have an ear finely attuned to the world's harmonies and a mind kindled by imagination. He must be able to grasp the totality of life and carry it in his soul, as one grand, illuminated picture; then the "Sphinx" will whisper her secret to him.

The poem naturally divides itself into five parts. The first, limiting itself to the first two verses, gives us the superficial view of life, and must of necessity, from its superficiality, be pessimistic; we cannot catch even a glimpse of the finality. But this is only the genesis of the poem; it will grow out of this gloom, as it develops.

The second part reveals the marvellous harmony, beauty and gladness

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of the material world, and of animal life.

In the third part, in wonderful condensity is shown the negative, or ugly side of man's nature. So cutting and strong is the description, that one shrinks from it as from a blow. We feel the old Hebraic scorn of the flesh: verily, we are "worms of the dust," grovelling, and "poisoning" the ground. But the symphony now rises in cheerfulness, steady, strong, assured. Under the dirges which the Sphinx sings, we hear soft strains of spirit-music of love and harmony, which are finally to reveal to us the meaning of this discord. Primarily, this discord lies deep in the nature of man, his aspiration striving against his limitations. This begets conflict, until finally

> "His soul sees the perfect,
> Which his eyes seek in vain."

Now the symphony passes to the oratorio and becomes recitative, explanatory with the adagio-con-gravita movement, giving us clear reasoning, and answering our persistent why.

In the fourth movement, we are thrilled by a grand song of triumph in Cresendo-al-fortissimo, announcing, that "Thou art the unanswered question," Thou art the "clothed eternity"; Thou art the immortal one. Humanity here rises to the level of its source, and the idea of the Divine-human leads naturally and logically to the idea of immortality. This is the synthesis of evolution and of thought.

In the fifth and final movement, the orchestra bursts forth in a Giulivissimo song of free, joyous rapture, man finds his apotheosis, and is

> "Master of all I am."

MARY E. COLE.

St. Louis.

CONFUCIUS, GAUTAMA, MOHAMMED, AND JESUS.

Confucius organized the religion of plain, virtuous, common-sense, and the worship of parents and ancestors. It was well done. It has worked well three thousand years. It has experienced no evolution. Myriads of millions have lived and died in it. Social contentment is its characteristic feature. Sobriety, thrift, politeness, and common helpfulness are its fruits. History is its science; birthdays are its Sabbaths; thanks for life bestowed are its liturgy; and it has no litany. In all this it is like the religion of Jesus, but it lacks the Heavenly Father.

Gautama organized the religion of self-abnegation, the renunciation of desire, and the worship of the spirit of the universe. It has not worked well. It has suffered a backward evolution. The bad yeast of the unnatural has soured the bread. Instead of making, it has destroyed, the home. Its characteristic feature is the lamasery, the monastery. It annihilates the individual man for the sake of the universe, and turns the public school into a society for the suppression of cruelty to animals. Its essential principles were originally those of the religion of Jesus, but its contempt for common-sense spoiled their application to the commonwealth.

Mohammed organized the religion of enthusiasm, and the worship of one God, unknown, undescribed, incomprehensible, but absolutely one and no more. Whatever God might be, the great point of his character was oneness. To avoid the possibility of multiplying him, in any sense, no image of him, or of any of his creatures, or of any imagination of the human mind, should be made. To destroy all other gods was the end and aim of Islam; the sword was the word, and the word was with the faithful. It is a religion of energy, of self-sacrifice on the battle-field. It is essentially a religion of temperance, truth, and justice; also, in a wide sense, a religion of human brotherhood, for it welcomes all races with that indifference to rank and caste which befits an insurrection of slaves and a republic of nomads. It has the vice of all pure democracy, the habitual elevation of the meanest and worst to the social power; the slave becomes grand vizier. Yet "it has abolished drunkenness, gambling, and prostitution, the three curses of Christian lands." It enforces suc-

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cessfully the social virtues: temperance, cleanliness, justice, fortitude, benevolence, hospitality, veracity, and resignation to the inevitable; but not the highest personal virtues: self-sacrificing gentleness, pure morality, public spirit for the general good, and thirst for useful knowledge. It is the religion of all others best applicable to savage and degraded races; the most missionary and the only successful missionary religion; the antidote to both heathen and Christian superstition; a veritable John the Baptist to Jesus Christ; for primitive Christianity made but a flying visit to the earth to announce its second coming, and the earth has waited long for the fulfillment of that promise.

Jesus inaugurated the religion of unselfish human friendship, and the worship of the sacred and secret heart. All other religions say: "Fear God and keep his commandments;" this says: "Love God, and thy neighbor as thyself." In Chinese, in Sanscrit, in the Talmud, we read the expedient advice: "Do not unto others what thou wouldst not have others do to thee." Every respectable parent in all ages has reproached his child for wrong-doing in the same mundane tone: "How would you like it yourself?" Jesus alone converts the negative into a positive, inoffensiveness into cordiality, the self-expedient into an enthusiasm for others: "Do unto others what thou wouldst have others do to thee;" and whether they do it or no. He alone negotiated the triple alliance of man and man and God, and pronounced it universal and irrevocable under any and all circumstances whatsoever; an alliance of infinite and eternal friendship; and sealed it with his blood. . . .

Of the corporeal Jesus we know little. . . . He bursts upon history with the dazzling brilliancy of a great meteor, in northern Palestine, at a mature age, when the war of races and nations had ended in the universal empire of Rome. It is said that Buddhist teachers had settled in a monastery on Mount Carmel. It is known that Jewish rabbis had transferred their schools from Jerusalem to Alexandria. The Greek philosophies had exhausted themselves in fruitless speculations respecting the nature of things and the duties of gentlemen and sages. Luxury, tyranny, slavery, filled the air men breathed, and cursed the ground on which they tried to live, living a lingering death. Universal peace meant universal unrest. The gods were all dead; but the Roman soldier, the tax-gatherer, the usurer, the robber, the poisoner, the unjust judge, the priest, the necromancer, wretches broiling in the sun on crosses, gladiators and wild beasts, were everywhere. The people had no savior, human or divine. Even Jehovah had abandoned Israel. A descendant of Ishmael sat on the throne of David. The virtuous law of Moses and the prophets had degenerated to a pharisaic code of washings and tithings; the serene faith of Socrates had been poisoned at the court of Antioch, and transmuted at Jerusalem into a bald denial of man's immortality, and an Epicureanism in which remained not a trace of the noble doctrines of Epicurus.

Suddenly, in that filthy world, a young man appeared who cried with a divine voice the cry of the old prophet: "Wash you; make you clean!" In the midst of those woful times he spread forth his arms and called: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." For sophistries and rites and negations he gave them beatitudes. On the wreck and rubbish of society he stood like a beautiful, shining monument newly erected to the Living God, around which a crowd gathered to gaze and wonder and worship. As if he had first discovered it, he brought life and immortality to light. He lit a beacon fire for the nations. He taught the fatherhood of God over all, and the brotherhood of all men, as men, for one another. He was crucified, and his cross drew all the western part of mankind unto him. The mere tradition of what he said and did has moulded the history of civilization, and explains the difference between the eastern and western hemispheres. . . .

I look in vain to Benares, to Pekin, to Mecca, to Athens, or to any other nucleus of mental and moral activity, in

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past or present times, for such an original and complete guide through the labyrinth of practice and opinion. He speaks indeed in parables, but a child can understand them. His reported utterances are extravagant, oriental, unpractical, inapplicable, impossible, if you will; but for all that they never deceive; they never mislead or seduce from the noblest path a human being walks. He was a mystic, but sends no man into dreamland. He was a socialist, but left each human being to apply the principles of communism to daily business according to an inward impulse to do all possible good and avoid all possible evil. What is true democracy, what is ideal republicanism, what is modern philanthropy, but the flower and fruit of the divine socialism of Jesus? He preached meekness and contentment; but who was ever bolder, more uncompromising, more energetic? Has Christianity ever retarded the development of industry, invention, or enterprise? Will anyone be hardy enough to assert that the ruling presence of Jesus in the market, the exchange, the railroad director's room, the Masonic lodge, the working men's association hall, the court of justice, now, in the nineteenth century, would not be as divinely beneficial as it was at Capernaum in the time of Augustus Cæsar?

We are making a new world. Some think that it cannot be successfuly, or at least properly, made on the basis of the religion of Jesus. I think that it can. —*Professor J. P. Lesley, in the Forum.*

ETHICALISM AS A HELP TOWARD RELIGIOUS UNITY.

Our contemporary, *Unity*, in its issue of March 3d, celebrates its tenth birthday by printing seven short papers on "Ten Years of Growth Toward Unity," by seven of the *Unity* associate editors. Mr. Blake writes on "The Mode of Religious Transition," Mr. Gannett on "Growth Toward Unity Among Unitarians," Mr. Learned on "Growth in Theology," Mr. Simmons "In Science," Mr. Hosmer "In Orthodoxy," Mr. Rich "In the East," and Mr. Lauer "Among the Unchurched"; Mr. Effinger following with a paper on "The Outlook." It is hardly necessary to say that the papers are in the main excellent. That progress is being made, slow but sure, in religion, and progress which on the whole tends to bring men of all names and sects a little nearer together, seems indisputable.

The one thing in the papers which will be widely dissented from, indeed almost universally dissented from, except among the company of persons who have committed themselves to the late Western Conference action, is the claim made by one of the writers, that that Conference action is a step toward unity. It would seem as if such a claim must of course be burlesque, did we not know well the seriousness of the writer who makes it.

If there is anything in that action which tends in any degree toward any valuable form of unity we should like to have it pointed out to us. Certainly, so far from uniting, it has divided the Unitarian body in the west worse than it has been divided for many years; and if the proposed new basis for Unitarianism is to be maintained and carried elsewhere, it is inevitable that divisions still deeper and more extended must follow. The West was practically a unit until the entrance of the "Ethical" wedge, and could be a unit again if that wedge were withdrawn; but by no possibility can it be a unit until that wedge is withdrawn. By what use of words is it, then, that one can speak of the coming in of Ethicalism among us as an advance toward unity?

And if not among Unitarians, how between Unitarians and other religious peoples? True, we can see that in one direction it does tend to unity: it blots out entirely the line of distinction between us Unitarians and Free Religionists, and nearly blots out the line between us and the Ethical Culturists, the Positivists, the Secularists of England, and the Liberal League people of this country. Thus it tends to unify Unitarianism with non-religion, and with all those forms of religion which disavow belief in God and worship. But any other kind of religious unity than

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this (which is really unity in accepting a common basis of non-religion) it makes impossible, just as it makes unity among Unitarians impossible.

An illustration of this was seen in the meeting of Liberal ministers called by Dr. Thomas in Chicago last winter, to ascertain if there could not be a plan devised for a closer co-operation and a gradually nearer drawing together of the Unitarians, Universalists and Liberal Independents of this country. The meeting at first seemed full of promise; but after several sessions of consultation and discussion, it was found that the one thing most seriously in the way was ethicalism. Dr. Thomas proposed "God's Fatherhood and Man's Brotherhood" as a basis for the desired co-operation and drawing together. It was supposed that this would be agreed to without dissent. And it was agreed to with the greatest heartiness by all—Universalists, Unitarians and Independents, except the ethical Unitarians present. They objected—one declaring explicitly that he must remain outside if any such "theological" or "dogmatic" basis of union was to be adopted,—he must have a solely ethical basis or none. Of course there were other matters (of method, etc.) in which persons differed, but nothing necessarily serious except this. This was the real rock upon which the project, so earnestly cherished by Dr. Thomas and others, for the inauguration of a unifying movement among the Liberal Christians of this country, split and went to pieces.

And in the nature of the case the coming in of Ethicalism must wreck attempts at Christian union, or real religious union, everywhere. Christian men and Christian bodies can never draw together on any basis that destroys Christianity; religious men and movements can never unite on a basis which destroys religion. That some of the men who urge the ethical basis are personally religious, does not make their basis a religious basis.

There can be religious unity upon the basis of that which is the *heart* of all best religion; but upon no other. Toward such a unity the world is slowly growing. What is that *heart?* There can be no question that the consensus of the competent the world over is more and more declaring it to be that which Jesus said, the Fatherhood of God and the Brotherhood of Man. We may be sure, therefore, that every religious movement which bases itself upon this foundation, is helping Christendom and the world toward a religious unity, deep, real, abiding. And, conversely, we may be equally sure that any movement which ignores this basis, or accepts one half and rejects the other, tends to religious disintegration and death in the world, and not to unity and life, no matter by what good name it may call itself. There can be no true unity of man with God that does not manifest itself also in living and helpful union between man and his brother. But, just as truly, there can be no deep and abiding unity of man with man that is not rooted in union between man and God.

MR. BATCHELOR'S MISSION IN THE WEST.

Denominational movements to be wise or safe must necessarily be slow. If therefore a national organization like the American Unitarian Association did not feel sure as to the real condition of things in a grave denominational crisis such as that which arose two years ago and still continues in the west, it was the part of wisdom for it to take means to acquaint itself as fully and dispassionately as possible with all the facts in the case, and with everything bearing on the situation, before committing itself to a line of active policy which it might not be easy to change when once adopted. It was largely with a view to obtaining such candid and dispassionate information regarding the western situation, that Rev. George Batchelor was appointed by the A. U. A. as its Western Agent, and armed with what he calls a "roving commission," to spend some months visiting the western churches.

Probably it would have been impossible to find a man in whom the denomination, as a whole, would have had more confidence. His acquaintance with the

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denomination was exceptionally wide, arising partly from the fact that he had occupied important pastorates both east and west, partly from his prominence for many years as a writer in our periodicals, but mainly from the fact that for a long time he was Secretary of our National Conference, which kept him in constant relations with all our ministers and churches.

Moreover, Mr. Batchelor was the better qualified for his difficult mission by the fact that he was everywhere known as a radical, which would of course insure him a more cordial recognition by the Ethical party of the West than otherwise he could have had, and prevent any candid persons East or West from feeling that he was prejudiced against the Western Conference.

He has now been in the field half a year, and has extended his quiet, kindly visits over most of the West. Everywhere he has gone as a friend, an inquirer, a helper. He has spoken in pulpits of city and hamlet, and mingled freely with those who represent the Western Conference and those who do not, with those who would organize Unitarianism in the West on a basis of Christianity or ethical theism, and those who would make its basis simply ethics or ethics and free thought.

We think it is plain that good already has come from his mission, and in two or three ways.

1. The influence simply of his spirit of candor and kindliness cannot fail to have been excellent everywhere he has gone. Such a spirit is always a benediction, but especially where, as is the case in the west, there is agitation, fear, and some distrust.

2. His communications with the East, public and private, cannot have failed to create a more correct understanding there, as to the real situation in the West. He has visited the East once, perhaps more than once, since his western journeyings began; he has been in constant communication with the Secretary and Board of the A. U. A. and other leading men in the East, and he has published a number of letters in the *Christian Register*. With all these avenues open to him for reaching the eastern Unitarian mind, of course he has been able to give much information and shed much light that it is important for the East to have.

That he sees the western situation as it is, and is not blinded by false lights, appears from more than one of his utterances. This passage in one of his *Register* letters, to cite no other, goes as straight to the heart of the western issue as anything that has been penned:

> "To make my story of western experience worth telling," writes Mr. Batchelor, "it must be told plainly, frankly, and without concealment. To make my point of view absolutely clear, then, let me say that two propositions are rejected by my intellect, conscience and common sense. The first is the statement that ethics is the basis of religion. The second is, that any good man, working for good things, is a Unitarian."

Here is the whole western situation in a nutshell. Mr. Batchelor's two points make it so clear that no one reading his letter ought longer to mistake. Let us call attention sharply to them separately:

(a) Is ethics the basis of religion? The Christian party in the West say, with Mr. Batchelor, no. The Ethical party say, yes. This is the first precise point of difference in the West. A slightly fuller statement would be, "Is the basis of religion ethics, ethics solely? or, does that basis lie in some thought of *God*—some thought of a Power, Wisdom, Righteousness and Love higher than man, upon whom man is dependent, and to whom he owes obligation?

(b) Is any good man, working for good things, for that reason alone necessarily a Unitarian, or one who has a right to the Unitarian name? The ethical party in the West takes ground which means that, and cannot mean anything else. But to this the Christian party say, with Mr. Batchelor, no,—a good man, working for good ends—ends even of "truth, righteousness, and love,"—is not therefore necessarily a Unitarian. He is not, because he may be an atheist, an agnostic, a Calvinist or a Roman Catholic; and to insist, irrespective of his religious beliefs, on calling him a

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Unitarian and opening the Unitarian ministry to him, is equally treason to the dictionary, injustice to him, and destructive to the Unitarian cause.

3. But perhaps as valuable a service as any Mr. Batchelor has rendered in these six months is that which he has given to the Christian cause in the West by his utterances there in support of a Christian Unitarianism. Without a controversial word he seems everywhere to have taken the ground which the Christian party took at Cincinnati, that Unitarianism is Christian theism, and should do its work on that basis. Indeed, in loyalty to the A. U. A., whose representative he has been, he could not have taken any other ground. But the clear, calm utterances on this subject, of a man of the penetration of thought, weight of character and religious breadth of Mr. Batchelor, cannot have been without value in the West. His sermon preached before the Illinois Conference was particularly clear and strong on this point. We have given our readers some quotations from it in a past number of the UNITARIAN; but some passages may well be recalled in this connection.

"The time has come," said Mr. Batchelor, "for a positive and jubilant proclamation of our theism as the glorious consummation of our hope for man. . . . We shall not attempt to make either our Christianity or our Unitarianism include all good men and women, for that would be to abandon the dictionary and lose the God-given faculty by which we distinguish things that differ. We should do better, and draw together, as we are not now doing, the many loyal souls who, each in his own way, is doing his own work as a child of God. The old Unitarian words, 'the Fatherhood of God and the brotherhood of man,' are just coming to be the watchwords of the movement which will end in the enfranchisement of the world. . . . I verily believe that in glad submission to the overmastering idea of Godhead, and loyalty to it, lies for us the only way to liberty, enlargement and power. . . . What the doubters ask is, not that we partake of their doubts or give place to them, but that we shall impart to them our faith. . . . Brethren, a movement is preparing in the Christian world. When its hour strikes, it will sweep into itself the loyal souls of all creeds and no creeds. Whether we shall lead it, or even join it, depends upon our ability to recite the words of

That grand *credo* which in prophet hearts hath burned
Since the first man stood *God-conquered* with his *face to heaven* upturned."

The utterance, in the West, of such words as these, by any one, but especially by a man like Mr. Batchelor, cannot but be of service to the Unitarian cause.

These, then, are some of the ways in which we think Mr. Batchelor's mission in the West has done good.

We cannot, however, as the months creep on, avoid beginning to ask about the future. Good as all this is, surely more than this should be the outcome of this western mission. What is that "more" to be?

THE WESTERN POLICY OF THE A. U. A.

We announced in our last issue that preparations were being made by Mr. Batchelor, the Western Agent of the American Unitarian Association, to hold several conventions in the West, at an early date, under the auspices of the Association, probably at Toledo, Louisville, Kansas City and Davenport. We go to press a day too early to give a report of even the first of these conventions—that held at Toledo. That these meetings will result in good we have no doubt. It has long been our judgment that the A. U. A. could not make a wiser expenditure of money and effort than by putting itself into closer and more vital relations with the churches of the West, not simply in sending money to us, which it has always done so liberally, but in ways to feel and stir our religious life, and make us to feel its life in return. For many years past about the only point of contact between the West and the A. U. A. has been the money point; when we have gotten into pinches in building our churches or paying our ministers we have gone to it, and it has never failed us. But any conception of the A. U. A. as ours, our national organization, drawing its life from us as well as giving its life to us, belonging to the West as truly as to New York or New England, has been almost wholly foreign to us. It is this conception that wants to be kindled every-

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where in the minds of Western Unitarians. This is vital to the West and to the A. U. A. itself. It is in this direction that the conventions which are being held in the West by Mr. Batchelor, Secretary Reynolds, and others from the East, will do good.

But is there not danger of a mistake being made at this point? As it seems to us, the work which needs to be accomplished in the West cannot be done by a few local conventions. These can do one small side of it; they cannot do more. Is it said that these and the work of kindly visitation among the western churches done by Mr. Batchelor, taken together, are enough? We reply, he knows little about the West who thinks so. Men coming from the East to hold meetings among us, no matter how interesting, an agent sent from the East to visit among us, no matter how much prized his visits may be, leave us in all important respects essentially where they find us. True, they do something to make us personally acquainted with eminent Unitarians east, and thus friendly to "their" "Boston" organization. But the organization remains just as much a far-away "Eastern" affair, for which we at the West have no responsibility, as it did before. It is right here that the weakness of the present situation lies. The A. U. A. can have no real strength in the West until it takes possession of the West, as its own,—as its own as a matter of course, because it is the national missionary organization, and the West is a part of the nation. It must plant itself down in the West as firmly as it does in Boston; make itself a vital and organic part of the West; assume general missionary functions everywhere in the West as a matter of course; issue its appeals to the West from the West; have a permanent headquarters for the West in the West; have a representative, not sent from Boston but from Chicago, the metropolis of the West, at every important Unitarian gathering in the West; supply its literature to the West from a depository of its own in Chicago; have an able representative in Chicago who can be found there at all times when needed, and who from his central situation there at the heart of the West shall have close connection with every vital interest of the denomination in the West. Having thus with dignity and strength taken the place which belongs to it in the West, and which formerly it held, and having in all these ways organized itself into the life of the West, it would become a thing of power; many of the difficulties which it now sees in its path would disappear; the missionary efficiency of the West would be vastly increased; the West and the East would be drawn together to a degree that otherwise they never can be, as members of one living religious organism; and the Ethicalism of the West which is making such headway because it has the field, and because all the general organization there is in the West is in its hands, would be checked by the very fact of the appearance of another older and stronger organization by its side, not to fight it, but to hold aloft without apology everywhere the banner of that truer Unitarianism which gives God and Christ and Immortality and Worship at least as high a place as Freedom, Fellowship and Character. The great heart of Unitarianism in the West doesn't respond to Ethicalism; it wants Religion, it wants Theism, it wants a rational and practical Christianity; and what is needed to heal the disintegration that is going on in Western Unitarianism, is for the A. U. A., our national organization, to plant itself strongly in the West, in the ways we have named, and to lift everywhere, in a spirit of peace, but with absolute firmness and in clear light, its banner of "pure Christianity." This done, the work of reconstruction would begin at once. There would of course be opposition, but less than with any other course that could be pursued. Around such assuring leadership more than half the Unitarianism of the West would rally earnestly at once; and it would be only a question of time when most of the rest would come too.

In saying all this we speak with the greatest possible deliberation, and from a knowledge of the west that is sur-

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passed in extent and thoroughness by that of few, if any. We hope that the conventions which Mr. Batchelor and the Board of the A. U. A. have planned for the West are the beginning of a policy as comprehensive, thorough and adequate as this which we have sketched. If not, we will not say that the meetings might as well not have been held, (we do not think that), but we will say the outcome of them will be very certain to be disappointing to those who had to do with them. The situation in the West is one in which half-way measures will accomplish nothing. Wisdom, foresight, courage on the part of the A. U. A. can save the West still. Nothing else can.

Two years ago, when the Western Conference rejected the Christian and theistic positions and adopted the ethical, a large number of leading and representative men of all parts of the West united and formed what was known as the Western Unitarian Association, on the same Christian basis as the A. U. A. and for the express purpose of united co-operation with the A. U. A. The A. U. A. did not see its way clear at that time to active co-operation with this association which its friends had formed. Of course, therefore, the Christian men in the West now wait for the national body to take the lead in whatever organic work is to be done. But, when the A. U. A. is ready to lead, it may still be sure of an earnest and loyal support. Its Board has taken two years to deliberate and get information. We trust that we are now to see the result in a policy of such wisdom and strength as the situation demands.

ONE UPWARD LOOK EACH DAY.

Sunday.

There is no Death.

There is no death! The stars go down
  To rise upon some fairer shore;
And bright in heaven's jewelled crown
  They shine forever more.

There is no death! The dust we tread
  Shall change beneath the summer showers
To golden grain or mellow fruit,
  Or rainbow-tinted flowers.

There is no death! The leaves may fall,
  The flowers may fail and pass away;
They only wait through wintry hours
  The coming of the May.

There is no death! An angel form
  Walks o'er the earth with silent tread;
He bears our best-loved things away,
  And then we call them "dead."

He leaves our hearts all desolate;
  He plucks our fairest, sweetest flowers;
Transported into bliss, they now
  Adorn immortal bowers.

And where he sees a smile too bright
  Or heart too pure for taint and vice,
He bears it to that world of light,
  To dwell in Paradise;

Born unto that undying life,
  They leave us but to come again;
With joy we welcome them—the same,
  Except in sin and pain.

And ever near us, though unseen,
  The dear immortal spirits tread;
For all the boundless universe
  Is life—there are no dead.

Bulwer Lytton.

Monday.

The Right Road.

I have lost the road to happiness—
  Does anyone know it, I pray?
I was dwelling there when the morn was fair,
  But somehow I wandered away.

I saw rare treasures in scenes of pleasures,
  And ran to pursue them, when, lo!
I had lost the path to happiness,
  And I knew not whither to go.

I have lost the way to happiness—
  Oh! who will lead me back?
Turn off from the highway of selfishness
  To the right—up duty's track!

Keep straight along, and you can't go wrong;
  For, as sure as you live, I say,
The fair, lost fields of happiness
  Can only be found that way.

Ella Wheeler Wilcox.

Tuesday.

The Everlasting Light.

All Holy, Everliving One!
  With uncreated splendor bright!
Darkness may blot from heaven the sun,
  Thou art my everlasting light.

Let every star withhold its ray;
  Clouds hide the earth and sky from sight;
Fearless I shall pursue my way
  Toward Thee, my everlasting light.

Thou art the only source of day;
  Forgetting Thee alone is night;
All things for which we hope or pray
  Flow from thine everlasting light.

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Still nearer Thee my soul would rise;
  Thus she attains her highest flight,
And, as the eagle sunward flies,
  Seeks Thee, her everlasting light.

Thomas Hill, D.D.

WEDNESDAY.

What I Live For.

I live for those who love me,
  For those I know are true,
For the heaven that smiles above me,
  And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
  And the good that I can do.

I live to learn their story
  Who've suffered for my sake,
To emulate their glory,
  And follow in their wake:
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crowd history's pages,
  And Time's great volume make.

I live to hail that season,
  By gifted minds foretold,
When men shall live by reason,
  And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
  As Eden was of old.

I live to hold communion
  With all that is divine,
To feel there is a union
  'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
  And fulfil each great design.

I live for those who love me,
  For those who know me true,
For the heaven that smiles above me,
  And awaits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
  And the good that I can do.

G. Linnæus Banks.

THURSDAY.

A Cry of the Soul.

O God of truth, for whom alone I sigh,
  Knit thou my heart by strong, sweet cords to thee.
I tire of hearing; books my patience try.
  Untired, to thee I cry;
  Thyself my all shalt be.

Lord, be thou near and cheer my lonely way;
  With thy sweet peace my aching bosom fill;
Scatter my cares and fears, my griefs allay;
  And be it mine each day
  To love and please thee still.

My God, thou hearest me, but clouds obscure
  Even yet thy perfect radiance, truth divine!
Oh for the stainless skies, the splendors pure,
  The joys that aye endure,
  Where thine own glories shine!

Corneille.

FRIDAY.

Sculptors.

Chisel in hand stood a sculptor boy,
  With his marble block before him;
And his face lit up with a smile of joy,
  As an angel dream passed o'er him;
He carved it then on the yielding stone,
  With many a sharp incision;
With heaven's own light the sculpture shone:
  He had caught that angel-vision.

Sculptors of life are we, as we stand
  With our souls uncarved before us,
Waiting the hour when, at God's command,
  Our life-dream shall pass o'er us;
If we carve it then on the yielding stone,
  With many a sharp incision,
Its heavenly beauty shall be our own,
  Our lives, that angel-vision.

Doane.

SATURDAY:

Sunrise.

The world swings out toward the light,
  And skies are growing clearer,
The gray of dawn is on the hills,
  The golden glow draws nearer.

Forever when the night grows long,
  And human moan ascendeth,
God-justice strikes the haughty wrong,
  And his long-suffering endeth.

Since Calvary and Olivet,
  There is no hopeless sorrow;
Wrong ever builds a tottering throne,
  And Christ shall reign to-morrow.

ILLUSTRATIONS OF UNITARIANISM.

The following statement of belief is in use at Littleton and Ayer, Mass., and other places. It was prepared by Rev. C. F. Dole, of Jamaica Plain:

We believe in one God, our Father Almighty, whose righteousness, wisdom and love rule the worlds.

We believe in the holy spirit of cheerfulness, charity and peace, which we would win and maintain.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe we owe our lives to the service of our kindred, our neighbors, the state and mankind.

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We believe that obedience to duty is the way of life, and no one can do wrong without suffering.

We believe that no real harm can befall the righteous in life or death.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints and benefactors.

We hold to the brotherhood of those who love and serve mankind, and we hope for the Life Everlasting.

ALFRED EVERETT GOODNOUGH.

We spoke last month of the sudden death of Rev. A. E. Goodnough, and of the widespread sorrow felt in the denomination over the so early loss of a minister so earnest and able. Rev. J. W. Day, his successor at Ithaca, sends us an account of the memorial service held in his honor in the Unitarian church in that city. It shows well the quality of the man and his work, and the strong impression he made not only upon his own congregation but far beyond. Mr. Day writes:

Such a tribute as was paid to the memory of Mr. Goodnough at the Unitarian church is rarely given to any finished life. It is doubly significant as the memorial of love and respect won in only two years of life and ministry here by one who was just at the beginning of manhood. The church was crowded by his late congregation and by friends young and old of every congregation of the city. His brethren of the Knights Templar were there; his brethren of the ministry sat in the place where they had sat before to pay reverence to the memory of a father in the faith, Dr. Stebbins. Little did the young man think, who sat with them then, that they would so soon be called sadly to pay equal and more significant tribute to his life. That he had moved from our midst and his work had been taken up by another, did not make his loss less personal and grievous. It seemed as if one of our nearest friends had been taken, and our world seemed poorer now that we had to think that he was gone from it. So it was fitting that the pulpit, in some measure still his, should be draped with the symbols of mourning, that loving hands should tastefully arrange about it flowers whose beauty and fragrance typified the lovely life.

The choir sung an anthem with expressive feeling, and all joined in the hymn, "Still, still with thee" which we were told he loved. Then after the word of Scripture and of earnest prayer, the present pastor spoke of his cordial acquaintance with Mr. Goodnough, of the devoted and active life of the latter, of his valued services in many fields of labor, of his growing mind and soul eager for the knowledge and the duties of life, and of the high regard in which he was held in the denomination. Following this a letter from Rev. S. H. Synnott, rector of the Episcopal church of the city, was read, regretting that other duties prevented him from being present, and full of heartfelt sorrow and praise, and of sympathy with the bereaved family. Rev. A. S. Fiske, pastor of the Presbyterian church, spoke of his intimate friendship with him who had gone, and his love and high respect for him. He mentioned their meeting in his house, where Mr. Goodnough picked up an article by Dr. Thos. Hill which expressed the faith of both, and whose central idea he said it was his life's mission to preach. "Then," said Mr. Fiske, "the Christian in him met the Christian in me, and we were friends from that hour." The speaker praised his ability, and eloquently assured us all that a life of such power and promise was not broken off, but was taken into the life beyond where its unchecked growth and activity would still fulfill the wise and loving purpose of God.

Rev. C. M. Tyler, of the Congregational church, followed with an equally appreciative tribute of loving regard. "He was a classic man," he said, "classic in taste, in face and bearing, classic in fineness of spirit, and every one felt the Christian affection flowing from his eyes."

Rev. R. T. Jones, of the Baptist church, spoke of their intimacy, deeper than any he had known professionally in all his life in Ithaca. He praised his scholarly habits, and ambitions, and his consecrated spirit, which had given great stimulus and inspiration to his own life

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and thought. He told us the significant fact that one Sunday last summer he saw him in his congregation, and invited him to his pulpit, proud to show and to claim a Christian fellowship.

Superintendent of Schools, Professor L. C. Foster, followed in a few well chosen words of testimony to his respect, and to the valued services of Mr. Goodnough to the community. He expressed his gratefulness that he had known such a man, and could count him as his friend.

Professor Oliver, who was at once his parishioner, and a beloved friend, spoke with pathetic simplicity of his endearing qualities, of his vital influence in the lives of young men, sometimes at crises of their lives, and, in words filled with emotion, he expressed his, and our, deep sympathy with the dear wife and child.

Then Professor Schurman, whose teaching in philosophy Mr. Goodnough had followed with enthusiastic and vigorous interest, spoke, with low voice, eloquent with intense feeling and fine expression, of our friend's ability and promise, and of the comfort it gave him to hear ministers of every faith uniting in testimony to such a life, and thus showing the essential meaning of the Christ life for the world. He spoke of Mr. Goodnough's regret at leaving his philosophical studies to go to Brooklyn. "I told him," said Dr. Schurman, "that he would continue the work, so well begun, under other teachers; but now he has attained the perfect philosophy, now he has reached the perfect knowledge which here we must strive for."

Then the pastor briefly spoke of Mr. Goodnough's love for his life in Ithaca, and his appreciation of its varied advantages, and enforced the profound lesson and incentive such a life and its tributes must bring to every one.

After singing another favorite hymn, "It singeth low in every heart," the congregation went forth, bearing a true benediction, and taking, as the finest praise their friend had had, the unspoken eulogy which this fact records, that such memorial should come with one heart and voice from men of varied beliefs.

HYMN.

Sung at the Funeral of Rev. A. E Goodnough, Brooklyn, N. Y., and composed for the occasion by Rev Theo. C. Williams.

See Jesus' tears, where Lazarus lies sleeping!
Look, tearful eyes! and grieve without despair,
Hearts wrung with pain are still in God's own keeping;
God pitying sees the sorrows Love doth bear.

Not labor vain! not incense vainly burning,
Thy youth's pure prayer, and plenteous altar-fire!
Thy girded loins, thy visage dawn-ward turning
Strive onward still, and evermore aspire.

This mortal shade upon thy pathway falling,
Cloud-like receives thee from our longing sight;
Far, far beyond the cloud we hear thee calling;
And where thou art, the path leads on in light.

O God! in whom the faithful live in glory,
To thy great love our death and life belong.
Grant us, in faith, to hear life's passing story,
Till strife and prayer shall cease in endless song.

APRIL.

April is the promise-month. Sunshine and breeze and bird invite the hidden life of earth up into the freedom and glory of the air. The buds of arbutus and violet and anemone tremble timidly at the doors of their underground prison, and the grass hardly dares to spread its delicate carpet over the fields. "Come forth and be glad!" a thousand voices are calling. "Fear not the strong sunshine and the keen wind!"

And the blessing of this resurrection-time penetrates also human souls with the inmost tenderness of heaven.

Up, fearlessly, into the sunshine of truth, ye thoughts! for more and more of light awaits, and more and heavenlier life is hid within you than ye have ever dreamed. Up, soul! open your eyes through grateful tears into the wide horizon of faith, and grow, through him who is the Resurrection and the Life, into and beyond your noblest visions of Immortality!—*Lucy Larcom.*

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A PRAYER IN SPRING-TIME.

Father, we give thee thanks, that while we wake and while we sleep, thou art weaving for us this beautiful robe of the coming summer time. In the dark, still earth thou art working; soon shall the flower spring forth, and the tender green leaves flutter in the sunshine. These things thou doest for us with no asking of ours; for these we toil not, neither do we spin. Father, is it that while we wait, and while we suffer, and while we sleep, thou art weaving for these poor souls of ours some bright summer robe, which one day, not here, but far off, we shall joyfully wear? Waits there for us some land of summer sunshine, which yet we know not of? where the flowers do always spring, and the leaves do never fade; where, taught by angels, we shall quickly learn a song into which no strain of sadness comes; where, all white and fair, we shall be arrayed in garments not wrought by us, but wrought for us by Him whose offspring we are?—*From a Prayer by George Dawson.*

GONE, YET STILL WITH US.

The following poem, whose authorship we do not know, is sent us for publication by a friend who has just passed through a deep bereavement. The faith that it expresses is high and beautiful, and we trust will comfort and strengthen others who are sorrowing for dear ones gone.

Side by side we are still, tho' a shadow
  Between us doth fall;
We seem to be parted, though really parted
  We are not at all.

For still you are round and about us
  Almost in our reach,
Tho' we miss the old pleasant communion
  Of smile and of speech.

And we long to know what you are doing
  And what you have done
Since the earth faded out from your vision,
  And heaven is begun,—

Since the time when you cast off the fillet
  Of clay from your sight,
And opened your eyes upon glory
  Ineffably bright,—

Since the time when the path grew so narrow,
  So near the unknown,
That we turned back from following after
  And you went on alone.

And we speak of you cheerfully always
  As journeying on;
Not as one dead do we miss you,
  But say, you are gone.

For how could we think of you sadly,
  After watching the grace
Of eternity's peace and beauty
  Grow over your face?

Do we call the star lost that is hidden
  In the great light of morn,
Or fashion a shroud for the young child
  The day it is born?

Yet behold, this were wise, to the folly
  Of mourning, distressed,
When a soul that is summoned, believing,
  Doth enter its rest.

HOME STUDIES AND CHAUTAUQUA CIRCLES.

That courses of study for home use meet a want, is shown by the great success of the Chautauqua Circles. These are called Literary and Scientific Circles; but inasmuch as a book of religious study accompanies the supplies for each year, the course is really literary, scientific and *religious.* Our Unity Circles (I dislike the name Unity Clubs) should be as broad in scope as the Chautauqua studies, and free from some things found in them.

The writer recommended the Chautauqua course to a young lady graduate of a high school, but found with surprise, when the books came to hand, that the first year of study included Walker's "Philosophy of the Plan of Salvation." This is a very good book from a Presbyterian point of view, but not what we ought to recommend to young Unitarians. We certainly ought not to advise them to pass a written examination in an orthodox course of theology before orthodox examiners. Yet this appears to be what we do if we commend the Chautauqua course entire. The incident suggests a word of encouragement for the movement in our own denomination in the direction of the systematic provision of courses for home study. We may properly enough adopt in part the generally excellent Chautauqua books, but that takes away the motive which is found in a desire to take a complete course and have recognized membership in the school. L. C.

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PROPHECY AND PROPHETS.*

Those who approach this book with expectations raised by having read the author's very able work on "The Consolations of Science" will probably find themselves disappointed. The popular monograph on Prophecy, small in size but great in scope, scientific in method, devout in spirit, plain in statement, yet waits to be written. Still, with all its faults of style, and they are not slight, and with its inadequacy of outcome, this work of Mr. Straub is on the right path, and though it does not reach the desired goal it will do something to prepare the way for the better work, sure to come soon, which shall reach the goal. "Prophecy and Prophets" may well, therefore, be widely read.

The author writes from the scientific stand-point, and with the interests of religion in view; yet why does he allow himself to use that old nomenclature, neither scientific nor religious, which divides history into "sacred" and "profane"? It is profanation to speak so. God is in all history. The most interesting and valuable chapter is that which deals with what the author calls "Prophecy in Profane History"; yet no mention is made of many of the most striking and important of extra-Biblical predictions. Tacitus foretold the calamities which would result from the fall of the Roman Empire, five hundred years before the event took place. Arthur Young and Lord Chesterfield both prophesied the French Revolution long before it came to pass. At the beginning of the present century, William Cobbett foretold the secession of our Southern States. Rousseau predicted in considerable detail the convulsions of modern Europe. Heinrich Heine foretold the war between France and Germany, and several of its particular events. These and other remarkable "profane" prophecies should receive some notice in any work on the subject claiming to be a scientific study thereof. Mr. Straub sees and says that prophecy in Israel was not mainly foretelling but forth-telling, not chiefly predicting but preaching; but his book is written *as if* the foretelling were the greater and more important part. The prophet's chief function is not fortune-telling but insight, which confers foresight. The true prophet is not a supernatural soothsayer but a natural seer; that is, he sees into the present, and in that by an uncommon sagacity discovers the future, just as the common-sense observer discovers the oak-tree in the acorn. It is insight, or a scientific use of the imagination, or in theological phraseology it is faith, the substance of things hoped for and the evidence of things not seen, which is the living soul of all true prophecy. It is not an infraction nor a suspension of the laws of reason or knowledge, but a feeling along the lines of these laws to the destinations they naturally end in. George Eliot speaks of "the real world of which this every-day one is but a puppet-show copy." The Hebrew prophets had waked into the real world, of which this every-day world of human forms and material forces is indeed but a puppet-show copy. Hence their insight, which, under certain conditions, took the form of foresight and forth-telling. When, however, they permitted themselves to descend from this divine height, and took upon themselves the business of foretelling or fortune-casting, predicting times and instruments and details, they made mistakes, they slipped and stumbled, they came to lame and impotent conclusions. But foretelling was only a small part of the occupation of the Hebrew prophets, and their mistakes, like those of Moses, were of altogether minor importance. Their errors were specks upon a large and clear window-pane, rust-spots on a Damascus blade. It was their office "to proclaim the whole will of Jehovah to the Hebrew people." They were, first and foremost of all preachers of truth, of law, of righteousness. They wedded morality and religion in a marriage whose bond can never be broken. They, as Matthew Arnold says of John Wesley, "had a genius for godliness." They lifted themselves up above all the lower currents and counter-currents of the world's atmosphere into that upper aerial

* Prophecy and Prophets; or the Laws of Inspiration and their Phenomena. By Jacob Straub, A. M. Chicago: S. W. Straub & Co.

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gulf-stream which ever steadily sweeps around the earth eastward—towards the rising sun of new and greater truth. They threw open, on the Godward side, the eastern windows of divine surprise, and so their souls were in large measure God-illumined, and they therefore discerned the real character of past and present, and consequently foresaw future events utterly hidden from common eyes. In this they simply specialized in themselves that inspiration whose laws are universal and whose word is without chains. The trees of the Lord are all and always full of sap. He who taps any one of them and sets his bucket under, will find it filled to the full measure of its capacity. Scholars and students who are at once rational and reverent, know and appreciate these and kindred facts and truths. But there is needed a popular manual which shall duly and Christianly set these things before the general reader. Perhaps Mr. Straub's book will prove the John Baptist to such a manual.

S. W. S.

ALONE WITH MY CONSCIENCE.

I sat alone with my conscience,
  In a place where time had ceased,
And we talked of my former living
  In the land where the years increased.
And I felt I should have to answer
  The question it put to me,
And to face the answer and question
  Throughout an eternity.

The ghosts of forgotten actions
  Came floating before my sight,
And things that I thought were dead things,
  Were alive with a terrible might.
And the vision of all my past life
  Was an awful thing to face—
Alone with my conscience sitting
  In that solemnly silent place.

And I thought of a far-away warning,
  Of a sorrow that was to be mine,
In a land that then was the future,
  But now is the present time.
And I thought of my former thinking
  Of the judgment day to be,
But sitting alone with my conscience
  Seemed judgment enough for me.
And I wondered if there was a future
  To this land beyond the grave;
But no one gave me an answer
  And no one came to save.
Then I felt that the future was present,
  And the present would never go by,
For it was but the thought of my past life
  Grown into eternity.

Then I woke from my timely dreaming,
  And the vision passed away,
And I knew the far-away warning
  Was a warning of yesterday—
And I pray that I may not forget it,
  In this land before the grave,
That I may not cry in the future,
  And no one come to save.
And so I have learnt a lesson
  Which I ought to have known before,
And which, though I learnt it dreaming,
  I hope to forget no more.

So I sit alone with my conscience
  In the place where the years increase,
And I try to remember the future
  In the land where time will cease,
And I know of the future judgment,
  How dreadful soe'er it be,
That to sit alone with my conscience
  Will be judgment enough for me.

—*Spectator.*

EDITORIAL NOTES.

Our old "First Parish of Watertown, Mass.," at its last annual meeting, took a step which deserves wide attention. Previously it had been, like so many of our Eastern parishes, a mere corporation of proprietors,—persons who hired seats, however regular and attached, having no place or standing. This, however, was found to be inconvenient and prejudicial to the welfare of the society,—a large number of its regular attenders and supporters having no voice in its affairs, and none of that sense of responsible membership into which every church ought to draw as many of its people as possible. After much consideration it was voted that the *adult members* of the families of pew *owners*, and all adult persons who *hire* pews or sittings, "may become members of the Parish by signifying in writing to the Parish clerk their desire and consent to enter into such relation"; and then, further, "that hereafter all members of the Parish shall have and may exercise all the rights which heretofore have been vested only in pew owners; excepting that the latter alone shall vote upon and decide all questions connected with the sale of any real estate or pews," with some other matters of pew taxation and assessment. —A change like this, so urgently needed in our old proprietary churches, now actually adopted in one of our fore-

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most and most conservative parishes, ought to lead to some movement in other places.

The Council of the National Unitarian Conference have resolved to pass over the meeting which would in ordinary course have been held this next autumn, to the autumn of 1889. New arrangements had to be made, neither the church nor hotel accommodations at Saratoga being available this year as heretofore; and as it has long been desired to make some change, so as to keep clear of the "Presidential year," the fuss and excitement of which have always weakened each alternate conference, it was thought that the necessity of giving up Saratoga would be a good opportunity for the change. We think this step will approve itself to our churches at large. Many have felt that at Saratoga the missionary force of such a gathering was almost lost, and will welcome the change to some one of our great cities. Philadelphia is suggested.

The Western Conference is already beginning to make preparations for its annual meeting, which we are informed is to be held in Chicago, about May 17th. It is deeply to be regretted that that meeting cannot be one really representative of Western Unitarianism; but since two years ago the Conference placed itself upon the Ethical basis, and last year, notwithstanding the most earnest and influential solicitations, refused to retract or alter what it had done, of course the brethern who at present have the Conference in charge cannot expect to draw much from beyond their own immediate circle. For men or churches that believe in and are trying to promote Unitarianism, to give their influence and support to a Conference that refuses to stand for anything but Ethicalism, would be nothing less than folly and self-stultification. There is no course open for Unitarians in the West, who cannot accept a Unitarianism which leaves out "Christianity" and "love to God and man" (the things rejected at Cincinnati), only to stand firm, and for union join hands with the American Unitarian Association and the National Conference, whose cause is ours, saying to the Western Conference, when you make the object of your organization once more the promotion of that without which to us there is no Unitarianism, viz., loyalty to God and worship and our Christian inheritances, then we will gladly unite with you again as of old.

If a movement is to be set on foot this year to re-unite the West, it must be undertaken at once; for in six weeks or so the annual meeting of the Western Conference will be here. Shall there not be such a movement? Will not the Western Conference men themselves make it? Of course it must be made by them if by any. Are there not among their number enough who deprecate this needless division, and who recognize the mistake that was made at Cincinnati, to undertake in earnest to correct it? Every interest of our cause demands that the Conference should reverse the Cincinnati action, place itself once more on a basis of broad and undogmatic but clear Christian theism, and thus re-unite our broken ranks, bring the West into line again with our national organizations and the Unitarianism of the world, and open the door to the prosperity that ought to be ours?

The writer of the article on "Revival Methods," on another page, says regarding our Unitarian churches and the class of persons whom they draw: "It is a fatal fault that we [they] attract *not* those *most zealous in religion*, but so many of those *bent on reducing religion to its lowest possible terms.*" The suggestion made here is a very grave one. Is it true that the most earnest persons in religion are not generally drawn to the Unitarian church? Is it true that there is an affinity between Unitarianism and that kind of thinking, more or less prevalent, which tends to empty religion of its old deep significance, and reduce it to its lowest terms? If so, we may well be troubled. If not, what has suggested the thought? The inquiry is at

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least one to which we may well give some careful attention.

The expression, "reducing religion to its lowest terms," calls to mind the phrase of similar import employed by Dr. Martineau in his last book, to express what he regards as a specious and dangerous tendency in some quarters—"watering down the meaning of religion." No attentive reader of the literature of the past two decades, bearing on religious questions, can have failed to see that a process well described by the words of Dr. Martineau, has been going on for some years, to the confusing of many minds, and the serious injuring of religion in many quarters. What are the steps of this "watering down" process? Some of them are clearly these: Reducing Christianity to theism, and then theism to ethicalism or agnosticism, or both; dropping the name and thought of God from religion, or, if the divine name is retained, dropping out of it all personal and moral attributes, and making it synonymous with mere force, or necessity, or law; changing the definition of religion, from the old virile definition, which made it "man's sense of obligation to God," to some weak substitute, such as "man's sense of his relation to the universe," or "morality touched with emotion," or "man's effort to perfect himself;" dropping prayer out of religion or diluting it into mere "aspiration." Dr. Martineau's book does not come any too soon, to point out the fatal consequences of this "watering down" process in religion.

A. Bronson Alcott, the philosopher, as Mr. Emerson used to call him, found release from long and increasing illness March 3, 1888, in his daughter's house, Louisburg Square, Boston. His wife, the sister of S. J. May, the first avowed abolitionist, had gone before him, welcoming the change of worlds. The thought of joining her had long been a cheering consciousness, though his two daughters were most faithful attendants to the last. For many, many years Mr. Alcott had been a devoted, successful, loving teacher, until his persistency in retaining a colored boy in his private school in Boston caused the withdrawal of so many pupils that one of the most interesting schools ever held in Boston was abandoned. From that time he commenced conversation-meetings, to develop and quicken transcendental views, in Boston and all over the country. By and by, making his home at Concord, he started the School of Philosophy, became its Dean, and continued his interest in it till the weakness of old age prevented his attendance. At religious and philanthropic meetings he often spoke with fervor and power. He was a practical, as well as a spiritual reformer, reminding one not a little in his advanced years of the old Hebrew prophets. One of his experiments, that of a vegetarian diet, contributed much, as he thought, to his excellent health, his peace of mind and his prolonged years. He was laid to rest in "Sleepy Hollow" among those he loved and revered. H.

Concord.

Hardly had the father gone, before the daughter, scarcely less famous, followed. For twenty years, ever since the publication of "Little Women" in 1868, Louisa M. Alcott, has stood at the head of our American writers of fiction for the young. No other death could have saddened the hearts of so many boys and girls in this country. Though it was in the line of juvenile fiction that she achieved her greatest success, yet her entrance upon this line of writing was almost an accident, and she did much excellent writing in several other directions. Nor was she a writer only. She lost her health by hospital work during the war; and it is no doubt due to the service rendered her country then that we are called upon to mourn her loss at the early age of fifty. To many good causes she had given her time, her pen, her sympathy, her money. Especially had she been all her life most conscientiously and lovingly faithful to the duties laid upon her by family ties—filling the place almost of "a wife to her father; a husband to her widowed sister; a mother to the orphaned children of her sister May; while still daughter and sister and friend as well."

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A noble form of humanitarianism has arisen in Christendom in our generation; it is that of kindness to brute animals. To the praise of Buddhist lands it must be said that they have been in advance of us here. But at last we are waking up to a realization of the wrongs which we have long been doing to those creatures of God, which are in our power, and can be protected from suffering only as we protect them. Two prophets of the beautiful gospel of kindness have arisen in this country; one is George T. Angell, of Boston, the other Henry Berg, of New York. These men have made themselves a power, not only in their own cities, but over the whole land. But now Mr. Berg has fallen in the midst of his self-imposed and heroic work. All good men will mourn his death. If the dumb animals could contribute he would surely have a monument, loftier than that which commemorates Washington at the National Capital.

From many sources, Unitarian, Universalist, Independent, Hicksite Friend, and Liberal Orthodox, come expressions of hearty appreciation of our effort to represent in the UNITARIAN the broad, inclusive and progressive Christian thought of the time, with little reference to names. All say with one voice, "Go ahead! God bless you! We are sure you are on the right road. Under the broad banner of God's Fatherhood and Man's Brotherhood, as taught by the Great Teacher, we can all unite. This is the banner, which being lifted up, must sooner or later draw all men unto it." And so with renewed assurance we press forward. In our next number we shall have a sermon from Rev. J. Coleman Adams, pastor of the First Universalist Church, Chicago, on "The Genesis of Great Souls," and an article from Rev. Dr. Thomas on "The Unseen." We hope soon to give our readers a somewhat extended and careful review of Dr. Eddy's "Universalism in America," by Rev. S. W. Sample, of Chelsea, Mass.

A correspondent who is a Hicksite Friend writes: "I call myself a 'Unitarian Friend,' and in my estimation this phrase expresses a combination which is most desirable. Unitarianism builds a grand body; and now does it not want, far more than at present it generally has, our doctrine of the 'Inner Light' to give it a 'quickening spirit'?"

The group of Independent Liberal Christian churches in the interior is coming to be pretty strong—Professor Swing's and Dr. Thomas' churches in Chicago, Mr. McCulloch's in Indianapolis, the Battle Creek, Mich., church, Dr. Townsend's, in Jamestown, N. Y., Mr. Adams' in Dunkirk, N. Y., one in Kendallville, Ind., one in St. Paul, Minn.—the last two just started—and several others. These Independent churches form an important wing of the growing Liberal Christian army—an army which needs nothing so much as to recognize how strong it is really growing to be, and how influential may be its work, if only all its divisions, moved by one impulse, will overcome their ignorances and consequent distrusts of each other, and draw together in earnest co-operation in the great work they have in common, of making modern Christianity rational, practical and humane.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

CHICAGO.

Our Chicago correspondent reports the women of that city as active in all good works. The Industrial Art Association is giving instruction to five hundred boys in various mission schools, and is training twenty teachers at the Art Institute, and forty at the North Side Training School for missionaries.

The Industrial School conducted by the ladies of the church of the Messiah is reported in a flourshing condition.

The Educational committee of the Women's Club is planning to make a strong effort this spring to have sewing taught in the public schools of the city.

Dr. Wm. T. Harris has just closed a course of ten lectures, given under the auspices of the Kindergarten Associa-

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tion. His audiences have numbered about 150, mostly ladies. The Association will follow this by a Goethe school, conducted by Denton J. Snyder, of St. Louis, Mo., similar to the Dante school which the Association planned and carried on in December last.

Mrs. Celia P. Wooley is conducting a Sunday evening Browning class in the West Side Third Unitarian church.

Mrs. Carse, of the *Union Signal*, has so wisely managed the stock of that paper that it declares a six per cent. dividend. Mrs. Carse has now undertaken to erect the "Women's Temple" as the national monument of the W. C. T. U. The building is to cost $800,000. One-quarter of that sum is already pledged.

DENVER, COLORADO.

The Ladies' Aid Society of the Unitarian church at Denver are about to establish a very practical sewing school for girls and women. It has been found that many women, applying for positions to do sewing in the large dry goods establishments of the city, are incompetent to engage in even plain sewing, and have to be discharged in consequence. The school is to be established for the benefit of such women, is put under experienced teachers, and is to have occasional instruction from those now holding positions in sewing departments of various stores.

PHILADELPHIA.

We are in receipt of several numbers of a little four-page sheet, a monthly issue, entitled *Journal of Women's Work*, published at Philadelphia by a working women's guild, known as the "New Century Guild of Working Women." The little journal is packed with evidences of a vigorous life in the organization. From the report of the annual meeting, we find that the guild has, beside the usual officers, Committees on Finance, Entertainment, Hospitality, Statistics of Women's Work, Friendly Visiting, Building Fund, and Mental Improvement; that its membership numbers nearly 300; that the guild house is kept open from 10 A. M. to 10 P. M. daily, except a part of Sunday; that during the early winter six lectures were given before the guild on "Home Hygiene," "The Cathedrals of England," "Electricity," "On the Banks of the Irriwaddy," "Light and Sound Waves," and "Engraving," with an average attendance of fifty; that a Chautauqua Circle has been formed and carried on successfully, meeting on alternate Tuesdays, with a good attendance; that a second course of four lectures has been given since January; that the guild has a library of 1,055 volumes, which 207 of its members make use of; that 1,891 books have been drawn during the year; that fourteen good magazines and papers are to be found in the reading room, and that the Friendly Visitor's Committee has performed many kindly ministrations among the sick and poor, especially children.

Of course so good a work as this could not go on in Philadelphia without our royal worker, Charles G. Ames, finding it out and having a hand in the same. So we are not surprised to find him conducting a "Mental Culture Class," whose aim is to teach "the art of original thinking" in connection with systematic reading.

Is not a new era dawning for women, and for the world, when such work as this can be systematically planned and carried on by a guild of "working women"?

THE YOUNG TRAVELER'S AID SOCIETY.

The above is the name of an organization of recent origin in Boston for the protection of young working girls who come as strangers to the city, in search of employment. The need of the work has long been felt, by those most conversant with the dangers which lie in wait for the young and inexperienced in a great city; but the first steps toward organized efforts in behalf of such were taken last spring by officers of the "Girl's Friendly Society," who in conjunction with representatives from other societies for the help of women, organized the "Young Traveler's Aid Society." About the same time the Boston Young Women's Christian Association, in entire ignorance of the kindred movement, determined to add a similar line of work to its activi-

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ties. As a result, the work was divided between the two organizations. The Christian Association undertook the charge of the wharves of the city, the new society, of the railroads. Since July last the entire time of a woman has been employed by the Christian Association in this work. She meets coast and foreign steamers, cares for unprotected girls, aids strangers to find friends and localities, and advises such as are unaccustomed to traveling, as to railroad connections, care of baggage, and most economical routes. Miss Blodgett, who has charge of this work, has aided more than six hundred young girls since last July.

The Traveler's Aid Society also employs an agent whose duty it is to look after the most important incoming railroad trains for the same purpose. The society always keeps advertisements of their work, with the name and address of their agent, in the papers of Maine and the Provinces, from whence large numbers of girls come annually to Boston for employment, hoping in this way to reach and warn some and give them the means of availing themselves of the society's aid. Mrs. Groves, the agent (address 65 Stainford Street, Boston) goes out daily on some one of the principal lines of travel, returning always in the second-class cars, where she is most likely to find those whom she can aid or shield; and many such have fallen in her way in her brief term of service. She reports the greatest ignorance both of the world, and of the city to which they go, on the part of many young girls coming to Boston to seek employment. Occasionally they have little or no money; sometimes no acquaintances; sometimes friends who are to meet them fail, and they find themselves alone in a strange city with possibly not even an address of a single friend or acquaintance to whom they may appeal for aid. Add to all this, what often happens, an unexpected delay at some point and consequent arrival in the city after dark, and we do not wonder that the women engaged in this good work report touching gratitude, when a friendly hand is extended and a safe and respectable place for the night provided for such belated and lonely travelers.

So good and so needed a work as this should not be confined to one city. A score, better still if it were a hundred, of our large cities need similar organizations for similar work. And this is preeminently women's work. Who will inaugurate it in other cities?

UNIVERSALIST NOTES.

WILLIAM H. RYDER, D. D.

Our whole church, both east and west, receives a severe shock in the death of Dr. Ryder. His brief illness had hardly prepared even his nearest friends for the fatal end. A severe attack of laryngitis developed into the deadly pneumonia, with which he was not able to cope. In two days from the appearance of the latter disease all was over.

Probably no man among us was more widely known, or more universally honored. Dr. Ryder's position in the great central city of Chicago through so many years, brought him into contact with men and women from every part of the country, who bore their memories of him, always and of necessity distinct and positive, wherever they went. His years of labor in the northwest gave him a prominence in the denomination which made his opinion weighty and influential. His work in St. Paul's Church covered one of the most critical and interesting periods in the history of the Universalist body. It was the era of organization and formative systematic work. Dr. Ryder's influence was always helpful to those who were endeavoring to bring our church into more compact and efficient condition.

The position in Chicago itself was in the highest degree an honor to himself and to the church for which he labored. Few men were more conspicuous, in all the great city. He was identified with so many of its institutions of benevolence, and so many of its philanthropic workers, that there was hardly a citizen with any interest in the best things, in charity, reform, or good morals, who did not know his name and respect his character. We hardly had a more eminent citizen of the best sort. His name and influence were sought by institutions of every description; for all men felt that his name, standing as it did for integrity and for humane sympathies, was a tower of strength to any cause he could be induced to espouse. Every good cause in Chicago suffers in the loss of this true friend of humanity.

Dr. Ryder's influence in the Universalist Church was always and unwaveringly upon the side of a true conservatism. He was in the fullest sense of the word a Christian man, and he had the utmost solicitude that the church of his love should stand fast

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against all the assaults of a shallow rationalism. He was not narrow nor intolerant. He did not seek to abridge individual liberty, nor interfere with a proper freedom in non-essentials. But his earnest effort was to protect the church from erratic and divisive factions, and to maintain, in spite of the coldness of orthodoxy and the persuasiveness of a too-liberal liberalism, the strict integrity of the Christian position. Many thought him too anxious to preserve an attitude of cordiality with orthodoxy, and were willing to believe that he held his Universalism in some degree subordinate to his desire to keep in line with the historic church. These did not know the man. He was intensely and affectionately loyal to the church and the faith for which his life had been given. He believed in its work and he believed in its people. He defended its doctrine and preached it with unction. His insight into the needs of the church made him bold to speak out for a deeper religious life and consecration. But his words were always those of the loyal friend, and not those of the critic.

Few men ever stood in the pulpit with so fine an equipment in bodily presence and oratorical gifts. His figure was commanding, his action impressive, his voice a wonderful combination of richness and strength. The most ordinary truth became impressive on his lips; and when he warmed with his theme, and rose to the utterance of the highest things, few could speak with more power. His ideal of the minister's position and office was a very high one, and he was constantly true to his own conceptions. His private life was worthy of his public reputation. His moral integrity was unblemished. His sense of justice and his conscientiousness were indomitable. His piety was ingrained, and grew deeper and richer to the very last. No one who heard it will ever forget the prayer he made at the first service held in the new St. Paul's Church. It was a benediction to us all. Most of us saw him then for the last time in life. It is a great boon that he went with his old friends to their new home, and stood there once to give them his blessing.

J. C. A.

ENGLISH AND FOREIGN NOTES.

The Senatus of the University of St. Andrews, Scotland, has conferred upon the Rev. Charles Beard, of Renshaw St. Chapel, Liverpool (Unitarian), the honorary degree of LL. D. St. Andrews is a Scotch Presbyterian University.

The *Unitarian Herald* calls attention to the remarkable progress which technical education is making in England. According to the Calendar and General Directory of the Science and Art Department, just issued, there are in the United Kingdom 205 schools of art, with over 40,000 students, and 525 art classes, with, in round numbers, 31,500 students. In addition to these schools and classes especially devoted to drawing and design, there are over 4,400 elementary schools and 50 training colleges in which drawing is taught and examinations are held in connection with the Science and Art Department. The total number of persons who in 1886 received instruction in art in some form or other through the agency of the Department exceeded 956,000.

The National Conference of Unitarian and other Christian churches in the United Kingdom, corresponding to our Saratoga convention, will be held in Leeds, Yorkshire, near the end of April. The proceedings will be opened with a Communion Service in Mill Hill Chapel on Tuesday evening, April 24th, at 6 o'clock, to be followed by a Religious Service in the Town Hall, when the sermon will be preached by Dr. Crosskey. On Wednesday, besides the paper on "The Organization of Our Churches," by Dr. Martineau, upon which there will be discussion, there will be papers on "The Obstacles to the Advancement of Free Christianity Among the People," by the Rev. T. W. Freckelton and Mr. John Dendy, Jr. In the evening there will be a Conversazione in the Town Hall under the presidency of Mr. Joseph Lupton. On Thursday a paper will be read by Dr. W. Blake Odgers on "Our Duty in the Old Universities," and one on a "Church Building Loan Fund," by Mr. A. W. Worthington. Arrangements are being made to hold a meeting of the working classes in the Town Hall on Thursday evening, under the presidency of Sir James Kitson, Bart.

Messrs. Goupil, of Paris, have produced, by photogravure, a portrait of Dr. Martineau, copied from the oil painting by Mr. Basil Martineau, now hanging in Channing Hall, Boston, and presented to the American Unitarian Association. The execution of the photogravure is said to be exceedingly beautiful.

A correspondent in the *Christian Life* suggests the appointment of an "Advisory Board" in connection with English Unitarian churches, for the purpose of protecting parishes against the settlement of unworthy pastors. Little reliance, he seems to think, can be placed upon recommendations from the parishes themselves. "A congregation which a minister last served, whether in the Unitarian body or out of it, for obvious reasons usually gives to inquiries from another church guarded or evasive replies, which mean anything or nothing." The suggestion is a good one, and ought to be of advantage to ministers as well as to parishes, for the former too frequently suffer from the circulation of half-truths and even transparent lies. But the scope of this Advisory Board might further be extended to include in its investigations the parishes

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themselves, which a minister, careful of his reputation, would do well to avoid. In any case, an Advisory Board consisting of men of recognized ability and character, and from which the old gossips of the denomination should be rigidly excluded, would doubtless prove of great value to ministers and parishes.

The Rev. R. W. Dale, of Birmingham, the eminent nonconformist minister, who has just returned from an extended tour through Australia and New Zealand, took Mr. Spurgeon to task for his suspicious dogmatism. Speaking of the doctrine of the plenary inspiration of Scripture, he said there were large numbers of Congregational pastors who had relinquished the doctrine, but who still recognized the sacredness and worth of the Old and New Testaments. He also dwelt upon the specific charges made by Mr. Spurgeon against his Baptist and Independent brethren, and disputed their value, wisely adding that great harm might be done to the Christian Church by suspicious criticism of the pastors coming to take the place of supreme loyalty to Christ.

The *Christian World*, the organ of liberal Congregationalism, has recently contained some "Re-statements of Christianity" which are Unitarianism under a thin disguise. One of these articles, or re-statements, declared that the Hebrew and Christian sacred books differ only in degree, and not in kind, from the other sacred books of the world. Whereupon a stout defender of the old doctrine asserts that "there was a Divine element directing the minds of those who wrote our scriptures which was not in the minds of Mohammed, or Vyasa, or Menu." Another correspondent raises the question of the apocrypha, and asks "by whose almighty discretion" it was shut out from the list of inspired books.

Mr. Spurgeon appears to be setting up infallibility on his own account. He is intimating to some of his old friends, right and left, that unless they agree with him theologically, he can no longer associate with them. Doctrinal agreement is hereafter to be the basis of his Christian fellowship. The Rev. Timothy Harley, F. R. A. S., the author of "Lunar Science: Ancient and Modern," is the latest victim of the Baptist Pope. Because that gentleman has ventured to show that the passage in the Book of Joshua about the moon standing still is, to use the words of the *Speaker's Commentary*, "a fragment of unknown date and uncertain authorship, interpolated into the text of the narrative," and is irreconcilable with science, Mr. Spurgeon declines to associate with him.

Professor Max Muller has been appointed the first Gifford lecturer on Natural Theology by the Senate of Glasgow University. It will be remembered that the late Lord Gifford left $125,000 for this purpose. The lectureship is tenable for two years, and twenty public lectures are to be given annually.

The Bishop of Carlisle in a recent pastoral wrote, "The days of rigid uniformity are clearly gone by. The notion of finding the worship of all parish churches regulated according to one pattern has been swept away by the irresistible current of opinion in the church." How long will it be before all the dogmatic churches recognize this, and give up the practical farce of trying to enforce uniformity? J. C.

LITERARY NOTES.

A good book for churches to present to their ministers is Martineau's great work, recently published—"A Study of Religion, its Sources and Contents." Two volumes, price in this country, $6.00.

Lee and Shepard, of Boston, have just republished Mrs. Horace Mann's delightful juvenile book, "The Flower People," first given to the world about twenty-five years ago. The book consists of a number of charming stories in which various flowers tell their stories to a little girl.

Rev. M. J. Savage has just completed his series of sermons on "Religious Reconstruction," which we understand is to be published in book form by Geo. H. Ellis.

Mrs. Mary A. Livermore has an article in the March *Chautauquan* on "The Learned Women of Bologna."

A weekly paper called *The Chinese Evangelist* is shortly to be started in New York, with Mr. Yan Phon Lee, a Chinese graduate of Yale, as one of its editors.

A new and enlarged edition of Rev. J. W. Chadwick's "Book of Poems," which has been out of print, will soon be published by Roberts Brothers.

Our Best Words, Brother Douthit's excellent fortnightly paper, comes to us considerably enlarged—but keeping still the old price, $1.00 a year. We are glad of the enlargement, if the publishers can afford it; and certainly we shall regret if the Unitarian body of America does not give it such support as will enable them to afford it. It is an excellent home paper, containing matter for old and young. It is bright, pure, intensely in sympathy with all reforms and good causes, deeply in earnest in its efforts to build up a living Christianity. While its courage is exceptional, and its loyalty to the simple fundamentals of Unitarianism is perfect, its charity is unfailing. Indeed, we know of no periodical that may better bear at its head, the motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." Though *Our Best Words* is not the largest or most widely known of our periodicals, we doubt if any in the denomination

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is doing a more needed work, or doing it with a spirit of more conscientious fidelity.

The S. S. Society publishes in connection with the London S. S. Association the useful illustrated manual for primary classes, entitled "The Flock at the Fountain," written by Mrs. Sarah Flower Adams, author of the hymn "Nearer, My God, to thee." It has also in press a richly illustrated *Religious Primer*, prepared by Mrs. C. H. Colburn. This Primer is accompanied by a Teacher's Manual, and the two books will be found very useful in the home as well as in the primary department of the Sunday School.

The Unitarian Sunday-school Society has just issued Mr. Spaulding's new manual on "The Later Heroes of Israel: With Notes and Questions." This manual is No. III of the series of Sunday-school lessons on "Lives and Deeds." It contains five chapters, with questions for fourteen lessons. The chapter titles are: "The Parable of Jonah," "The Statesman Prophet," "The Good King," "The Prophet of Woe," "Job." The book is the result of a careful study of this portion of the literature of Israel in the light of modern scholarship and of recent Biblical criticism.

Rev. Thomas Van Ness, Denver, Col., has begun publishing a monthly sermon in pamphlet form, under the title of "Unity Pulpit." The subject of the first sermon is "The Unitarians."

Announcement is made that the Rt. Hon. Wm. E. Gladstone is soon to have an article in the *North American Review* on Robert Ingersoll.

Edward Clodd's "The Story of Creation, a Plain Account of Evolution," illustrated with 77 wood cuts and diagrams, is out. Longmans, Green & Co., publishers. Price, $1.75.

Mrs. Caroline H. Dall has written a "Life of Dr. Anandabai Joshee," the kinswoman and friend of Pundita Ramabai, which Roberts Brothers, Boston, have just published. The profits of the sale are to go to the "Ramabai School Fund." Price, $1.00.

The following extract from a letter of a Southern colored school teacher, is worthy of attention. Similar statements have been made to me by others. In their behalf and that of truth, I ask for contributions of new or second-hand copies of the school histories named, which may be sent to me at No. 25 Beacon St.

J. F. B. MARSHALL.

Boston, March 8, 1888.

"I have no use for school books with the exception of some good *histories*. School histories of the U. S. for beginners, Higginson's Young People's History of the U. S., also the Elementary History by Quackenbos, or Barnes' do., are all good, and would just fill a great need in my school. I am anxious to have every scholar started in history this year. The one prescribed by the County Board of Instruction is expensive and entirely unsuited to beginners. Besides it is written by an ex-confederate officer, and is one-sided, and that wrong-sided in the extreme. The portraits of Jeff. Davis, Lee, Tombs, Jackson, Beauregard, and other rebels are given, and their character eulogized to the highest degree. If my pupils *buy* histories, they *must buy these*. If I can get a donation of, say from 20 to 40 of the histories I have mentioned (second hand), I shall solve the difficulty admirably, and in a way that will be entirely satisfactory all round; for as these are poor children, and the histories are *given*, no objection will be made to their use."

Miss Frances E. Willard has written a book entitled "Woman in the Pulpit," which is soon to be published by D. Lothrop & Co. Of course it takes strong ground in favor of women entering the ministry.

Rev. George Willis Cooke, of Dedham, Mass., is in the West lecturing. He is to give his course of lectures on "Women in English Literature" in Des Moines and Sioux City, Iowa, Quincy and Moline, Ill., and Ann Arbor and Ypsilanti, Mich.

Rev. T. J. Sawyer, D. D., of the Universalist church, has written two powerful letters on "The Damnation of the Heathen, and the American Board." The letters are addressed to H. C. Bowen of *The Independent*. After appearing in the columns of the *Christian Leader* they are now issued in pamphlet form by the Universalist Publishing House, Boston.

A "Provisional Program" comes to us for a proposed Unity Club Institute, to be held at Wiers, N. H., July 30 to August 4, with morning lectures and conferences, afternoon studies of American poetry, and evening readings.

Reason in Religion. By Dr. Julius Rupp. Translated from the German, with a biographical sketch of the author, by Madam A. C. Rasche. Samuel Tinsley and Co., London.

Dr. Rupp is thoroughly Unitarian in his religious views, without taking the Unitarian name, and his book is a clear presentation of such views. A large part of the interest which will be felt in the book will result, however, not so much from its contents, valuable as these may be, as from the character and unique history of the author and the religious organization he represents.

Dr. Rupp was born at Königsberg in 1809, took a degree in philosophy in 1832, was lecturer on literature, history, and philosophy for ten years, publishing during that time text-books on these subjects for his pupils; in 1842, was appointed chaplain for

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the garrison of Königsberg, in which capacity he speedily won great popularity. His preaching emphasized the humanitarianism of Christianity, and stood for the Protestant principles of liberty of conscience and of teaching, as opposed to the compulsion of creeds. As a result, he was ejected from his office. The German Reformed Church of Königsberg, a branch of the Established State Church, elected him its minister, but this election the government refused to confirm. Because of this and other persecutions by the government, Dr. Rupp's followers met and organized a free religious community under the name Free Evangelical Community, the first of the kind in Protestant Germany, and elected him pastor; but the government refused the members the legal right to meet for religious worship until they should declare they had left the National Evangelical Church of Prussia; this they did, without, however, ending the persecutions to which they had been subjected. From that time to the present Dr. Rupp has continued the pastor of the church, doing faithful and laborious work as such, but doing much other work also; such as editing a religious paper, then a political paper, and again another religious journal, representing his native city, Königsberg, in the Prussian Chamber, writing a book upon the philosophy of Kant, and various religious works, and establishing two schools; all this with poor and failing eyesight, and under bitter persecution from the government, which withdrew his patent as a lecturer, suppressed one of his papers, closed his schools, and put him in prison for several months, for too free speech.

The volume before us, "Reason in Religion," is a treatise upon prayer, considering first the decline in habits of prayer, public and private; reasons for this decline; the view of life with which prayer is incompatible; and results of dropping prayer out of life. Next, on the positive side, treating of prayer as a means of self-education,—prayer and work according to Dr. Rupp constituting man's only means of self-education. Then, after a chapter given to considering the teachings of the church, and another to the teachings of Jesus, on the subject of prayer, the remainder of the volume is given to an exposition of the Lord's Prayer. The author brings to his work a clear mind trained to close thought, a moral nature which sees goodness and justice as the central things in the universe, and a spiritual nature which, with Fénelon, recognizes "The law of prayer to be reciprocity between God and man," and "the Lord's prayer to be the creed of the freeman who acknowledges the voice of his true nature," and "who knows no stronger longing than the thirst for justice and love."

The *Nation* informs us that the National Museum at Washington has undertaken the formation of a study-collection of casts of Assyrian and Babylonian Antiquities in association with the Johns Hopkins University, beginning with those preserved in this country. The Johns Hopkins University will attend to the proper arrangement and cataloguing of the Assyrian collection in the National Museum, under the supervision of Dr. Paul Haupt, Professor of Semitic Languages, and Dr. Cyrus Adler, assistant in the Semitic courses, who will also cooperate in the work of forming the collection and of securing the loan of objects to be copied.

The first number of *Archiv für die Geschichte der Philosophie*, a new German quarterly review, has appeared. It is intended to include among its contributors nearly all the living authorities on the subject of which it treats.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (March).

Nature: A Problem. Frederic H. Hedge.
Behind the Veil.
Channing as a Social Reformer. W. M. Salter.
George Batchelor's Essays. Nicholas P. Gilman.
The Christian Connection.
The Religion of the Positivist. Frederic Harrison.

Atlantic Monthly (April).

English Faith in Art. Elizabeth Robins Pennell.
Ferdinand Lassalle, the Socialist. D. O. Kellogg.
First Crisis of the American Revolution. John Fiske.
The Marriage Celebration in the United States. Frank Gaylord Cook.

The Andover Review (March).

Does Christianity as Conceived by Paul Imply a Universal Preaching of Christ? A Study in Biblical Interpretation. Professor Hincks.
Is Protestant Unity Possible? James B. Wasson.
Among the Villages of South India. Edward A. Lawrence.

The Dial (March).

Saintsbury's Elizabethan Literature. Melville B. Anderson.
The Land of the Quetzal. George C. Noyes.

New Princeton Review (March).

Emerson. By Gamaliel Bradford, Jr.
The Present Ethical Relations of Absolute Idealism and Naturalism. Henry Calderwood.
Christianity and the Secular Spirit. R. S. MacArthur.

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Hidalgo, the Washington of Mexico. F. C. Baylor.

Some Aspects of Modern Literature. Hamilton W. Mabie.

North American Review (March).

Judas, the Iscariot. Moncure D. Conway.

The Lion's Side of the Lion Question, or A Further Study of the Indian Problem. Gail Hamilton.

Art and Morality. Robert G. Ingersoll.

Universalist Quarterly.

Messianic Prophecy. President O. Cone, D. D.

Christ the Propitiation for Sin. J. S. Lee, D. D.

Theology as a Science. J. Merrifield.

The Existence and Nature of Spirit. E. L. Briggs.

Christ a Substitute; Ransom and Atonement. R. O. Williams.

The Rational Argument. I. C. Knowlton.

The Sanitarian.

Mission of the Science of Medical Jurisprudence. Amos G. Hull.

Education in the United States.

The Tobacco Habit. W. Thornton Parker, A. M., M. D.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

A group of Societies in Illinois, viz., Buda, Sheffield, Princeton, Geneseo, and Moline, together with Davenport, Iowa, favorably situated for easy communication and neighborly association, have formed themselves into what is termed "The Rock River Circle of Unitarian Societies". The first meeting was held at Geneseo, March 1st, with a good representation from most of the above named places. The exercises were as follows:—Afternoon session: Paper by J. Fisher, of Sheffield, on "The Ideal Religious Society"; short addresses by Rev. A. M. Judy, of Davenport, Eugene Lewis, Esq., Revs. Mr. Coffin, of Buda, and M. J. Miller, of Geneseo, in answer to the question, "Why has Unitarianism not spread more rapidly?"; Explanation of the Post Office Mission Work by Mr. Judy, with remarks by Mrs. Fisher, Mrs. Miller, and Mrs. McNeal, of Moline; address by Chester Covell, State Missionary, on "The Liberal Prospect in Northern Illinois." Evening session: An essay by Prof. G. L. Leslie, of Sheffield, subject, "Brief Lessons from Different Religions"; Sermon by A. M. Judy, on "The Splendor of Manhood and Womanhood, attainable only through true Home Life and Right Conduct in Common Affairs."

The tone and spirit of the meeting were excellent, and it was decided to organize, with a view to similar meetings to be held quarterly, in the future. Eugene Lewis, of Moline, was made President, and G. L. Leslie, of Sheffield, Secretary. Also, a committee of three was constituted, to arrange times and places of meetings. The program of exercises for each meeting is left to be arranged by the minister of the society where the meeting is held. J. F.

Word comes to us of two new independent Liberal Christian churches that have recently been started, one in Kendallville, Ind., and one in St. Paul, Minn. In the latter city Rev. Dr. Smith has left the M. E. denomination and taken a large part of his charge with him. The Independent church in Battle Creek, Mich., is at present without a pastor. Rev. Theo. W. Haven has resigned, and gone to Germany for a time. Excellent reports come of the prosperity of Prof. Swing's and Dr. Thomas' churches in Chicago, and Rev. Oscar McCulloch's in Indianapolis. Dr. Townsend, at Jamestown, N. Y., has been much out of health during the winter; this has to some extent interfered with his work, which is otherwise prosperous.

Thirteen new subscriptions to the UNITARIAN come to us from a little village in Dakota where there is no Unitarian church, but where, with this kind of work continued, there will be one at no distant day.

A boy in one of our New England Sunday-schools has obtained eleven new subscribers for the UNITARIAN, thus putting a Unitarian periodical into eleven homes, and at the same time earning $4.40 for himself.

Ann Arbor, Mich.—Mr. and Mrs. Sunderland have been speaking alternately on Sunday evenings the past winter, and carrying on simultaneously three courses of lectures. Mrs. Sunderland has given a course of fourteen lectures on "The Books of the Bible." One of Mr. Sunderland's courses (seven lectures) has been on "Religious Problems," and the other (six lectures) on "Practical Themes for Students." Mr. Sunderland recently, by request, gave to a large congregation a sermon on "The Resurrection of Jesus," setting forth the Unitarian view of the subject, in answer to a lecture by Dr. Clark, of Toronto, delivered shortly before in the "Baldwin (Episcopal) Lecture Course," of the city.

Atlanta, Ga.—The Southern Conference of Unitarian and other Christian churches will meet in the Church of Our Father, Atlanta, Ga., on Wednesday and Thursday, April 11th and 12th. The opening sermon will be preached on Wednesday evening, by Rev. Rush R. Shippen, of Washington, D. C. All persons interested are cordially invited to attend.

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Ayer, Mass.—The Unitarian Sunday-school, with permission of the authors, has reprinted two statements of belief, the first being "The Creed of the Hopedale Sunday-School," in rythmical form, by Rev. L. G. Wilson; the second being by Rev. C. F. Dole, of Jamaica Plain. The statements are pasted into the Service Book as a leaf, and given as a card to the children. The object is to educate our own people to a better knowledge of our faith.

Baltimore, Md.—Rev. Charles R. Weld in a recent sermon in the *Baltimore American* says: "There are wrongs here in our midst. It is wrong for one to know and another to be ignorant. Wrong that there should be waifs wandering about without a home, and gambling places beneath the very shadow of the City Hall, alluring young men to destruction. Wrong that there are churches for the rich, and that the very shame of it does not drive them out to bring in those from the lanes and highways. Wrong that there should be a different standard of virtue for men than that by which women are judged. It is wrong for men to subscribe to articles or teach doctrines they no longer themselves believe. Wrong to invite people into places where they are expected to say they believe what has been proved false. It is wrong that a boy who wanted to surprise his hard-working mother with a turkey on Christmas, and could not earn enough, though he tried hard, should be put into our jail for a whole year for stealing one; wrong thus to ruin a life, to cast a blot on this soul for this boyish error, while hundreds of men and women never pay their debts and live on in splendor and show. There are the wrongs of slander and lies that so often put the whole world between two persons meant to labor together, shoulder to shoulder, in working out the problems of God. Against these and all other wrongs that come within our knowledge let us have continued and burning indignation. Let us learn never to compromise, but, in the plainest language, brand treachery, dishonesty, and meanness, wherever they show themselves."

Boston and Vicinity.—One of the most interesting of the constantly new developments of earnest Christian effort, is, the number of little clubs and meetings started by young people and carried on in very quiet ways, for reaching with help and friendliness working girls and boys in the lower parts of the city. The writer himself knows of three or four such, not catalogued in any list of church institutions, —little meetings of a dozen or more, for whom some of our bright young people make a happy social evening every week, with games and reading, and in one case making scrap-books from old illustrated papers.

—At Arlington St. church, on the Sunday for making up the annual contribution for the American Unitarian Association, Mr. Herford read that letter, printed in the last number of the UNITARIAN, from an Indian lawyer in the Northwest provinces, and it interested and touched the people so much that the collection, with what has been sent in since, amounted to over $5,600.

—We are glad to hear that it is pretty well settled that Rev. H. N. Brown's church at Brookline is to be rebuilt. There has been a good deal of hesitation, some desiring to move the church nearer to the center of the population, some wishing it rebuilt where it is, and some not wishing anything except to go on quietly as in the past. But latterly the population around the present beautiful site has been increasing, and every pew is occupied, so that the question has narrowed itself, and progress has carried the day.

—The Wednesday noon services in King's Chapel continued untill Easter.

—We are glad to hear that Rev. James De Normandie is going to England, to be present at the Unitarian National Conference at Leeds in April.

—The March meeting of the Unitarian Club was specially interesting, it being devoted to the consideration of the uses of such clubs in modern religious life, and representatives being invited, and attending, from almost all the denominational social clubs in the city, Catholic, Episcopal, Congregational, Universalist, etc.

—The Unitarian Sunday-school Society has carried out very successfully its second year's courses of lecture-talks to S. S. teachers. Rev. Francis Tiffany concluded on March 15 his course of four "talks" on "Ethics." His lectures were all well attended. They have been profound in thought, rich in illustration, eloquent in style, and abounding in apt and practical suggestions. Mr. Tiffany believes that ethical instruction should never be divorced from religious teaching. He that loves anything better than he loves God, the Highest, does not love the lower thing aright. The idea of duty is to be bathed in the conception that each action, however small, is related to infinite forces, to the divine energy that works in and through all things.

—The appeal of the S. S. Society to the churches this year bears the pleasant title of "A Friendly Word," and is a clear statement of the position of the Society as the agent of the Unitarian churches.

—The Unitarian S. S. *Union* is holding its monthly meetings now for the fifth year. Its membership is larger than ever before, and the papers and discussions during the present season have been of exceptional interest and value.

—Rev. James Freeman Clarke has been preaching at his church a series of sermons on the Lord's Prayer.

—Rev. J. F. Dutton, of Concord, Mass., is

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delivering a series of six lectures on Tuesday evenings at the Young Men's Christian Union Hall, on "Modern Prophets." The specific subjects are: "Goethe—The Prophet of Culture;" "Wordsworth—The Prophet of Nature;" "Byron—The Prophet of Despair;" "Carlyle—The Prophet of Reform;" "Emerson—The Prophet of Hope;" "Spencer—The Prophet of Evolution."

—On March 4th Dr. E. E. Hale preached a memorial sermon upon Thomas Starr King.

Charlestown, N. H.—Rev. Thos. D. Howard, pastor of the Unitarian church, has gone to Beaufort, S. C., for three months. His pulpit will be supplied by Rev. Francis Williams, of Roxbury, Mass.

Chelsea, Mass.—Mr. Alfred W. Martin, a recent graduate of Harvard, was ordained as minister of the Unitarian Church here on March 18th. The ordination sermon was preached by Rev. Samuel Longfellow. Mr. Martin began his regular work in Chelsea on March 4th. The society has been without a pastor since last May, when Rev. E. D. Towle, who was highly esteemed and beloved, was obliged to leave on account of ill-health. Much satisfaction is therefore felt at having secured so worthy a successor.

—The "Golden Festival," celebrating the fiftieth anniversary of the Society, was socially a great success. The society desires to celebrate its "Golden Wedding" by paying off a portion of the debt incurred in building the new church.

Chicago, Ill.—Rev. David Utter has a Religious Study Class at the Church of the Messiah on Sunday evenings, using Dr. Clarke's "Ten Great Religions." The Unity Club of the church is doing good work; at its last meeting the program was a musical one, consisting mainly of the works of American composers.

—Rev. J. L. Jones, of All Souls' Church, has been granted by his people a month's leave of absence for rest and physical re-invigoration. It is understood that he has gone to Cuba. His study classes have been carried on actively during the winter, together with not a little philanthropic work. A series of "Nickel Talks on Early Chicago" have been very popular. The church has established the past winter a free library and reading room.

—Mr. Gunsaulus, the new pastor of the Plymouth Congregationalist Church, is drawing immense audiences. He is as liberal as Mr. Beecher, and a very eloquent and winning speaker. The Sunday after Bronson Alcott's death, and Miss Alcott's, he paid a glowing tribute to each; claiming that all the causes worth fighting for and living for of our century had knocked at this man's door and received his blessing, that his influence upon American literature had been strong and salutary, and especially, that the new educational theories that are gaining ground at the present were first presented to the teachers of the country by Bronson Alcott.

—The St. Paul's Universalist Society has completed and dedicated the beautiful new church edifice which it has been erecting upon the site (Prairie Ave. near 30th street) where the Fourth Unitarian church formerly stood. The new building is an exceptionally handsome and complete church structure, and is located in the very heart of what has now come to be one of the best residence sections of the city. The spot is one of very sacred memories to the present writer, he having preached here two years in the old Fourth Church days, following Mr. Wendte, who preached here five or six years. We are glad the place is finally made secure to Liberal Christianity. St. Paul's Church is strong and out of debt, and under its new conditions may be expected to be more than ever a center of far reaching religious and humanitarian influence. The present pastor, Rev. J. Coleman Adams, has been settled with the church only since 1884, but is already one of the most honored and influential ministers of the city.

—An attendant at the Church of the Redeemer (Rev. Charles Conklin, pastor) writes, "Mr. Conklin is doing a great work here on the West Side. Would that more of our Liberal churches could experience such a Revival as we have had here! Why are liberals so much afraid of revival methods? Our experience proves that we may hold revival meetings as ligitimately and with as much profit as can our Methodist brethren."

Denver, Col.—A monthly *Unity Pulpit* has been started by the Rev. Thomas Van Ness. It is the pastor's intention to issue in this publication one sermon a month for missionary purposes. The first sermon is one on "The Unitarians."

—A series of three popular musical concerts has recently been given in the Unitarian church, by the Unity Chorus Choir, assisted by some of the best musical talent of the city.

—The Denver *World* has contracted to print the Sunday morning sermon of Mr. Van Ness every Monday evening regularly.

—The Denver pastor is on the look out for a good man to do missionary work in that growing city and in the State.

Gardner, Mass.—Rev. W. C. Litchfield is preaching a series of Sunday evening sermons on "Liberal Christian Doctrines" to excellent congregations.

Madison, Wis.—Rev. J. H. Crooker read a paper at a recent monthly meeting of the Madison Literary Club, on "John Wise," the once famous but now forgotten American, who better than any other deserves the title, "the grandfather of the American Revolution," so clearly and power-

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fully did he give utterance to the fundamental principles of religious and political liberty, three quarters of a century before the Declaration of Independence.

Meadville, Pa.—Rev. Geo. Batchelor has been giving a series of lectures on "Religion and Ethics" before the students of the Theological school. The students speak in the highest terms of the lectures. One writes: "There was something so open, so clear, so rational in the lecturer's method and thought that all were interested from the first; and the interest deepened and intensified to the end. None of the students will forget these lectures; nor will any soon forget the profitable hours spent in conversation with Mr. Batchelor, or the warm hand-shaking at the close of the last lecture. Mr. Batchelor is certainly a *real teacher*."

Norwell, Mass.—An earnest church for worship and work we have here, with its Sunday Morning Service, its Sunday-school with classes for young and old, its Ladies Sewing Circle on Wednesday afternoons, its Union for Christian Work, its Guild of the Good Shepherd, its mid-week Bible Class, its Two-mile Mission, its Confirmation Class and its Pamphlet Mission.

Philadelphia.—On Sunday, March 18, Rev. Joseph May, of the First Church, preached a sermon commemorative of Rev. Dr. Joseph Priestley, the 155th anniversary of whose birth occurred on the 13th inst. This church originated in a suggestion of Dr. Priestley, during the interest awakened by a course of lectures by him, given in 1796, and its establishment was due to his encouragement of its earliest members to maintain services without a clerical pastor, which they actually did from 1796 to 1825. Dr. Priestley united with them as a member, but declined to accept the position of pastor, being already over sixty years of age, when in 1794 he emigrated to this country in consequence of the persecution and the hostility to which he was subject in England. The career of this celebrated scientist, theologian, commentator, historian and divine was sketched by Mr. May, and the fitness was suggested of placing in the church a memorial of its eminent founder, beside those of other early and recent members. As one of the earliest and ablest of the avowed Unitarians of the modern period—the precursor of Channing by half a century—and as one who became a martyr to his Unitarian beliefs and democratic sympathies, it would be eminently fitting that a memorial of him should exist in America, which became his chosen and much-appreciated home. The statue, erected in 1874, at Birmingham, on the one hundredth anniversary of his great discovery of oxygen, by way of tardy expiation of the outrages there inflicted on Priestley, is a very noble one. On the occasion of its inauguration, Mr. Huxley delivered an address, paying a high tribute to Priestley as a scientific discoverer, and as a man.

At the present time, a new biography o Priestley, with his correspondence, is about to be published by Prof. Bolten. This, also, however, may be expected to deal with its subject from the scientific point of view chiefly, while to Priestley himself his religious and theological labors were always of supreme interest, and deserve a no less honorable commemoration from those who are able to appreciate moral heroism and unassuming piety.

—The ministers and people of our Philadelphia churches, while acquiescing in the decision of the council to postpone for a year the next meeting of the National Conference, heartily welcome the prospect of its being held in 1889 in this city. In all respects, as to the meetings and the entertainment of delegates, the Conference can be most favorably provided for, and it is believed that its influence on the community will be far greater, if held at this centre, than at Saratoga. Former conventions here have been largely attended, and have been abundantly reported by the press, of which the Saratoga meetings so seriously failed.

Sacramento, Cal.—A correspondent writes: "We go on steadily and are now well into our second year. We have much cause for encouragement. It is perhaps too early to speak of our plans with much assurance, but we are beginning to counsel upon the subject of a church home by and by."

San Francisco and Oakland, Cal.—Rev. C. W. Wendte writes: We expect Rev. Oscar Clute to arrive to-morrow. Rev. J. Huxtable is here, and Rev. David Heap, of England, is on his way from Oregon—all to do missionary work on this coast.

—My society has bought a lot 150x100 feet; on a corner, central, and in a fine neighborhood,—cost $13,500. It will all be raised within a month. We have also several thousands towards the church.

San Francisco had a good annual meeting. $12,000 balance in treasury after all their bills for the new church, now building, are paid. They have also come into possession of a legacy of $35,000, for charitable and educational purposes.

We are introducing the Associated Charities into Oakland. San Francisco and Los Angeles have also taken the preliminary steps.

The Starr King Monument Fund has reached $8,000; $5,000 more are needed.

St. Louis, Mo.—The Church of the Messiah was crowded on Sunday afternoon, March 11, at the Service of Sacred Song when Gounod's (St. Cecilia) Mass was sung by the regular choir, with organ and piano accompaniment. The choir consisted of the usual quartette, and a chorus of sixteen

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voices, selected from the congregation. For the last two winters they have devoted much time and labor to the study of the best musical compositions, and the public appreciation shown in the large congregations thus brought together is well deserved. Mr. Snyder gave a description of the "Mass" as celebrated in the Catholic Church. He spoke of the seeming incongruity of its introduction into the Unitarian service, and explained that Unitarians could join in any expression of the worshipful spirit without agreeing with the theology of those who created the instruments of that expression. With the exception of this occasional evensong, no second service has been held in the church this winter. Mr. Snyder preaches at the Mission Chapel on Sunday evenings.

Toledo, Ohio.—The *Toledo Blade* of March 6th publishes in full an admirable sermon by Rev. A. G. Jennings on "What Unitarians Believe."

—A Unitarian Convention was held here on March 20 and 21, under the auspices of the A. U. A. Secretary Reynolds, Rev. Geo. Batchelor, Rev. M. J. Savage and Rev. Charles G. Ames were the speakers.

Toronto, Ont.—The Theatre meetings mentioned in the last UNITARIAN will be deferred until next fall or winter.

—An old debt of some $2,850 has been a financial burden and source of discouragement to the church. On a recent Sunday Mr. Bowser, the minister here, went to Montreal and preached for Mr. Barnes, and at the close an appeal was made for assistance in paying this debt. The Montreal people responded very generously, and Mr. Bowser returned home with nearly half of the needed sum in his pocket.

Westford, Mass.—Rev. E. B. Maglathlin maintains services on Sunday afternoons once in two weeks at Forge Village, in a school house, the expenses being borne by Mr. Allan Cameron, a manufacturer in the village.

Washington, D.C.—Secretary Spaulding of the S. S. Society, recently preached at All Souls' church. In response to an appeal made by him to the congregation a contribution was made to the treasury of the S. S. Society. All our parishes should see to it that in addition to their annual gift to the A. U. A. this valuable denominational agency receives a yearly contribution. The good work it is doing and the ever widening opportunities before it of doing its work on a larger scale, entitle the Society to a generous support.

St. Paul, Minn.—A correspondent sends to the *Christian Register* some reminiscences of the early history of Unitarianism in St. Paul, which we quote:

"In June, 1852, Rev. George W. Woodward delivered the first Unitarian sermon in this city. He was from Galena, Ill., and well known there for his efficient labors in the cause of education. Six years afterwards, in December, 1858, a meeting was called for Unitarian services, and Rev. Frederick R. Newell conducted it. He had at one time been settled in the neighborhood of Boston, Mass. At that meeting there were thirty-four persons present; and so much interest was taken in the services that they were continued for nearly a year afterward, Mr. Newell being engaged in business during the week, and preaching his old sermons without remuneration. The audiences never exceeded forty persons, and usually were less than thirty; and sixteen persons contributed the little money that was needed for rent and care of room. On the 22d of June, 1859, Rev. James Freeman Clarke, of Boston, arrived in St. Paul; and on the next evening he lectured on the subject, 'The Answer of Liberal Christianity to the Question, What shall I do to be saved?' The lecture was delivered in a building on the river bank of Third street. It was three stories high on the street, but the abrupt slope of the bluff required the construction of two stories below the level of the street; and access to the large hall, which was in the first story below the sidewalk, was by steps from the street, and another lower flight in the building. This circumstance led Rev. Mr. Clarke to write that he delivered a discourse to the Unitarians of St. Paul in a cellar. On the 4th of August, 1861, Rev. Mr. Vickers, a graduate from Meadville, preached in St. Paul. May 28, 1865, Rev. Mr. Cutting, from Winona, delivered a sermon, which was followed by several from Rev. J. Angier, and two from Rev. William G. Scandlin, both gentlemen being from Boston. On July 13, an attempt was made at organizing the First Unitarian Society of St. Paul. A Universalist society having been organized a few weeks before the meetings of the Unitarians, and being largely attended, it was considered better to suspend the attempt to make a society at that time; and our services closed on the 24th of September. On the 19th of February, 1871, a meeting of Unitarians was held, and successful measures commenced that led to the organization of Unity Church; and from the 11th of February, 1872, the Unitarians have had a place of worship in this city. To one who has been in all the attempts to reach the point where we now are, the first meeting of the Minnesota Conference was a great event; and the 16th and 17th of November, last, become memorable days."

JOTTINGS.

In a sermon recently preached in the First Church of Boston by its minister, S. W. Brooke, he says, it is a notorious fact that there is far less chance for children brought up in a public reformatory than

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for those brought up by a voluntary charitable society. The stigma of the reformatory is upon them; and, true to the old saying, "Give a dog a bad name and hang him," employers are shy of them. Secondly, the life of a large institution is not favorable to the best development of those under its care: for their habits are unavoidably too much regulated by impersonal rules and routine. Thirdly, the care they do get is not of the best kind. For, even supposing the officials to be chosen for their capacity for reforming children, it is only reasonable to say they cannot give to so large a number the same individual care and affection you desire for your children. Moreover, there is usually in such an institution one serious want, the softening, refining loving influence of good wise women.

Joseph Hofmann, the precocity of whose musical genius resembles Mozart's so much, has been found by the New York doctors to be overtasked and requiring rest. Mr. Angel, of Boston, who devotes himself to the humane treatment of children, was the first to call public attention to the subject. No doubt much brain disease is caused by the overstrain of early study. This youth seems to have inherited his delightful gift from father as well as mother—to rejoice in its exercise—and of course to promise a vast gratification to the world if he can only be spared to mature his strength before he becomes a public performer.

Does any one know any reason why mothers as much as fathers should not have legal rights in their children? Yet in all the states of the Union except four—Kansas, Iowa, New Jersey and Nebraska—the father is the sole legal owner of the children, the mother having no legal rights in them, unless the marriage has been broken up by death or divorce.

The Boston *Commonwealth* says: "A cable dispatch from London told how two sisters, 17 and 19 years of age, educated and comely, being able to get no more match boxes to make at a few pennies a day, tied themselves together and drowned themselves in the Thames. They left a letter in which were these appalling words: 'Knowing hunger is stronger than virtue, and if we live we must yield, we have decided to die.' It is said that there are in London 100,000 such girls who have decided not to die. In this same London 250,000 working women are running a race with hunger and death upon 25 cents a day."

Says the *Popular Science News*, "Alcohol is the most dreadful offspring which chemistry has bequeathed to us, and the day when the vinous fermentative process was understood and the still put into operation was the darkest and most rueful day in the history of mankind."

"It is true I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."—*The Emperor of China.*

A Persian pupil of the Abbé Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow, a line that has no end."

"What is time?"

"A line that has two ends, a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary Being, the Sum of eternity, the Merchant of nature, the Eye of Justice, the Watchmaker of the universe, the Soul of the world."

If we cannot find God in your house and mine; upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day-duty and the night musing; I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane.—*Martineau.*

A new reredos is being put into St. Paul's (London) at the expense of one hundred and twenty thousand dollars. A religious paper speaks of it as trying to put back the clock of history from the practical and useful to what is ceremonial and vain-glorious.

The charities of London last year amounted to $22,000,000. They were devoted chiefly to religious purposes, $5,000,000 being spent on foreign missions.

The United States Commissioner's Report on Education, just issued, gives three hundred and forty-six colleges; one hundred and seventy-five medical schools; one hundred and forty-three theological schools; one hundred and seventy-three public or private normal schools. Nebraska has the least illiteracy; one-third of the Georgians cannot write their own names. Adelbert College (Cleveland) seems to be taking steps backward, while almost every other college progresses, especially in elective studies. The contrasts among the colleges in every respect are wonderful; for example, Harvard College has over three hundred thousand volumes in its library, and over five millions of funds; Walla Walla College has two thousand volumes in its library and five thousand dollars debt.

The day is short,
The task is great:
It is not incumbent on thee to complete the work,
But thou must not therefore cease from it.
—*The Rabbins.*

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. MAY, 1888. No. 5.

CALVARY.

How can I glory in the Cross,
  And feel the wonder of its power,
  Until I, in some bitter hour,
Have known defeat and pain and loss?

The light that streams from Calvary
  Were else too dazzling for my sight,—
  I might adore that wondrous light,
But it could bring no help to me.

Oh, holy brotherhood of Pain
  That binds us all in common ties;
  The yielded will, the Sacrifice,—
These surely cannot be in vain.

Alas, for human strength and pride!
  Each Soul must have its Calvary,
  And faith, adoring, bends the knee,
While hope and joy are crucified.

T. W. BROWN.

JOSEPH PRIESTLEY.

A MEMORIAL DISCOURSE, DELIVERED IN THE FIRST UNITARIAN CHURCH OF PHILADELPHIA, PA., ON SUNDAY, MARCH 18, 1888, BY REV. JOSEPH MAY.

"The memory of the just is blessed." Prov. X, 7.

One of the ever-pathetic things, in our human life, is the quickness with which we are forgotten when we die. We may fill very important places while we stay—we may be useful, honorable, even conspicuous, yet in a few years all real recollection of us shall have faded, except in the hearts of kindred and close friends. Only a few of the very great live, when they are dead. The great and the good of every grade but the highest, pass into swift oblivion!

Perhaps it is best so. The world cannot well carry too much of its past with it. Let us be content to do our part, to make our contribution and pass on. We are not lost, though on earth posterity forgets us. There where we are we shall have contemporaries and associates to be served by us and to give us a present appreciation.

Yet, in our special circles of relation it seems ingratitude and is a loss of inspiration not to keep alive, even with pains, some particular memories. They are to us what the greatest ones are to the world; they are our heirlooms, worthy to be had in remembrance and in honor. Let each nation have these—each city—each organization like this which we compose here. Such memories are precious and tend to keep our hearts tender and refined. They are our ideals. It is well for us to have their outward tokens about us in a place like this, our religious home.

I have long wished to revive among you one memory, which the world, indeed, especially the scientific world, has by no means let pass from recollection; which is a peculiarly interesting and honorable inheritance of ours, as Unitarians and members of this Church; than which we could not possibly have a better example for our youth; to which I feel that we owe a debt of respect which we should not fail to pay if we appreciated it, yet of which we perhaps are failing through that stealthy process of forgetfulness which, before we know it, effaces so much of the past.

This man was one of the most celebrated scientists, philosophers, theologians and preachers of his period. A man awake, electric in every nerve, full of life and activity; eager in the pursuit and dissemination of knowledge; progressive in his whole constitution of mind; an inquirer, a teacher, a philanthropist by nature. A hundred years ago, his name was familiar in every learned circle in Europe. As Dr. Johnson, his contemporary, wrote of Goldsmith, in his epitaph, there was hardly any branch of learning which he did

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not touch, or touching did not adorn. Martineau says, "to refer to a catalogue of his works is like consulting the prospectus of a Cyclopedia." He wrote, and wrote well, on mathematics, chemistry, physiology, grammar, logic, mental and moral philosophy, history, theology, prophecy, politics, sociology. He was the father, in a modern sense, of one of the sciences most important, most incessantly serviceable, in our present age of arts and manufactures. He discovered and made known the qualities of this vital air we breathe. He discovered, indeed, and explained the significance of breathing. An Englishman, and one who had expressly renounced Calvinism, he received its highest degree from the leading university of Scotland, and though a Unitarian and a political liberal, he was an honored member of the Royal Society. He was a metaphysician, also, of acuteness, vigor, learning and eminence; and finally, though capable of satirical speech, was of singularly calm and generous temper. He was one of the bulwarks of Christianity in his day; a profound student of Scripture and a voluminous commentator upon it. He was a Unitarian through personal study and conviction before there was a Unitarian communion, and did long and active service in behalf of the group of ideas, Arminianism, Arianism, Socinianism, as well as Anti-trinitarianism, which entered into the composition of the system finally called Unitarian.

Further and naturally, he was a most vigorous, intrepid, constant defender of that principle of freedom in all things which, as Americans and as Unitarians, we so profoundly trust and cherish. He spoke for it, in season and out of season, regardless of self-interest and popularity, fearless of the opposition of men. More than a hundred years ago, in England, he opposed a religious establishment, and while abhorring the excesses to which they were led, gave his sympathies to the oppressed and outraged people of France when their miseries burst forth in a revolution originally as righteous in spirit as it was dreadful in the forms of vengeance and bloodshed which it came to take on. He was a man of mature age when our own revolution took place, and was of those who, even in England, could see (as Johnson could not) that our fathers on this soil were the true upholders of the great English principles, and were battling, not for merely local interests, but for the great issues of Magna Charta and the Bill of Rights. So he lifted up his voice loudly on behalf of the cause of our nation, just struggling into being. He became a veritable martyr to his frankly avowed opinions in religion and politics. Though a man of usually mild speech and of gentle manners, bigots grew hot against him. A quiet domestic student, his home was pillaged, his precious papers thrown to the winds, and his apparatus destroyed by the mob; his chapel also was gutted, while he fled for his life. At length he shook the dust of his ungrateful country from his feet and came across the sea to this free land. As he had been the friend of Franklin in England, so he became the friend of John Adams and of Jefferson here. This city received him with some coolness as a heretic in religion, yet with due honor as a distinguished man of science and a persecuted defender of the American cause. Our university tried to secure him as a professor, but his time was too precious. In the seclusion of a rural village, he renewed his incessant studies, and added other volumes to the long list of those he had published before his migration. Despite the unpopularity of his religious views, he had large audiences ready to hear him when, occasionally, he came down from his country home and consented to lecture on moral, religious and scientific topics in this city.

Finally—*he founded this Church.* It was by his suggestion that that little group of fourteen men were encouraged to associate themselves for worship and mutual edification in Unitarian Christianity. He strengthened their hearts during the early years while they were without a clerical pastor. But for him this Church would probably not have come into being then, at least, or for long after. Had he consented, he would

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doubtless have been its first minister.

The names of his associates are some of them recorded on our walls, others are not wholly forgotten. Shall I now pronounce his own? It was Joseph Priestley.

I have given you an epitome of the life I wish to speak of. I should like to revive this honorable memory if I could, and to lead you to value it among our cherished associations, both in justice to the man and to ourselves. How far I may venture to fill in my outline I am not sure. A scholar's life has not in it much which is striking, and his, though a distinguished career, had but that one tragical episode which made him an exile, to give it the graphic quality.

But you ought to know the leading facts in the history of such a man, and it will not tax your patience seriously to listen to a rehearsal of them.

Joseph Priestley was born March 13, 1733, old style—one hundred and fifty-five years ago. He was the son of Jonas Priestley, a cloth manufacturer of a village near Leeds, in Yorkshire, England; —a good man, who had a good wife. They were a united couple, and took faithful care of their children, of whom I believe they had many; but alas, the mother died when Joseph, her youngest, was but seven years old.

But the first seven years are not the least important ones, and in that fleeting period the good mother had time to impress ineffaceable lessons of moral and religious truth on her boy's mind. They began early, too, in those days. She taught him the Assembly's Catechism, so that at four years of age he could repeat it without missing a word, and inculcated such a strict morality that she once made the little fellow carry back to an uncle's house a pin which he had thence brought away. Nor, happily, did her death leave him wholly motherless. Two years after it an aunt, not less upright and religious, adopted him, and he lived with her as her own son. She, like his parents, was a strict Calvinist, and yet a woman of liberal spirit, and so she brought up her borrowed boy, as he records, "with sentiments of piety, but without bigotry." The religious instinct developed early, as was natural under such influences. At six and a half years he would ask his older brother to kneel with him while he made his own artless prayers. Before he left home for school he was desirous of becoming a communicant. But (and here we see the early bent of his mind and the germ of his rigid independence of character) he submitted to be refused by the elders of the Church because he could not agree that "all the human race were liable to the wrath of God and the pains of hell forever on account of the sin of Adam only."

Some time before even this he had, being always of a logical turn, been distressed because he could not "feel a proper contrition" for that sin of Adam; but his brief days had already sufficed to relieve him of that qualm.

When, a few years later, his aunt proposed to put him at an academy for his higher education, again his singularly mature convictions became a condition. To one academy he could not go because there he must, twice a year, subscribe ten of the articles of the Calvinistic creed. Yet he was admitted at another, which the good Dr. Doddridge (to whom we owe, still, so many of our sweetest hymns) had founded, but had imposed on it no theological tests. There he had three very happy years. Liberty of thought and speech being allowed there to a degree still remarkable, teachers and pupils discussed all points with perfect frankness, and every inquirer reached his results unbiassed. So the youth's mind kept growing, and he left the school still more a heretic in religion than he entered it. He was now an Arian in theology and a necessarian in philosophy.

Before he went to school he had read all Bunyan and many other religious writers, and all the common Latin authors, and by the time he was nineteen, besides acquiring three modern languages, he was proficient in Greek, Hebrew, Chaldee, Syriac and Arabic! At the academy, where he resided from his nineteenth through his twenty-second year, he read ten folio pages of Greek each day, and a Greek play once a week,

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besides his other work. During these years, too, he made the first draft of his great work, "The Institutes of Religion," published long afterward.

On leaving the academy, he took charge of a small dissenting congregation. But his progressive opinions (and as well an impediment in his speech) made him unpopular, and in three years he removed to another. Here, too, he remained three years; besides preaching, also teaching school from seven in the morning to four in the afternoon, and private pupils from four to seven in the evening. His reputation as a teacher became great, and resulted, when he was twenty-eight years old, in his becoming a tutor in languages at a large academy at Warrington. Here he married, in 1762, and lived happily for six years. As ever, he was "indefatigably laborious," not confining himself to his own department of languages, but lecturing, also, on oratory, civil law, history and anatomy. About this time he received his degree of Doctor of Laws.

It was at this time, too, that, on a visit to London, he became acquainted with Dr. Franklin. Franklin's advice and encouragement led to the composition and publication of his first important scientific work—a "History of Electricity." This brought him great reputation. "It is an instance," says his biographer, of his wonderful versatility and dispatch, that he composed and printed this large and valuable work in ess than twelve months, although engaged in lecturing five hours daily in the academy."

The life at Warrington was succeeded by six years at Leeds, as the pastor of a dissenting chapel (Mill Hill). Ministerial life was what he always loved best, and always honored, as he says, more highly than any other, and in the studies of which he took most delight. He had never intermitted these studies, and now turned to them more exclusively and pursued them more widely. At the me time, however, he was diligently prosecuting his scientific inquiries. It was his favorite theory and saying, that "change of work was rest," and it was at this period, say at about his thirty-fifth year, that he began that course of patient and ingenious experiments in chemistry which led to such brilliant results, and gave him a high place among the discoverers and philosophers of the world. In 1773 he received a gold medal from the Royal Society in token of his services to science.

Of these, the most notable had been the discovery of oxygen, which he succeeded in isolating, and the properties of which he identified. I may sum up all in the words of a distinguisted fellow-scientist of his own time,* who said that "to enumerate Priestley's discoveries would be to name most of those which have been made in the last fifteen years. The very air we breathe he has taught us to analyze—a substance so little known that the precise effect of respiration was an enigma until he explained it. . . . To Priestley pharmacy is indebted for a method of making mineral waters and for shorter methods of preparing medicines; metallurgy, for more powerful and cheaper solvents, and chemistry for such a variety of discoveries as it would be tedious to recite; discoveries which have new-modeled that science and drawn to it and to this country the eyes of all Europe. . . . In every philosophical treatise his name is to be found, and on almost every page. They all own that most of their discoveries are due to the repetition of his, or to hints scattered through his pages."

It is related that Edmund Burke, Priestley's friend until the question of the French Revolution divided them, used to visit him in his laboratory and watch his experiments. One day as he did so, Burke exclaimed, "Priestley, what a happy man you must be!" The utterance was really an instinctive tribute to Priestley's equable temper as well as to the delightfulness of his congenial pursuits.

It is astonishing to note of such a busy student of science, that his pastoral labors were all the while assiduous. He preached regularly; gave, and also published, courses of lectures on subjects connected with religion; and especially

*Richard Kirwan, an eminent chemist and geologist.

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devoted himself to the religious education of the young, becoming a pioneer in what has since been known as Sunday-school instruction. It would be well, indeed, if all children and youth could be instructed as industriously and as intelligently as the fortunate ones of Mill Hill Chapel. A great number of pamphlets record his special efforts, also, with the adults of his congregation. He tried to allure them to the Lord's Supper, to the practice of family prayer, to the study of the Scriptures, and an interest in Christian history. One of his most permanently valuable works, only very lately republished—the "History of the Corruptions of Christianity"—was composed at this period.

A year after the close of his pastorate at Leeds, Priestley received an invitation to become the librarian and literary companion of the Earl of Shelburne, afterwards Marquis of Lansdowne, the friend of Pitt and the friend of America, under whom, during his brief term as Prime Minister, the treaty was negotiated which recognized the independence of the colonies. The earl's library was one of the finest in the kingdom, while his liberal provision for Dr. Priestley's livelihood, gave the student the leisure so precious to such a mind. With the nobleman he made, in 1774, a tour of the Continent, and resided a month at Paris, where his scientific and philosophical celebrity opened to him all doors. But the glamour of French society did not obscure his vision. Although the object of much attention and flattery, the associate of scholars and statesmen, he wrote, simply, to a friend —"Upon the whole, I thought the country by no means a desirable one to live in, or to stay much in, and I wonder much at the taste of some of my countrymen who spend so much of their time and of their money there,"—words not wholly out of date one hundred and fifty years later. His remarks on the infidelity and atheism of the circles he entered in Paris, and at Lord Shelburne's, and on the attitude of the simple religious and very liberal Christian belief which he maintained, are most pleasing in their ingenuousness. "I was told by some of them," he writes from Paris, "that I was the only person they had ever met with, of whose intellect they had any opinion, who professed to believe Christianity. But on interrogating them on the subject, I soon found they did not really know what Christianity was. . . . I hope that my always avowing myself to be a Christian, and holding myself ready at all times to defend the genuine principles of Christianity, was not without its use."

With this hope he wrote his "Letters to a Philosophical Unbeliever," and had the same purpose in view, doubtless, when in 1782, he published the "History of the Corruptions of Christianity," already spoken of; but which, with his "History of Early Opinions Concerning Jesus," earned him sad disrepute with many Orthodox Christians, who (as some people do their Bibles) preferred to have their system as it was, errors and all. It is interesting to quote another remark of his, made at about this time, when his fame as a philosopher was at its height: "I can truly say that the greatest satisfaction I receive from the success of my philosophical pursuits arises from the weight it may give to my attempts to defend Christianity and to free it from those corruptions which prevent its reception with philosophical and thinking persons, whose influence with the unthinking is very great."

Yet again, a period of six years was, in this connection with Lord Shelburne, happily and very fruitfully spent, in the summer at his house in Wiltshire, near the earl's seat, and in winter at London with his patron, then one of the leading statesmen of the period. Theologically, he had made progress, as we should call it, while at Leeds, having there become satisfied that the Arian theory of Jesus' nature was untenable, and accepting the humanitarian view, familiar to ourselves to-day. This definite acceptance of a strict Unitarian position, which he did not fail loyally to avow and proclaim, added sufficiently to his unpopularity in religious circles; but while with Lord Shelburne, he came to a conclusson in philosophy

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which intensified the odium he was under. This was, that "man is wholly material, and that the only prospect of immortality is from the Christian doctrine of a resurrection." His definition of matter, however, was such that, as a learned writer remarks, "it would have been quite as reasonable to call it spirit, when perhaps the world would have been less offended." Indeed, as Prof. Huxley shows, almost the same view was later entertained by so eminent a churchman as Archbishop Whately, not to speak of lesser divines. But the name "materialist," though associated with only the purest religious and moral principles and conduct, was, especially when connected with his philosophical doctrine of necessity, or the denial of human free-will, quite enough to justify the popular opinion that Priestley was an infidel and little better than an atheist.

Perhaps this growing unpopularity of his protegé affected the noble lord. At any rate, in 1780, Priestley quietly separated from him, receiving an annuity of £150, which was honorably paid till his death.

And now we approach the more dramatic part of his career.

On retiring from his connection with Lord Shelburne, he settled in Birmingham, which he chose for its convenience in his philosophical inquiries and for the society of the other distinguished chemists residing there. But he did not give his thoughts wholly to science. He revived a religious publication, which he had conducted while at Leeds, and united with a club, meeting once a fortnight for religious study. Very soon, too, he was induced to accept another pastoral charge, or rather a ministry in which the strictly pastoral element was confided to a younger man, while a portion of the preaching only, with the religious instruction of the young, were given to Dr. Priestley. This latter work, which presently extended itself to adults, he again took up with characteristic ardor and thoroughness and carried it to a high success. A friend of his writes that "entering Dr. Priestley's chapel on a Sunday, he found a class of thirty young ladies some of them married, engaged in study with their minister, and was told that it was the third class he had conducted that day, besides preaching his usual sermon." And this was his regular Sunday work!

His week days were filled as full, through an activity and a vigor of mind and body which seem almost incredible. Nearly every year of his mature life, indeed, Priestley gave to the world as much as would fill two octavo volumes! Besides two works already mentioned, he now published numerous writings on the "Evidences of Christianity," and an annual pamphlet called "Defenses of Unitarianism," which had for its object to examine and reply to whatever had been written against Unitarianism during the preceding year. But especially he became engaged in one of the most celebrated theological controversies of modern days (of which I should think some of you were old enough to have heard the echoes),—that long referred to as "Priestley and Horsley." Bishop Horsley was extremely abusive in his papers, and, with others who took part in the debate, did much to exasperate the public mind against Priestley, and to bring on the catastrophe which ultimately followed.

It is now almost incredible that a civilized community, in a great city, could become so fiercely excited against an individual man, eminent for probity and piety, for scholarly learning and scientific skill, as the people of Birmingham became against Dr. Priestley. I am speaking too hastily to be able to give anything like a just idea of the causes of the hostility or the condition of the times which engendered it.

But be it remembered that Priestley, besides being a Unitarian in theology and a necessarian and materialist in philosophy, was an eager and vehement opponent of a religious establishment,—of "Church and State,"—and an open though not aggressive sympathizer with the revolution in France. That movement had not yet fully entered upon the phase of rage and bloodthirstiness which presently shocked all mankind and paralyzed the hearts even of those who had

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deeply sympathized with the people in their real grievances. But the portents were already more than serious. Events were marching with increasing swiftness. The king had already made his vain effort to flee, had been captured, brought back and suspended. Mirabeau had died, "with none but direful anticipations," and leaving no one who could longer overawe the Jacobins. Robespierre was becoming the great power in the distracted state. No wonder the Revolution, in its facts, seemed to the body of the English people to threaten the security of society, as, in its principles, it was hostile to those of an aristocratical order like that of England in the eighteenth century. The party in power were bitterly arrayed against it and in natural sympathy with the monarchy and with the aristocracy of France, a caste never worthy to be compared to the nobility of England even at their worst. Certainly the times were most obscure, ominous and full of causes of convulsion and peril. It was to be expected that any one who showed any sympathy with the popular uprising in France should be looked upon with suspicion and hostility.

Just at this same time, too, the dissenters were pressing hard to extract from Parliament a restoration to perfect religious liberty, and in this demand the government and the conservatives generally saw only peril to the Church and to Christianity.

Even so large and liberal a mind as Edmund Burke's, as you know, could not bear the strain of times like these, but became one of the most severe, as well as one of the ablest and most effective, of the English opponents of the Revolution. If such a mind was driven into a panic by the portents of the period, no wonder the average citizen, priest or layman, should see in them disaster only.

Upon both of these topics, the French Revolution and the rights of dissenters, Priestley appears to have published very little. But that little went for a great deal, both from the eminence of the writer and his always frank and unqualified expression of his views. He aroused against himself the most vehement animosity on all sides. In the House of Commons he was angrily denounced, and the basest perversion and calumniation were employed to make the people fear him, and believe that he and the dissenters were engaged in a plot against the government. Even Burke, his former friend, turned upon him, not only with violent invective, but with insinuations so malignant as redound, says Professor Huxley, "to Burke's everlasting shame." Caricatures were spread broadcast representing him with every hideous attribute of atheism and treason. Ballads were written and sung against him. One stanza reads, in part,

> "Gunpowder Priestley would
> Deluge the Throne with blood,
> And lay the great and good
> Low in the dust."

The Birmingham clergy added fuel to the fire, and uttered misrepresentations and aspersions the most willful and base. On the walls of the houses imprecations against "Priestley and the Presbyterians" were chalked in large letters, and the street boys learnt to leave their play and follow him with gibes and curses.

Such was the state of things when, especially influenced, it has been said, by the publication of a spirited reply by Priestley to Burke's Reflections on the French Revolution, the friends of the cause of liberty in France determined to celebrate by a dinner the destruction of the Bastile, on the second anniversary of that event, July 14, 1791.

Priestley had no part in the preparation for this dinner, and did not attend it. And, indeed, it was only the cause of the outbreak which followed, as the match is the cause of the explosion. The evidences are strong that an assault was preconcerted, and that its deepest motive was the animosity of the High Church party against the dissenters, and especially against the Unitarians and Presbyterians, rather than antipathy to the cause of the Revolution. Just before the anniversary, handbills of the most inflammatory character had been distributed. Upon the actual day, the streets and ale-houses were unusually

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full, giving rise to the belief that leading employers of labor had connived at the outbreak by giving their hands a holiday. The leaders of the mob were observed to be strangers, who incited the local rioters and systematically directed them. Its sentiments were indicated by the fact that the prevailing execrations were directed against the dissenters, the watch-words during the whole course of the riot being "Church and King," and "Down with the Presbyterians." No vengeance was wreaked upon any member of the dinner party who was a Churchman, while its first victim was Priestley, who had not been present, and the next objects of their wrath were two other dissenters, who were well known to have discouraged the dinner altogether.

But be all this as it may (and it is not pleasant to reopen these old sores), the events of the day were, briefly, as follows: Eighty or ninety gentlemen sat down at table, a member of the Church of England presiding. All passed off quietly. Speeches were made and toasts drunk, the company dispersed, and the town remained at peace until after eight o'clock in the evening. Opposition dinners were given (the guests at some of which, Priestley remarks, did not rise from their entertainments so early, nor with so much sobriety, as did his friends), but there was no interference with the proceedings of the French sympathizers.

Priestley passed the evening quietly at his home, wholly unexpectant of harm. Somewhat late, word was brought him of impending danger. As he sat down to his favorite game of backgammon, some young men, breathless with running, came to tell him that a great mob had gathered at the hotel and had demolished its windows; that they had thence proceeded to his meeting-house and were destroying that, and that they threatened to come and do the same to his house.

This is not the time for the details of one of the most wicked and unprovoked outrages of the kind that ever happened. Suffice it to say, the mob came —and worked their will upon the dwelling and the possessions of this simple minister and student; this upright citizen, who, if strong in his political and religious views and feelings, had at least been always outspoken, and had said and done nothing injurious to the peace of England. With only the clothes they had on, and taking with them none of their property, Dr. Priestley and his family left their home to save their lives, and retreated to the house of a neighbor, a mile or more away, but near enough, in a still night, for them to hear the shouts of the rioters and the blows with which they broke into the house.

As I have already said, all things destructible were that night destroyed within Dr. Priestley's dwelling. Nor only these, but his own and another dissenting meeting-house, and the houses of two friends, already alluded to, were sacked before morning.

Priestley bore himself with great equanimity and courage throughout the disaster. Besides the destruction of his home, he suffered in apparatus and books, and especially in manuscripts, a loss which was irreparable. "The labors of years were annihilated." One important work, "Notes on the New Testament," just ready for the press, was among the papers destroyed. The most painful element in the event, after the evidences of premeditation, was the exultation of some citizens who should have been superior to such exhibitions of malevolence. But not a few of the better sort honorably condemned it, among whom the celebrated and generous Baptist preacher, Robert Hall, declared that "to the unenlightened eyes of posterity it will appear a reproach, that in the eighteenth century, an age that boasts its science and refinement, the first philosopher in Europe, of a character unblemished and of manners mild and gentle, should be torn from his family and obliged to flee, an outcast and a fugitive, from the murderous hands of a frantic rabble. But when they learn that there were not wanting teachers of religion who secretly triumphed in these barbarities, they will pause for a moment and imagine they

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are reading the history of Goths and Vandals."

There were clergymen, also, of the Church of England, manly enough to echo these sentiments, and addresses of condolence were made to Dr. Priestley from public bodies, religious, political and scientific, both in England and France. His own congregation, the leading dissenting one in Birmingham, stood by him nobly, the young men and women especially gratifying him by their loyal devotion during this troublous time.

It ought to be added, too, that citizens, in all parts, for the honor of England, came forward to make up his pecuniary loss. The courts of law awarded him only partial damages, but this private munificence appears to have done all that money could by way of reparation. He was especially affected by the action of a Calvinistic congregation who made up a purse as a token of their repudiation of the act of the mob.

But it was evident that in the state of the public mind Priestley could no longer live happily, nor work usefully, at Birmingham. Driven thence, friends gave him an asylum in London,—and in four months from the disaster, the congregation of his late friend, the distinguished Dr. Price, had gladly secured him for their minister.

But even there, he was hardly safe, and though he continued in a ministry otherwise exceedingly happy, for two years, the unsettled state of feeling led him to withdraw to Clapton. Here he refitted a comfortable dwelling and prepared to end his days.

But his unpopularity had extended to his family. His sons were obliged to give up their business connections, and at length all three of them emigrated to this country. The uneasiness of his situation and a yearning for their society determined the father to follow them. In 1794, he preached a sermon on Fast Day in which he gave a review of his own course and of the persecutions to which he had been subjected, and announced his purpose of joining his family in America. As the time for his departure approached, testimonials of respect and regret poured in upon him. One of the most gratifying of these came from the University of Cambridge, and should still, I think, be a precious heirloom with his descendants. It was a silver inkstand, a most appropriate gift to this incessant author,—and bore an inscription which says, in part, that the givers regretted "that this expression of their esteem should be occasioned by the ingratitude of their country."

So ended the more important part of the activities of this remarkable life.

Yet a few years were to remain to the illustrious exile, and for him they only could be years of incessant labor. Even at sea he was busy,—writing his "Observations on the Prevalence of Infidelity," and diligently studying the New Testament, "which," he wrote to his friend Lindsey, "I think I read with more satisfaction than ever."

His impressions of America, on arrival, were very agreeable. Of New York he wrote, "I think I never liked any place so well." "My reception," he adds, "is too flattering, no form of respect being omitted. I have received two formal addresses; more, they say, are coming; and almost every person of the least consequence in the place has been, or is coming, to call upon me."

After a few weeks he writes again: "I feel as if I were in another world. I never before could conceive how satisfactory it is to feel a sense of perfect security and liberty, all men having equal rights and privileges and speaking and acting as if they were sensible of it." A further remark is very flattering: "Whether it be the effect of liberty or some other cause, I find more clever men, capable of conversing with propriety and fluency on all subjects relating to government, than I have met with anywhere in England."

After a short visit in this city, where, as I have said, he was urged to settle, Priestley withdrew to the home of his son, at Northumberland, in this State, in order to have greater command of his time than he could have in the larger place. Before even his instruments and books were unpacked he writes of the

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renewal of his studies; every day he gives some hours to his Church History, and before beginning on that, reads, each morning, a long passage from the Hebrew Bible. "I have no satisfaction," he says by the way, "like that of the study of Scripture."

In February, 1796, he again visited Philadelphia, and delivered a course of lectures on "The Evidences of Revealed Religion." "The congregation which attended was so numerous that the house could not contain them. As many were obliged to stand as sit, and the doorways were crowded with people."

To this incident in his life we of this church are especially drawn. It was the interest aroused by this course of lectures which suggested to a circle of gentlemen here — some of them Priestley's former friends in England —the founding of a Unitarian Church. Dr. Priestley was consulted. He was, I understand, urged to unite with the new society as its minister. Certain it is that, declining this request, it was his encouragement to the people to organize without a minister, and to conduct their own services, which decided those interested to establish the church. The illustrious clergyman united with them as a lay member, and his autograph enriches our early records. I have told the story of that simple beginning before. On the 12th of June, 1796, the first meeting was held, and this society came into formal existence.

On subsequent visits, Dr. Priestley gave other courses of lectures, and renewed his assistance and encouragement to the members of the young church.

But the end of this busy life was not very far off. The closing years, outwardly tranquil, were marked by deep afflictions. His health was broken, after a serious illness which overtook him in this city. One son and, soon after, his devoted wife, his cherished companion for forty years, were taken from him by death. "She had a great mind," he writes of the latter. Of himself he says, "My trials are as great as I can bear; but I doubt not a wise and good Providence overrules all events, and I have daily a more habitual respect to it. Indeed, the reflection that we are under the government of the wisest and best of Beings, and that nothing can befall us without His permission, is sufficient to banish the very idea of evil, and to make us regard everything as a good for which we ought to be thankful."

"Thus, serenely and happily," to quote the words of another, "did the life of this Christian philosopher draw to its close. Constantly occupied with important studies, and deeply interested in great truths, he hardly allowed himself to remember the trials of his lot, while he acknowledged its blessings with strong expressions of admiration and gratitude."

Of the end, it is not of moment to speak now. It was peaceful and fearless, full of faith in God, and of love and tenderness to the friends he was leaving. Little children were about him almost at the last, reciting their simple prayers and hymns, and some of his latest words were of gentle admonition to them.

He died on the 6th of February, 1804. Within an hour before he breathed his last he suggested some corrections to his latest work, and his closing words were: "That is right—I have now done."

Of Priestley's private life and personal character I have only spoken incidentally. Nothing could be simpler and more kindly than the life, or more transparent and manly than the character. His slender person, placid countenance and courteous, grave manners were the outward setting of a mind of rare purity, sincerity and charity, and which displayed many of the characteristics of true greatness. The most striking qualities of his intellect were doubtless, its many-sidedness and its rapidity of action, and these led him occasionally into corresponding errors. His literary style, though elegant and correct and learned, was diffuse, and his material was not always patiently digested. In science, it would appear to be his discoveries of facts more than his detection of their underlying theories which gave him his high place among the philosophers of

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nature. In practical affairs he was utterly guileless and helpless. His unconscious candor was almost a fault, and while he could sharply rebuke pretenders to learning, he poured forth his own stores of erudition to the humblest listener "with the simplicity of a child." His geniality and moderation recommended him, personally, to those who most widely differed from him in opinion. The same Robert Hall, who heartily denounced Priestley's Unitarianism, yet said of the man, "from him the poisoned arrow will fall harmless." The celebrated Dr. Parr wrote, "his attainments are almost without a parallel; his talents are superlatively great; his morals are correct without austerity, and exemplary without ostentation. In them is the deep root of virtuous principle and the solid trunk of virtuous habit." Still more beautiful was the tribute of Toplady, the rigid Calvinist divine, and author of that marvellous hymn, the pæan of orthodox piety, "Rock of Ages," who generously and exquisitely said, "Priestley is like a piece of crystal, which one can take up in the hand and look through."

Acute, versatile, indefatigable, generous, upright, devout, Priestley was a leader by temperament, yet unselfish and unassuming; a disputant without fear and without rancor; a radical thinker protected by a strong instinct of conservatism; a scholar and a scientist, a theologian and philosopher in one. A heretic from much of established religious thought, but one of the most puissant defenders of Christianity in a period marked by skepticism and a coarse infidelity; a materialist and necessarian in philosophy, yet a moralist most rigid and a fixed believer in the immortality of man. A Unitarian in theology, not only as maintaining the strict unity of the divine personality, but as upholding the doctrine of character as the supreme good and the right of freedom of thought, he anticipated Channing by half and Parker by three-quarters of a century. Mobbed and exiled as a lover of mental and of personal freedom, he was, as I have said, the last English martyr to the ideas especially dear to ourselves, at once in religion and in politics.

Tardily the great city where his home was destroyed and his papers rifled, and from which he was cast out, did justice at once to him and to itself, and now a statue stands to the martyr of liberalism in one of the public places of Birmingham. It was dedicated to his memory on the one hundredth anniversary of his great discovery of oxygen, and the acute and eloquent modern student of science, Professor Huxley, made the commemorative address. As one of the earliest representative Unitarians, as an eminent man of science, as by adoption and affection a citizen of this country, there might well be some memorial of him in America. As the founder, and one of the earliest members, of this now ancient Church, it might fitly be *here*.

On the walls of this church, which might very appropriately, indeed, be called after him, beside the names of Vaughan and Eddowes and Birch and Taylor, its early and faithful servants, and among the gathering memorials of its later members, our own valued friends, there ought to appear, not inconspicuously, the name of him whose practical wisdom directed, and whose encouragements sustained, the devoted group who first composed it, *Joseph Priestly*.

THE LIGHTHOUSE.

Howling like wolves, the billows beat
Upon the rocks concealed by night;
Man imitates a star of light,
And God forgives the counterfeit.

It shines upon the waters dull
With ruddy gleams that come and go,
As swiftly glancing shadows show
The rapid flight of many a gull.

But look! above this jagged rock,
That shining star has been effaced
Nothing across this boundless waste
Only the surge's angry shock!

Was it some fiend that tried his power,
Impatient in his heavy flight?
Has he forever quenched the light
On the dark summit of the tower?

But no, it shines; the gloom was brief;
And faithful to its task once more
It shows, upon the misty shore,
To the white ship, the deadly reef.

Hope! heavenly beacon on the shore!
When man has lost the sight of thee
He finds in this immensity
A night of death and nothing more.

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Without a compass or a light
He goes, by endless whirlwinds tossed,
Upon a sea of darkness lost,
With not a single star in sight.

Hope! to the soul its light returns!
A moment, only, all was dark;
Obscured awhile may be the spark,
But still forever there it burns!

L. A. B.

Translated from the French.

THE UNSEEN.

That there is an "Unseen Universe," very vast and very real, and very glorious, most thoughtful men have always believed; and more and more as knowledge has increased have they come to feel that such a faith is well founded.

The revelations of the Unseen have come to man through science, philosophy, art, religion, life.

The five senses of man are so many avenues over which impressions may come from the outer world to the mind, and over which the mind (the real self) may pass out and get knowledge of the larger world. The eye perceives light and color, and form, and in its own realm distinguishes the various shades and combinations of color and form that go to make the physically beautiful. The ear is limited to sound, but comes to distinguish all the qualities and combinations in speech, and oratory, and music. And the senses of taste and smell make the mind conscious of the sweet and the sour, and of the different odors. The absence of any one of these senses would shut the mind off from the properties in nature that it alone can reveal. Nor should we assume that these few senses reveal all the properties in nature; the absence of any one would mean the absence of the special knowledge that it makes possible; and hence there may be many properties of which we are wholly ignorant. Indeed we cannot assume that these special senses make us conscious of all within their own special fields. In fact, we know that they do not. Some eyes are color blind, and some see much farther than others, and the added power of the telescope or microscope reveals worlds beyond the reach of the unaided vision.

And then, wonderful as is the power of the eye, it looks only upon the surface of things; gives no knowledge of their inner structure or their essential properties; and even in its outer impressions it has often to be corrected by the higher teaching of the reason. The eye had looked upon the human body for thousands of years, but had given no knowledge of anatomy, or of the circulation of the blood. And men had watched the rising and setting of the sun for ages, and taking the impressions of sight, supposed that the sun actually rose in the east and moved across the heavens and sank down in the west. The inductive reason corrected these false impressions and showed that it is the earth that moves, and that relatively the sun is stationary.

And so in other things, the senses, which are reliable enough for their practical uses, give very little actual knowledge of the nature and properties of bodies. Water, above a certain temperature, exists in a liquid state; below that it congeals into a solid, beautiful crystal; under a higher temperature it rises up and escapes in steam. The unaided senses could never have discovered the simple elements that combine to form the bodies thus made known. It requires the inductive reason, aided by the instruments it has created, to analyze the earth and air, and to penetrate the distant depths and spaces of the stars. We are told that oxygen constitutes one-half of the ponderable part of the earth, and eight-ninths by weight of water, and one-fifth of the air; it is everywhere present, in the food man eats, in the water he drinks, and in the air he breathes, and yet its presence, or existence even, was not known till a little more than one hundred years ago. And, then, all the great forces of nature are invisible. We cannot see the air that rests down as a great ocean upon our earth and sea. Heat and light and electricity and magnetism are not only imponderable, but so elude our grasp and comprehension that we are coming to class them among the immaterial forces. And we are finding that worlds lie within worlds; these finer forces possessing different properties seem to

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occupy the same space; the solid glass offers no obstruction to light, and the magnet when charged will hold up hundreds of pounds of weight, and yet it has not changed the least in weight or size; and the electric current finds a path rather than an obstruction in the conducting metals.

If we go into a foundry, we may see the great iron arms carrying the heavy buckets of melted ore, we see the visible support that bears them up. But we cannot see the invisible support beneath the earth, nor the strong arm of power that holds it in its place as it sweeps round the sun. And yet we know it is there; not as a mighty beam or revolving crane reaching out 90 million miles from the sun, but as a force. But how do we know it? Not from anything the senses can say, for if we appeal to sense-experience, it says that all bodies of weight must have something upon which to rest. A house rests upon the foundation, and the foundation rests upon the earth; but upon what does the earth rest? You put another earth under it, and that would require another, and that another until you reach the bottom one, and then upon what would that rest? The colored preacher, reasoning from sense-knowledge, said the earth rested upon a rock; and when asked what the rock rested upon, said, "Dat am plain 'nough; it am rock all de way down." And the senses can give no better explanation. But the inductive sense of reason says that the invisible power of gravity holds all worlds, and thus, to reason, the earth and the universe rest at last upon a pure principle.

But we have traveled far away and beyond the senses in reaching these conclusions, and are far out in the unseen world. And here we find not only physical laws that only the reason can perceive and formulate, but we are in a world of moral principles, of which the bodily senses can give no intimation. The physical senses can deal only with physical properties and phenomena. From these reason deduces natural laws by which the phenomena are explained. And when the reason has discovered the relations of man to man, and of man to God, upon which moral principles depend, the moral sensibilities appear, the conscience is awakened and comes forth with the sense of duty, with the superior and all-commanding imperative of "the ought, and the ought not" of life. The senses may supply objective facts, but these mean nothing to the external senses as such, but find their meaning and authority only after they have come into the domain of reason and conscience. It is only as the outer facts are interpreted by reason and conscience that the eyes see justice, or the ears hear the call to duty. The hawk does not pity the hen; the lion does not pity his helpless prey; and even the savage man does not perceive the finer distinctions and qualities of right and wrong. But to the enlightened reason and conscience there is the finer and unseen world of motive, of intention, lying back of the outward act, and determining its moral quality. And in civilized lands the intention has much to do in determining guilt or innocence before the civil law; and in religion, or before God, the intention determines the moral quality of the act.

But as the vast universe rests at last upon a pure principle of physics, so the whole moral order of this and all worlds must rest at last upon the principles of right, upon the law of love, the justice of love, the mercy of love, the benevolence, the outgoing of love to save. But all these thoughts and principles and sentiments lead us far beneath the visible surface or sense-perception of things. They lead us to the inner, the unseen world of life, of reason, the finer world of principles, of God, lying back of the seen, the apparent, the phenomenal. But that is the real world, the abiding, the eternal world, of which all this outer seeming or appearing of things is but the manifestation and not the cause.

The material world is a fact. A true philosophy does not degrade the material, but exalts it. I love the very ground upon which I walk, put my arms around trees, and kiss the flowers, and feel that somehow they are related to myself and help objectivize and interpret my inner being, and that they may be on their

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slow way to higher forms of existence. But it seems to me a great mistake to reverse the order of things and take the effect for the cause. The cause is not in the outer, but in the inner, not in the seen, but in the unseen. The seen is temporal, conditioned in the cycles of time. The unseen is eternal, abiding in the unending *æons* of the forever.

Nor would I so think, or have any reader so think of the unseen as to wholly dematerialize it, to take mind and spirit wholly out of relation to material. The body of man is the self, objectivized, realized in relation to the universe. And the universe is the objectivized manifestation of God; in some sense, perhaps, the body of Universal Soul, or Life. And we may suppose that in some form the material universe will always be a fact, that suns and systems will forever fill the measureless infinities of space, and that man will always have a body, a refined, celestial body, which will objectivize the spirit and place it in correspondence with the material.

But let us not make the mistake of supposing that the outer is the man; that these perishing bodies are our essential selves; and that when they are dissolved we shall cease to be. Everything goes to show that the body is but the house in which the real man lives—the vitalized garment of dust in which he is clothed. The eye is the finely formed instrument through which the conscious self looks out upon the world; add another and more powerful instrument to it, and worlds beyond are revealed. The ear catches the vibrations of the air, and so all the senses wait upon the mind; and the brain in which they all center, is not the cause of thought, but the condition—the instrument through which the mind, the essential self, holds this correspondence with material things.

The strength and the great inspirations of life come from the unseen. Physically man is weak, and his years are few. For ages he was almost as helpless as a child before the mighty forces of nature. Then reason awoke, and he began to get hold of the unseen forces, and found that he could tame the lightning, and conquer the ocean, and rule the land, and he rose up from fear and servitude to the mastery and ownership of this world. And as the soul comes to know and live in moral principles; as it comes to know and love truth, and justice, and mercy, and God, it rises to the grandeur and beauty of moral strength and heroism.

H. W. Thomas, D. D.

LIGHT ON MISUNDERSTOOD SCRIPTURES.

"*Put ye on the Lord Jesus Christ.*"—Romans XIII, 14.

This is one of those words which has been almost spoiled,—"damaged phraseology," to use Theodore Parker's phrase. It has been spoiled by that curious idea of "substitution" being read into it—of Christ saving men by being their substitute. "Put ye on the Lord Jesus Christ," has been taken to mean—"put on *the merits* of Christ." It has been interpreted as an expression of "imputed righteousness"—that, in some way, Christ's righteousness is imputed to the sinner, so that God does not see him in his own sinfulness, as he really is, but in Christ's righteousness. Perhaps the most thorough-going illustration of this way of understanding it was that given by Mr. Spurgeon in one of his sermons a few years ago. There had been an incident reported in the newspapers from—I think—some Spanish insurrection, in which a man was about to be shot by the troops. He claimed to be a British subject, however, and the British Consul having vainly appealed to the officer to postpone the execution, as a last resort took the British flag and going up to the condemned man wrapped it round him, and then dared the commander to fire! So, said Mr. Spurgeon (I can only quote from memory, but the point was entirely unmistakable)—if the greatest sinner can wrap himself in the robe of Christ's righteousness, he is safe! Ingenious! And yet all that meaning is a mere gloss of later times. Paul in all such passages was not speaking at all of Christ's *merits*, but simply of Christ's *character*. You see the meaning at once when you open it with this

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key. "Put ye on the Lord Jesus Christ" means not "put on the merits of Christ," but "put on the character of Christ." That is all there is to it. All, do I say? But it is infinitely the greater thing. Paul was probably contrasting it in his mind with the insignia of Judaism. Any Jew going to the synagogue wore the *tiphillin* on his arm. The Pharisee wore always his phylactery, just as the Brahmin his blue thread. "Put *ye* on Jesus Christ," says Paul—that life, that character, which denotes his disciple. It was a plain homespun word to men to take Christ's spirit and character for the fashion of their common living; not as a protecting dress to pass them into Heaven, but as good daily wear for living and working on the earth. And "Put *on* Christ"—there may be even a significance in that: Christ, not as a *secret pass-word*, for that was what the persecuted Christians would be in danger of making him, but Christ as their openly acknowledged head, and the visible rule of their conduct. That is what Paul always means in speaking of Christ as *our righteousness.* Christ simply took the place of the old law of ceremonies and observances. The watchword had been "The law our righteousness"; now it was to be "Christ our righteousness." The analogy was perfect, but there was no trace of "substitution" in it. Teaching, influence, leadership, inspiration in righteousness, this was what they were now to look to Christ for, as formerly they had looked to the law.

What a suggestive word it was for those times, and for ever: that there, in the midst of that corruptest center of a perishing society, in their buying and selling, in the barracks of the legionaries, in the poor tenement houses of Rome's worst quarter, or in the palaces of the patrician,—that *there*, openly before all men, they were to put on the Lord Jesus Christ, fashion their living by that life of his, and, by their earnest faith and following, make him indeed their very righteousness.

BROOKE HERFORD.

"A good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

THE JEWISH PEOPLE--PAST PRESENT AND FUTURE.

II.

Turn to any of the more important departments of modern life and what do you see? The Israelite in the seat of honor.

It is only a few years since George Eliot wrote her "Theophrastus Such." At that time she could say: "The leader of the Liberal party of Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry of England is a Jew." She might have added to her list the greatest name of Spain, and that of of a high dignitary of Italy, and still had the leading diplomat of Russia to spare. What age has produced better, more subtle politicians than Beaconsfield, Castelar, Gambetta and Lasker?

This nineteenth century, it is said, is grossly given to the pursuit of money. It is the one thought of every man, and in this pursuit America leads the world. Is it so? Well, if it be so, the Jew is again ahead. It is an undeniable fact that the great money markets, such as London, Frankfort, Paris and New York, are controlled by Jews, and it is also a fact that this vast power, the greatest of the age, is not basely and treacherously used, nor has it ever been found on the side of disloyalty, brutality, communism, anarchism, or any of the disruptive influences of society.

Do we look to the fine arts? There is Mendelssohn and Meyerbeer and Heine and a host of others. Do we ask, what of philanthropy? There is the towering figure of Moses Montefiore, leader for nearly a century in all good works.

Do we want to know about the pulpit, the press and general education? Take Germany for example. I am told by good authority that although numbering only one and a half per cent. of the population of the empire, yet the Jews have seventy professors in the universities, and the leading city journals are in their hands.

You know how it is in America. What one Christian denomination can mention five greater names than Felix Adler and

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Rabbis Hirsh, Sonneschein, Gotheil and Wise?

So much then for the Jew of the present. What of the future? Let us see.

I believe the Jew has a great mission before him. It is in part this, to be the reconciler of nations. He perhaps more than all others is to be instrumental in bringing about the universal peace. Note this fact. Although the Jewish people are Asiatic in origin, yet no people, not even the English, are capable of being so thoroughly acclimatized. An Englishman, find him in whatever country you will, is of that country, and understands and can enter into its national consciousness. Even more emphatically still is the same true of the Jew. Hence there are German, French, Italian, Russian, Syrian and American Jews, differing widely in education, surroundings, and a hundred ways, yet all feeling that subtle connection which makes each at once a part of Israel and a true German, Frenchman, Syrian or American. There is a tremendous significance in all this. These people, scattered all around the globe, have none of that intense national prejudice which masquerades under the name of patriotism. Having no exclusive country, they are cosmopolitan. The world is their country.

Let me stop here a moment and digress. When a suspension bridge was wanted over the great chasm made by furious Niagara, what was the first step taken? The first thing done to unite the United States and Canada was the throwing across from one country to the other of a ball of fine twine, at the end of this twine there was stronger cord, at the end of the cord rope, at the end of the rope cable, and soon the two countries were united by bands of iron and steel. So it must be in the binding together — the reconciliation, of nations.

Take two nations glaring in hate at one another, such as Germany and France. Between them is a yawning chasm through which dashes furiously the vivid recollections of battles lost and won, of brave men killed, villages destroyed, and the nameless horrors of war. How shall these two be brought together? Some band finer and more subtle than international good feeling must first be thrown across, otherwise the chasm must remain forever.

May not that finer yet ignored influence be found in the magnetic power of Israel which draws one Jew to another, though they live in countries bitterly opposed to each other? The French Jew will go to Berlin, the German Jew will come to Paris. Business relations follow, these draw into communication private secretaries, clerks, interpreters and the like. Soon there follows development of certain trades, soon these in their turn have other trades depending on them, and, not long after, the big cable of mercantilism stretches from one country to the other. In time its companion cable of common interests is stretched across, and very soon the bridge follows with plank after plank nailed down of mutual good fellowship.

The Jew, the reconciler of the nations! Already his future mission is dawning upon him. Read of Montefiore's visit to Morocco, to Roumania, to Poland—how he helped to build Protestant churches, founded hospitals for the Turks and Catholics, how he helped to lift up the poor of all races and colors, his influence felt in Bokhara and St. Petersburg, in Pekin and San Francisco, by the Bedouin free-booter, the Turkoman sheik, the African savage; and all these have felt his loving desire for peace, and through them ruthless hands have been stayed and human blood has been made sacred.

The modern Jew, with that warmheartedness for which he has always been noted, is taking the lead in doing away with those barriers which have separated him from his Gentile brethren. Farther advanced than most of us in ethical principles, he is preachng and showing by his good works his belief in the two fundamental commandments: Love to God and Love to Man.

Three things it is given Israel to do:

First—To proclaim to the world, through Moses, the one living God.

"Hear, O Israel, the Lord our God is One."

Second—To proclaim to the world

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through Jesus of Nazareth, the one universal brotherhood.

"Hear, O my brother, thou shalt love thy neighbor as thyself."

Third—To become the reconciler of the nations, bringing all men together in the bonds of brotherhood.

With the admirable qualities evolved through long years of persecution, with the admirable qualities inherited from the past, no people is better qualified to take the lead in this work of reconciliation.

THOMAS VAN NESS.

BE OF GOOD CHEER.

The sea recedes, leaving depression, blackness and waste far out from the shore. Is nature beating a retreat? Ere long the tide, full, sparkling and bright, comes breasting it back, arm in arm with earth and sun. The tide goes out that it may get ready to return, laden with what had not before arrived in the offing. There is no final ebb to soul or sea. Great preparations are made through ebbs and failures.

The poor man's garden may be very small—horizontally. But never mind. It is extremely large in its extension upward, reaching the region of dews, rain-clouds, then, still higher, the lofty and enormous source of light and heat. The foundations of his little estate, everlasting and safe, go down to the center of the globe. Every soul, however humble and hemmed in, is in relation with the divinest centralities, the grandest immensities.

The world of evil is a coward before its masters. Ills are furtive and flee from the presence of accredited healers. When they have aroused our sense of power and noblest manhood, they have no more business here, and they slink away. Ghosts and such as they hie them away at sight of the dawning light. Why does a certain woman sing when in trouble, but that singing is a good thing to put troubles out of countenance? How much better with aspiration and holy endeavor to make a melodious psalm out of the willing air in the room rather than fill it with sighs! The boy whistles to keep his courage up, because the musical current from his lips tends to flood and drown his fears. "Be of good cheer."

W. M. BICKNELL.

THE DIVINE WORD.

"And the Word became flesh, and dwelt among us." John I: 14.

Mysterious Word! that through th' eternal years
Didst in the bosom of the Father dwell,
Unspoken life of uncreated spheres,
Yet waiting on the impulse of His will:
We hail Thee, as the uncreated Light,
Giver of wisdom and celestial grace,
Soul of all Truth, high source of sacred Right,
Maker of worlds, and Author of our race.

In spirit guise Thou cam'st unto thine own:
But human eyes, with error dark, and sin,
Perceived Thee not, save only they alone,
Whose birth was of the "will of God" within.
Not thus alone, Thy love cans't Thou reveal.
Not thus can groping man be made to see.
Sin-sick, or blind, or lost, each soul must feel
That healing, vision, peace, abide in Thee.

And so in flesh Thy glory Thou dost show.
And now men heed Thee, love Thee and adore;
And read Thy heavenly sign on Jesus' brow,
And seek the life eternal evermore.
While ever as they throng with hurrying feet,
Earth's struggling ones, by doubt and fear opprest,
Their burdens fall, and they the song repeat
"In Christ all peoples of the earth are blest."

CHARLES E. PERKINS.

MEN OF CONVICTIONS VS. MEN OF OPINIONS.

II.

When we learn the comparative fallacy, or at least the relativity, of nine-tenths of our opinions, we shall see how out of place it is to treat them like convictions. But what is the history of religious controversy but the story of opinions playing the part of convictions? And what is the present quarrel of the sects but a comedy after the awful tragedy of persecution, inquisition and warfare for opinion's sake? I love opin-

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ions. They are thoughts coming to a head. But I have to warn myself, as I would warn others, at every turn, not to make these opinions of ours finalities. Shape them, speak them, defend them, commend them, act upon them, but do not deify them. Above all, do not fancy because a particular conch shell sings in your ear the eternal melody of the sea, that no other shell than yours can sing. Do not summon all your forces, thought, will, love, reverence, merely to defend one opinion against another. Do not mistake your whim for the divine counsel. I suspect all schemes that date from heaven. Celestial wisdom does not scheme. Schemes are finite. Plans of salvation lose their attraction beside the evidence of a saving and uplifting principle in man and nature, and in Christ their meeting point.

When Dr. Allen, the Methodist missionary, first made his approaches to the caste-bound peoples of the far East, he began by accepting things as he found them, including the system of caste, and trusted to time and the dissolving love of Christianity to gradually melt away these unlovely distinctions. He was roundly rebuked for this, by brethren who could not distinguish between their zeal for Christianity as a scheme or method, and his devotion to Love as its saving principle. That is, this wise missionary understood with Paul, that the end of his charge was Love, and so be he kept this end well in view, pursuing it purely, honestly and faithfully, it did not matter to him that he could not annihilate caste distinctions at the start. So he let them alone and preached and practiced Christian love. He thus proved himself a man of convictions at the very moment when he was openly rebuked for wanting convictions. The brethren who rebuked him were men of opinions. They had made up their minds that caste was wrong and must not be tolerated for a moment. The better instructed missionary knew that Love was right and could be trusted in the end to do away with caste and all injustice.

But even beyond politics and religion, in these latter days, the vice of identifying opinions and convictions seems to me to prevail in the conduct of social reforms. Perhaps this comes from the migration of human interest out of politics and religion into the realm of social improvement. The very intensity of interest with which social problems are taken up in our time, encourages narrowness in their treatment. Minerva is a cool goddess. In the throng that surrounded Jesus, only one woman, shrinking and bashful, was healed. We are too pressing, we social reformers. Take temperance, which surely is as good and true a cause as ever was. If any man is not convicted of its right and just claim upon his service, he ought to be a convict before the law, and very likely will be, some day. I have a deep conviction of the dependence of physical sanity, personal purity, domestic happiness and social order upon temperance or self-control in the exercise of all the passions and appetites, and especially the thirst for intoxicating liquors. "Give me men of convictions!" I cry, "on this fundamental principle of personal and social well-being." But when, in the promotion of this precious cause, we go forward and concert measures for its best advancement, and one man proposes one method, and another, another, and both show reasons for their preferred method, then we have passed out of the region of conviction into that of opinion. Then, there is room for difference and need of discussion, and call for mutually respectful comparison of views, and occasion for a very different tone from that which the man convicted of an eternal principal may use. Methods are matters of opinion. *Principles* are matters of conviction. When a man of opinions gets so enamored of his specific that he fails to see how much alcohol there is in it—intemperately advocating temperance and spirituously warring against spirit—then he proves himself, in my judgment, a man who has so jumbled convictions and opinions together that he does not know the difference. He cannot distinguish, while the fit is on him, between a principle and a method, and he thinks himself a

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martyr to the one, when he is only a slave to the other. To such men, still in the realm of infancy, the possibility of two sides to any question on which they have formed an opinion, is practically inconceivable. As for trying to see both sides of disputed questions, the very proposition shocks them as if it were a sort of inconstancy or inconsistency. They are as much puzzled by a really fair-minded man, with judicial temper, as a dog is puzzled by the tortoise—a creature with no back-bone, but having a back on both sides of him! The dog doesn't know where to grip the tortoise.

Or leaving the temperance reform and its hard-shell reminiscences, let us think a moment of other movements and their illustration of our theme. The agitator for the enlargement of the sphere of woman's customary activity does not content his fellows, certainly not his sister-agitators, unless he includes the right of suffrage in his reform. But thus far, all the legal defences of woman, all the improvements in her education, all the extension of her field of industry, all her fine success in literature, art and philanthropy, have come to her without the aid or the inconvenience of female suffrage. The principle of giving every child of God, or every child of man, a free opportunity to make the most of himself or of herself, is one on which a man of convictions may plant himself securely. But when it comes to the ways and means of applying this principle there is room for various opinions, and the advocates of female suffrage, or the reverse; co-education of the sexes, or the reverse; admission of woman to the same professional societies with men, or the reverse, and a dozen other mooted questions, must take their proper place among men of opinions, so far as these subjects are concerned, and not put on airs of superior goodness because they champion one side or the other of such questions.

To my thinking the strenously agitated questions of our day, concerning the right adjustment of newly enfranchised citizens, whether native or foreign born, to the state, the country, polite society, domestic intercourse, travelling accommodation, and all kinds of public hospitality, come under the head of questions of opinion and expediency, rather than of absolute right. They will be settled as all other questions of public comfort and convenience are settled, by gradual evolution, conversation, the inevitable transitions and recurrences of the whirligig of time, sensible agitation and discussion, the balancing operation of attracting and repelling forces, which existed before we discovered them, and will survive our rebuke and remonstrances. Civil equality among fellow-citizens; every man's money's worth, from the public conveyance that carries him, or the public house that houses him; a fair share of the school fund and office proportioned to influence and ability; the same conditions that affect other men's eligibility to the civil service—these seem to me just rights and expectations in a free republic. But even these rights must abide the conditions of all other rights, viz., slow attainment. And the men who are justly accounted men of conviction for their devotion to the principle of human liberty and equal opportunity, must not mistake their mounting when they descend from Pegasus to Rozinante. The one is the steed of Bellerophon; the other of Don Quixote.

I am willing to take Paul as my model of a man of convictions. At least, he will serve until his superior arrives. If ever a man made himself agreeable to forms or amiably indifferent to ceremonies, it was Paul—circumcision or uncircumcision; meats offered to idols or not; by all means the law, if it be lawfully used, only forget not for a moment that the *end* of law is love! "All things to all men" was this intrepid suitor's policy in matters of form, ceremony, method, machinery. He even rejoiced to have Christ preached, though in pretence, by those who did not believe in him. What then? Christ was preached and therein he rejoiced. A burning, melting, rushing tide of love was the substance of Paul's gospel and

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the motive power of his mission, and when he is at his best, he is always subordinating law to love, and even making faith and hope sit at the feet of charity. It is no fault of his, if later teachers have made his opinions more sacred than his principles and subordinated his spirit to the letter of his gospel. He plainly enough showed what he thought of knowledge, preaching, and polyglot by inspiration, in comparison with love, when he said that the former things were "in part" and should be done away, while faith, hope and love should abide—the last first.

And so, I conclude that men of convictions will always agree with Paul, that principles, not methods, are their standing ground; that love, not law, is their end and aim; and that while it is well to be sure you are right and to go ahead, the apostolic injunction is, "Be ye kindly affectioned, one toward another, in honor preferring one another."

GEO. LEONARD CHANEY.

THE ETHICAL IMPORT OF DARWINISM.*

This is the title of an important and a very able contribution to the evolution philosophy. The author is the Sage professor of philosophy in Cornell University, where he is doing admirable work. His book is a scholarly, logical and thoroughly reasoned criticism of the teachings of Charles Darwin. He is an evolutionist, accepts the scientific results of Darwin's investigations, and is a thorough-going believer in the modern scientific spirit. He finds, however, that Darwinism has been made to teach too much, and that it has been applied too widely and too carelessly. He proves that Darwinism has nothing to say of causes, that it cannot explain the *origin* of variations; and he also proves that Darwin forsook his own methods when he wrote upon ethical subjects, and that his theories are not sustained by his facts. He maintains that Darwinism leaves absolutely untouched the cause of organic variation, and that it only accounts for the preservation and development of the variations after they have been caused. "Natural selection," he says, "produces nothing, either at the beginning or in the progress of the development; it means only that when the variations have somehow appeared the most advantageous are preserved, and that when these favored forms have been somehow propagated, and thereby somehow consolidated, the most favored again survive in the struggle. Nature originates the modifications, nature propagates them, nature accumulates them through propagation; but how all this is done is a mystery on which science throws no light, and the personification of nature serves only to disguise our real ignorance." The author again says: Darwinism "is manifestly consistent with *any* philosophy, empirical or rational, spiritualistic or materialistic, theistic or atheistic." He goes on to show that it has been identified with the philosophy of mechanism and fortuity simply because that happened to be the philosophy of the men who have been most active in its advocacy. In his treatment of Darwin's ethical teachings Professor Schurman is equally successful in throwing new light on the conclusions of Darwin. He says that Darwin forsook his own method when he came to ethics, attempted to account for the origin of conscience, attributing it to the sociability of animals and intelligence in man. He shows very clearly that this was a false method, not scientific and not at all in harmony with the method pursued by Darwin in dealing with natural selection, for in that field of investigation he rigidly refused to have anything to do with *causes*. Professor Schurman says that "the consciousness of right and wrong is underived, and, like intelligence in general, witnesses to a suprasensible principle in man—a principle which the wheels of mechanism, grinding through eternity, could never of themselves produce. This view of the subject may be affiliated to Darwinism as readily as the other. For an abiding ideal of action is, to say the least, quite as beneficial as a chance action;

*"The Ethical Import of Darwinism." By Jacob Gould Schurman. New York: Charles Scribner's Sons, 1887. Price, $1,50.

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and wherever there is an advantage, there natural selection may operate. But natural selection does not determine the material upon which it works. Given the forms of primitive morality, whatever they may be, natural selection only settles which shall perish and which survive." Again the author says: "The facts of human nature will not allow us to interpret morality as a mere accidental arrangement whereby our animal ancestors came out victorious in the struggle for life."

We should be glad to go on making selections from this admirable book, a book which throws a flood of light upon the true meaning of Darwinism. It is written in a large and a philosophical spirit, and it probes to the very bottom of the mechanical and agnostic theories which have been built upon Darwinism. We regard it as by far the ablest contribution which has yet been made in this country to the evolution philosophy, and a book which must exercise a large influence in clearing the whole subject from the false conclusions and vapid reasonings which have attached themselves to it. It grapples with the subject from that philosophical point of view which is now so greatly needed, in order that the deeper meaning of the scientific facts and principles may be rightly understood, and their wider relations justly estimated.

GEO. W. COOKE.

SPARKS.

Man is a soul, and has a body.

Love is my religion, and my religion is love.

The power of the bad is the sleep of the good.

Never read a good book. The good is a great enemy of the best.

Looking up and lifting up are the two great eagle-wings of the soul on which it soars into Heaven.

You cannot buy your goodness, as you can your clothing, ready-made. Character must be homespun and handmade.

The best electricity is a noble faith; the brightest star, a glorious hope; the grandest sun, an infinite love.

True temperance is not "moderation in all things," but (1) total abstinence from things evil, (2) moderate use of things good, (3) whole-souled love of things best.

S. W. S.

A SON'S ADVICE TO HIS FATHER.

XI.

MY DEAR FATHER:—I met young Mason last week, who is doing such good work in our little church just outside the city at Popping's Corner. He and I were classmates, and have always been close friends, so that he speaks very freely to me. You must not think any harm of it that he spoke about you. He said he wished I would ask you why you do not attend the ministers' meetings more regularly. He had been, the previous afternoon, at Brother———'s; had come in even at some inconvenience, because he wanted a little talk about his work with some of you older men. I suggested that he should tell me his difficulties, and that as I was in the habit of advising you, I could probably advise him equally well, but he did not seem to see it. No, he said, he wanted to see more of our older ministers; they had more "balance," he thought, and he valued the monthly meetings, for the chance of meeting you and a few others whom he named. But out of the last half dozen meetings he had been at, he thought he had only seen you once, and at the meeting the day before, there was not a single one of the pastors of our four city churches, but only a number of the young out-town ministers like himself, with a few others from our gray-haired superannuated list. I could see that he felt it rather rough on the younger men. Of course I told him how busy you were, and made every excuse for you, like a dutiful son; but all the same I could not help feeling that he was about right, and that I must really send you a word of advice on the subject. In one thing, indeed, I set him right. He said that he had heard that you and the other senior men were tired of meeting with so many younger breth-

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ren, and had quietly set up a little separate club of your own, to which you had settled to admit no minister under forty! I guess that that idea must come from some distorted report of that little dinner you gave for old Dr. Hughenden when he was over here from Scotland. But, anyhow, I said that I had never heard of any such "older ministers' club," and that I did not believe a word of it. I said I was sure you could not be so foolish as to favor anything of the kind. Indeed, I have heard you speak of it as one of the good points in our ministry, —the way the older and younger men are in such frank, equal brotherhood, so that the youngest among you had his opportunity, and could say his say-- the trouble being, just now, according to Mason's account, that the younger men have all the opportunity by reason of you older brethren being too busy—or thinking you are—to attend.

I know exactly how it is with you, father. You wish to go, and you think that you *will* go. But there is this meeting and that engagement; and, continually, when the usual notice of the Ministers' Meeting comes, only a few days beforehand, you turn to your engagement book and find the evening already filled up, of course; and it always will be so. The only way, is for you to *fill it up beforehand.* Don't you think you might take a leaf out of our business ways? We have our "Trade Association" in our business, and I, as the youngest member of the firm, have to attend it. Well, it is often very dull. and mostly there is very little real work to do. Still, it is good for us all to meet together; it helps keep up the tone of business-life, and enables us to do many a little useful thing in the community which, without such an opportunity of conferring together, would never get done at all. I did not use to think so. After the novelty of the first meeting or two, I remember that I felt it rather a nuisance, and, the next time, I tried to get off by pleading that I had an important piece of business to attend to. But my senior partner said to me, "My dear fellow"—whenever he begins very quietly that way, I know that it is no compulsion, only you must!—"my dear fellow, this meeting of our Trade Association is to be attended to just like paying a tax. You don't consider whether you can afford the tax, or whether it is convenient to pay it on or before such a day; you just pay it. So *this* is something that *has* to be attended to, whether or no, and you had better put it down in your diary on the last Saturday of each month for three months ahead, and then you won't make any other engagement for those days." And he was right. Now, father, I advise you to do the same. It is the only way to make sure of keeping the day clear. I am sure it is worth while. It is good to have such meetings; and yet how are they to be kept up if first one and then another stays away? Besides, go for the sake of them, if not on your own account. I think it would do you good to meet those younger men—they are good fellows, if some of them are a little raw. And I am sure it will do them good to meet you. Yes, father, I may criticise you, and advise you, and correct you now and then, but you know it is because I love you, and only for your good; and after all I don't think there is another minister like you anywhere round. So, mind you put down next month's meeting in that little square diary I sometimes see you poring over, and when the day comes, don't let tiredness, or invitations, or your sermon, "or any other creature," keep you away from it!

Your affectionate son,

"--- Co."

THE OLD "UNITARIAN."

The first number of the *old* "Unitarian" was published January 1st, 1834, by James Munroe and Co., Cambridge and Boston. Bernard Whitman seems to have been the chief editor of the publication. Its purpose appears to have been largely doctrinal, although from the character of the pens at once employed in forwarding its success its teachings must have been in every way salutary. The first number contained an article styled "A Holy Life the Most Persuasive Argument," by Dr. A. P. Peabody, still blessedly spared to us; one

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on the "Trinity," by the editor, and one on "Christianity and Reform," by O. A. Brownson, who later went into the Catholic church. The above, together with a long review of "The Book of Mormon," by Jason Whitman, and a lengthy letter from Cambridge, fill up the number. It had fifty pages. In the next number Dr. Hedge and Dr. Morison had articles. Through those names the elder "Unitarian" is brought near to our regard and reverence. Later, contributions appear over the signatures of Noah Worcester, Dr. Nichols, W. G. E. (Dr. Eliot), Drs. Bartol, Farley, Ellis, Tuckerman, Bulfinch, C. T. Brooks, and others. The December number of the first year of its life closes with a warm eulogy in praise of Mr. Whitman, who died before the first volume was complete. If the elder "Unitarian" survived Mr. Whitman's death I do not know; but that some notice of its existence would seem proper and desirable in the successor to its name, I could not doubt. It is a matter of congratulation, Mr. Editor, that some of the brightest lights which shone for the earlier publication still shine for us and you.

A. C. Nickerson.

[Can any of our readers give us any further information about our predecessor, the "Unitarian" of 1834?.—Editor.]

FROM CALIFORNIA.

On the first day of March I left Iowa, still resting under its usual winter garment of snow, and sped rapidly west by way of the Union Pacific. Snow lay everywhere all across the continent, even the deserts of Utah and Nevada being covered. At Reno, Nevada, I called to see some Iowa friends, and while there the snow fell one day to a depth of four inches, adding its white desolation to the grandeur of the mighty mountains that shut Reno in on every side. A few hours' ride west from Reno brought me to the summit of the Sierra Nevada Mountains. They did not belie their name. As we ascended the mountains the snow gradually deepened, and at the summit it lay in great piles everwhere. There had been a heavy fall of snow the day before, and every bush and tree was in bridal dress. Soon after crossing the summit the snow began to disappear. In a short time it was gone. The fresh green of the early grass took its place. Wild flowers bloomed beside the track. The peach and apricot trees began to show their earliest tints. When I reached Oakland on the 6th of March, the gardens showed many of the flowers in bloom that do not open with us at the East and North until mid-summer. My hostess at dinner brought me the finest camellia just plucked from the open borders of her garden, while the roses, the marigolds, the petunias, and heliotrope, were as rich in color and in fragrance as they are under the tropic sun of August in the climate of Iowa.

The hospitality of friends in Oakland and San Francisco was most hearty. With them I visited the Golden Gate Park, which is already beautiful, and by the help of time will become one of the finest parks in the world; the famous Cliff House, where one stands on the cliff far above the angry waters that break among the rocks beneath, and looks far out on the wide Pacific; the government reservation or "the Presidio," where on the highest point of land just south of the fort at the Golden Gate, I found the wild California poppy, and where I had a view, hardly to be surpassed in the world, of wide sea, of grand mountains, of the peaceful harbor thronged with sail, of the busy city, and of the cities and villages across the bay nestling amid the foot-hills of the Contra Costa range. Sixty miles out at sea to the west were the blue peaks of the Farralone Islands, and far towards the east were the blue peaks of the Contra Costa Mountains, and between the islands and the mountains lay sea and bay, and grand mountain-sides, and the city with its throbbing life, and over all, in that first of March, bent a sky as soft as June brings us in the Atlantic States.

I left San Francisco for the south in the evening, and did not see the country during the night. It is said to be fertile and prosperous. In the morning we were amid the desert, and all day our road lay through desert and mountain. The scene everywhere was wild and

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grand, but the sand, the rock, the sage-brush, the cactus, the dusty and insignificant towns, the absence of cultivated fields,—all combined to give a feeling of loneliness and desolation. Not until we were near Los Angeles were there any decided evidences of fertility and prosperity. As we neared this "City of the Angels" the valleys showed ranches and villages. Great signs, conspicuously displayed, proclaimed the unparalleled advantages of the locations as to growth of fruit, abundance of water, cheapness of lands, and "easy terms of payment." We were getting into the region of the "Boom." Of the Boom I will not at present write. It is best to study it a little first.

I called at Los Angeles to make the acquaintance of Dr. Eli Fay, who is at present my nearest ministerial neighbor, then came on to Pomona, 25 miles east, where I am making head-quarters while I look over the situation. Pomona is in the midst of the region of excitement in real estate, and of rapid influx of population. In situation it is most attractive. On all sides it is shut in by mountains, some of which show snow-covered peaks until the heat of June comes on. These peaks, though twenty-five to thirty miles distant, seem in the clear air not more than five miles away. Between the mountains lies Pomona valley, in some places thirty miles wide. Its situation, soil, climate, and productions, are similar to most other parts of Southern California, though in the opinion of the loyal citizen of Pomona everything is a little better here than it is anywhere else, even in this favored land.

As to climate all of a Northerner's expectations and traditions are upset. They have the dry season and the wet, the wet coming at the time of the Northern winter. The mean of the thermometer here in July is 68°; in January it is 52°, a difference of only 16° between the mean of summer and winter. This last winter has been unusually severe, and there have been frosts several times. The frosts were severe enough to kill the geranium leaves, but the stems have put forth a new crop, and are green and fragrant to-day. Usually the roses and many other flowers bloom luxuriantly all winter. Oranges begin to ripen in January, and are at their best in March and April. As I look from my window this afternoon I see the snowy cap resting on "Old Baldy," thirty miles away, the sight giving one a suggestion of January. In the orchards near by, the peach, apricot, plum, almond, and pear trees are filled with bloom, like the Northern orchards in May. In the gardens are rich displays of roses, petunias, heliotrope, marigolds,—such wealth of bloom and fragrance as visits the Northern flower garden not earlier than July; while in many of the orange orchards the glowing color of the ripe fruit gleams from the dark setting of leaves, giving such touches of gorgeous color as visit the Northern landscape only in the autumn. All the seasons seem mingled in one. Indeed, people often sit with open windows in January, and are quite apt to have a little fire in the grate on the cool mornings of July. While the papers have been full of accounts of the fierce cold and storms that visited the Atlantic States in the middle of March, the temperature here at midday has been like June, and one could gather roses and ripe oranges every day.

The equability of the temperature, the almost entire freedom from frosts, and the fertility of the soil wherever it is possible to irrigate it, have in the last few years drawn the attention of fruit-growers to this section. The peach, apricot, nectarine, plum, prune, pear, grape, orange, lemon, fig, olive, almond, English walnut, and other temperate and sub-tropical fruits, grow in profusion. Large quantities of fruits have been put out, some of which are already giving abundant harvests. Still larger quantities are being put out. In a few years all of Southern California adapted to fruit growing will be an orchard or a vineyard. The rapid influx of people, the building, the opening up of new ranches, the planting of orchards and of vineyards, the boring of artesian wells, and digging canals and laying pipe to bring water from the mountains,—all give to the towns and valleys a great stir. Everybody is busy, everybody is

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good-tempered, everybody is confident of still larger growth and still greater prosperity. When one realizes what has been done in a few years, and sees the joyful and confident step with which all go forward, he is irresistibly drawn to join himself to the company of prophets who predict that within a half century there will be here a population of many millions, whose lives beneath these serene skies will be crowned with peace and plenty.

O. CLUTE.

Pomona, Cal., April 6, 1888.

HYMN FOR MEMORIAL DAY.

"Hear our Prayer."

Hear our prayer, Lord God of the holy martyrs!
Give us hope, faith, strength to endure the burdens
Laid by Thine all-wise and far-seeing counsel
Daily upon us.

Let a clear light shine on the path before us;
Make our way plain, so that we may not wander;
Make our hearts firm, so that we shall not falter,
Seeking to serve Thee.

Thanks for all those who, in the hour of danger,
When the good ship, tossed on the angry billows,
Seemed to all eyes doomed to a dread disaster,
Sprang to the halyards.

Thanks to Thee that thus, by their brave endeavors,
Still the ship rides safe on the pathless ocean;
Thanks to those who, strong in the storm of battle,
Brought her through safely.

Some have fall'n, long since, in the very contest;
Day by day some fall, and we lay the bodies
In the same cold grave, and their names immortal
Crown with like honors.

THOMAS HILL, D. D.

THE INTERNATIONAL COUNCIL OF WOMEN.

Since our last issue a very remarkable gathering of women has been held in our national capital. Its object was to consider, in a large way, the whole field of woman's work, of hand and brain, present and prospective. Our readers will, we are sure, be glad of a brief report of that convention.

"The International Council of Women," though not itself in any sense a suffrage gathering, convened at the call of the Woman's Suffrage Association, which association acted as the hostess of the occasion, and members of which composed the committees of arrangement. The occasion of the meeting was the fortieth anniversary of the first convention of women ever held in America, or, we believe, in the world. The preliminary business session of the Council met at the Riggs House, in Washington, Saturday afternoon, March 24th. There were present representatives of ten different countries, namely, England, Ireland, Scotland, Denmark, Norway, Finland, France, Italy, India and America. In the evening a reception was given to the delegates and visitors, at which several hundred ladies were present. On Sunday the pulpits of the city were largely occupied, morning, afternoon or evening, by members of the Council; this, in addition to a service held under the auspices of the Council at Albaugh's Opera House. Notwithstanding the fact that the day was rainy, the opera house was packed with an audience of over three thousand persons, nearly half the assembly being men. It is said that not more than once in a decade is such an audience gathered in Washington. And the audiences which greeted the women speakers in the different churches were correspondingly large.

Monday morning saw the formal opening of the Council, with an introductory address by Miss Susan B. Anthony, followed by an address of welcome by Mrs. Elizabeth Cady Stanton, and short addresses from each of the foreign delegates, which together filled the morning session. Monday evening was given to the subject of Education—papers being read upon "The Higher Education," "The Kindergarten," "Coeducation," and "The Education of the Women of India,"—the last an address by Pundita Ramabai. The subject for Tuesday morning was Philanthropies, and for Tuesday evening, Temperance.

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Wednesday morning was given to "Industries," with papers upon "The Industrial Gains of Women During the Last Half Century," by Mary A. Livermore, "The Working Women of To-day," "Women in the Grange," "Women Among the Knights of Labor," "Women as Farmers," as "Owners and Operators of Street Car Lines," "Work in Factories," "Factory Girls," and "Co-operation the Law of the New Civilization." The topic for Wednesday evening was "The Professions," with papers upon "Women as Educators," "Women in Journalism," "in Medicine," "in Law," "in the Ministry," "The Woman's National and International Press Association," and "The Woman's Temperance Publication Association."

Thursday morning's session was devoted to the subject of Organization. Mrs. Julia Ward Howe spoke on "The Power of Organization," Miss Mary F. Eastman on "The Association for the Advancement of Women," and organizations of Danish and Italian women were reported upon by their delegates. Thursday evening was assigned to the consideration of the "Legal Condition of Women," with an opening paper on "Women's Legal Disabilities," followed by a paper from Mrs. Alice Scatcherd, of Scotland, on "Legal Conditions of Women in the Three Kingdoms," and other papers on "Legal Conditions of Indian Women," "Law in the Family," and "The Unequal Position of Wives in Regard to the Family Property."

Friday morning's session was open to women only, the topic discussed being "Social Purity"; while Friday evening was given to a consideration of the "Political Conditions of Women," the session opening with a paper by Mrs. Isabella Beecher Hooker on the "Constitutional Rights of the Women of the United States," and ending with a paper by Frances E. Willard on "Woman Suffrage."

Saturday was "Pioneers' Day," and was in many respects the most interesting day of all. Here the speakers were the gray haired veterans who nearly half a century ago, as workers in the anti-slavery cause, in the days which Harriet Martineau calls "the martyr age of America," came to see and feel that never could the world's best work be done in philanthropy and reform, and for the general uplifting of humanity, until women could stand side by side with men in all such work, having been made their equals by being freed from the disabilities, social, educational, legal, political, which had always bound them. The presiding officer for the day was very appropriately Susan B. Anthony. The opening prayer was a *silent* invocation, in memory of the Quaker saint, Lucretia Mott, who, with Elizabeth Cady Stanton, had called the first convention of forty years ago; and the opening hymn was from the pen of Whittier, another of the Quaker pioneers in the movement to free and enfranchise woman.

Mrs. Elizabeth Cady Stanton was then introduced, and told the story of that first convention at Seneca Falls in 1848, and of how she then made her *first public speech*, because the man she had engaged to speak for her failed to say the thing she wanted said, and which she felt must be said. At its close the convention was voted by its originators a grand success, whether measured by numbers, ability or enthusiasm, and they went home happy and complaisant to await the complimentary notices of the press! Alas for their hopes! "In a few days," said Mrs. Stanton, "the papers began to come in. I believe every paper from Maine to Louisiana published our declaration and made comments ridiculing the whole thing. I was astounded. I had no idea there would be one word of ridicule about the matter. Men were in consternation about the conduct of their sisters, mothers, and wives in that convention. Many of the women who had put their names down, in the enthusiasm of the moment, to the society we had formed there, hurried to take them off. I can never tell you, I never can describe to any one, the humiliation I felt, especially as I knew perfectly well that I was right. I heard nothing but ridicule. If I hadn't had a remarkably good constitution and a very cheerful temperament, I think I should have been put into the insane asylum. My

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good father, who was then attending Supreme Court in New York, hearing of the convention through the newspaper criticisms, took the night train and rushed up to Seneca Falls to see whether I was insane. We talked the matter over till midnight, and I was more than ever convinced that I was right, for my father was a logical and sensible man, and he could not answer my arguments. Perhaps I might have subsided altogether if it hadn't been that, shortly after, that I met Susan B. Anthony, whom we have always called the Napoleon of our movement. Then we put our heads together and commenced our work. We began petitioning legislatures. We looked around the country and whenever we saw a convention of men having a good time, we went there. I will tell you how we went. We would write the speeches and resolutions, and then Susan would go to the conventions and fire them off. I had a family of young children, and it was not convenient for me to go, but I accepted every invitation to do everything, because I knew Susan could do it.

"At length we began to hold our own conventions all over the country. We importuned the New York legislature for the woman's property bill, and we got it, New York being the first state that passed that bill, and the first state in the world that ever gave to married women the right to hold property. This advanced legislation of New York was copied by many of the new states as they came into the Union, and by some of the older states.

"Then we made an attack on the schools and colleges, although at one time in all the educational conventions not a woman's voice was heard, though, perhaps, six or seven hundred of them would be sitting around like so many wall flowers. It is hardly possible to give you in detail all that we did from year to year, and all that we met in persecution and ridicule. Ridicule was the chief weapon of the press. We were caricatured in all the papers, until really the majority of people might have supposed that the women on the suffrage platform had horns and hoofs."

No wonder Mrs. Stanton, after a retrospect of the work she had helped to inaugurate and carry forward through forty years, should have exclaimed: "And now, as we sit here in this convention, how changed is the scene!" And the hundreds of women now holding college degrees, the thousands now studying for such degrees, the women honored and listened to as professors, and preachers, lawyers and physicians and editors, and the great army of women earning an honorable competence in almost every avenue of industry, may well echo her exclamation, and supplement it with a tribute of grateful praise to the noble band of women to whose brave and persistent efforts the change is so largely due.

The International Council closed with two sessions held on Sunday, April 1st, the afternoon session taking the form of a symposium, with two subjects, "Women in the Early Christian Church," and "Science and Religious Truth," while the subject for the evening was "The Moral Power of the Ballot."

Such is a meager outline of the first international convention of women in the world's history. Such a convention, representing the most progressive women of ten of the most progressive countries of the nineteenth century, assembled in the national capital of the youngest, but freest, of the great powers which are today controlling and moulding the destinies of the century,—a convention which continued in session through eight consecutive days, listening in that time to over one hundred papers and addresses upon all the questions which most deeply touch the social and moral well-being of women, and through them of society, is a phenomenon which, in the light of all past history, may well demand the thoughtful attention of men as well as women, as an epoch marking and an epoch making event. If we are not mistaken the historian of the future will give it a place as such.

Among the many significant features of the International Council we think none more noteworthy than its cosmopolitan and democratic character. In the presence of the great thoughts which

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called this body of women together, state, sectional, and national boundaries were forgotten; party lines of suffragist and anti-suffragist, co-education and anti-co-education, prohibition and high license, dropped out of account; laborer and capitalist, toiler with hand and toiler with brain recognized the common bond of *working women*; even creed lines faded out, and Methodist, Unitarian, Baptist, Presbyterian, Congregationalist, Universalist, set themselves the common task of considering what women are doing and may do to bring the Kingdom of Heaven into this work-a-day world and life of ours.

We are glad for all the women who could be present at Washington. For those who could not, verbatim reports of all the speeches and proceedings have been made accessible, at the slight cost of thirty-five cents, through the energy of the Editor of *The Woman's Tribune*, Mrs. Clara Colby, of Beatrice, Nebraska. Every woman in America, whatever her social, religious or political predilections or position, ought to make it a matter of principle to read these reports.

ELIZA R. SUNDERLAND.

THE GUILD OF ST. CHRISTOPHER.

In the January number of the UNITARIAN an article on the "Guild of the Good Shepherd" appeared. I would like to give a brief account of the "Guild of St. Christopher," a somewhat similar organization which exists in connection with the Upper Brook St. Free Church, Manchester, Eng. Mr. Carey Walters was the organizer of this guild. Its objects are two-fold: first, to get the younger members of the church, and the older scholars of the Sunday-school, initiated in church work; and, secondly, to be one means of inducing those that "go nowhere" to join the church. While the principal object of St. Christopher's is religious, it does a large amount of secular work as well. In order that your readers may fully realize the usefulness of the Guild I will explain the routine of business. The Guild holds its regular meetings on the first Thursday of each month. The meeting is opened by a short service, a Guild manual, prepared by the pastor, being used for the same. After the service the roll is called, and each one present answers to his or her name. By this means it can be seen who is taking an interest in the work of the Guild. After a few remarks from the chairman the next business is to inquire about the absent ones. If any one present knows the cause of absence it is stated; if not, those living nearest the absent are asked to call upon them, and if the cases need any farther attention they are reported at the next monthly meeting. By this system very few members fall away.

Cases of sickness are inquired for next, and if any member or any worthy and needy person outside, known to any member, is sick, suitable persons are appointed to visit them, to render them kindly attentions, to entertain them by reading, and so on. Flowers are frequently sent, which are furnished by the Guild. The next business has to do with cases of distress, such as those of persons in the parish who are out of work, etc. When any such cases are reported to the meeting, committees are appointed to investigate and try to render help.

This gives a general idea of the regular business gone through with at the monthly business meetings. Of course, however, each meeting is open for any new business that may be suggested by any member. The business over, a closing hymn is sung, and then the benediction is pronounced.

The Guild has been the means of starting a Penny Bank, a German Class, a Literary and Dramatic Society, and a Temperance Society. When I left there was some talk of starting a Burial Society, and also a Singing Class. In addition to their business and religious meetings the Guild members have a social gathering every other Saturday evening, from 6:30 to 10 o'clock.

About once every month free concerts are given by the Guild to the poor of the parish. The talent is furnished by Guild members, chiefly those of the Literary and Dramatic Society.

From the above sketch the readers of the UNITARIAN will see that the Guild of St. Christopher will in time be a great

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help to the church and the parish. It is quite young, but it has already done much good work.

As will be seen, the Guild is religious, philanthropic, literary and social, all in one. It seeks to educate its members in soul, mind and heart, to extend the hand of practical helpfulness, not only to all the members, but to as many as possible outside, to create in all connected with it the feeling that they are in the world to do something for somebody else besides themselves, to help the minister, to strengthen the parish, to draw in the young, and, withal, to furnish to the young pure and unobjectionable entertainment.

I spoke at the beginning of the "Guild Manual." This is a small book compiled, as I said, by the pastor, and is divided into two parts. The first part consists of quotations from the Psalms and the Gospels, which are repeated at every monthly meeting. The second part consists of "helps" for every day in the month,—that is, quotations of noble and inspiring passages from Thomas à Kempis, Emerson, Longfellow, and other sources. Speaking from my own experience, I can say that I have personally found these "helps" very useful, because they have often called to mind in a clear and impressive way my duties, and awakened in me a desire to discharge them.

Such in brief is the Guild of St. Christopher. It seems to me, after some experience in connection with it, that such an organization is of real value, and may well be organized in connection with our Unitarian churches generally. I think any such organization should be both religious and secular; that is, I think it should aim distinctly to cultivate the spirit of worship and the moral and spiritual life of its members, and at the same time to do an active and somewhat many sided work in other ways, philanthropic, fraternal, intellectual and social, all planned with a view, however, to strengthening the church and making it a moral power in the community. A. H.

Providence, R. I.

ONE UPWARD LOOK EACH DAY.

Sunday.

The Soul's Calm.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore,
And all the Babel of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord! in thee.

Mrs. H. B. Stowe.

Monday.

Take my Hand.

The way is dark, my Father. Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunder roars above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom
Lead safely home
Thy child.

The day goes fast, my Father, and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions: fears—a spectral band—
Encompass me. O Father, take my hand,
And from the night
Lead up to light
Thy child.

The way is long, my Father, and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand,
Quickly and straight
Lead to heaven's gate
Thy child.

Tuesday.

Watch, Pray, and Work.

Cheek grow pale, but heart be vigorous!
Body fail, but soul have peace!
Welcome, pain, thou searcher rigorous!
Slay me, but my faith increase.

Sin, o'er sense so softly stealing,
Doubt, that would my strength impair,
Hence at once from life and feeling!
Now my cross I gladly bear.

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Up, my soul! with clear sedateness
  Read heaven's law, writ bright and broad!
Up! a sacrifice to greatness,
  Truth, and goodness—up to God!

Up to labor! from the shaking
  Off the bonds of sloth, be brave!
Give thyself to prayer and waking;
  Toil some fainting heart to save.

Frederika Bremer.

WEDNESDAY.

Judge Kindly.

Judge not the workings of a brain
And of a heart thou can'st not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou would'st only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
Maybe the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

Adelaide Procter.

THURSDAY.

Under the Leaves.

Oft have I walked the woodland paths
  Without the blest foreknowing
That, underneath the withered leaves,
  The fairest buds were growing.
To-day the south winds sweeps away
  The wrecks of autumn's splendor,
And shows the sweet arbutus flowers,
  Spring's children pure and tender.

O prophet souls, with lips of bloom
  Outvying in their beauty
The pearly tints of ocean shells!
  Ye teach me faith and duty.
Walk life's dark ways, ye seem to say,
  With love's divine foreknowing
That, where man sees but withered leaves,
  God sees the sweet flowers growing.

A. Laighton.

FRIDAY.

Beyond the River.

When for me the silent oar
  Parts the silent river,
And I stand upon the shore
  Of the strange forever,
Shall I miss the loved and known?
Shall I vainly seek mine own?

Can the bonds that make us here
  Know ourselves immortal,
Drop away like foliage sere
  At life's inner portal?
What is holiest below,
Must forever live and grow.

He who plants within our hearts
  All this deep affection,
Giving, when the form departs,
  Fadeless recollection,
Will but clasp the unbroken chain
Closer when we meet again.

Therefore dread I not to go
  O'er the silent river:
Death, thy hastening oar I know;
  Bear me, thou life-giver,
Through the waters to the shore
Where mine own have gone before.

SATURDAY.

My Creed.

"I believe in human kindness,
  Large amid the sons of men,
Nobler far in willing blindness
  Than in censure's keenest ken.
I believe in self-denial,
  And its secret throb of joy;
In the love that lives through trial
  Dying not, though death destroy.

I believe in dreams of duty,
  Warning us to self-control—
Foregleams of the glorious beauty
  That shall yet transform the soul;
In the god-like wreck of nature
  Sin doth in the sinner leave,
That he may regain the stature
  He hath lost, I do believe.

I believe in love renewing
  All that sin hath swept away,
Leaven-like its work pursuing
  Night by night and day by day;
In the power of its remoulding,
  In the grace of its reprieve,
In the glory of beholding
  Its perfection, I believe.

I believe in love eternal,
  Fixed in God's unchanging will,
That, beneath the deep infernal,
  Hath a depth that's deeper still;
In its patience, its endurance
  To forbear and to retrieve,
In the large and full assurance
  Of its triumph, I believe."

HOW LONG OUGHT A SERMON TO BE?

We have never seen a better answer to this question than the following, from Rev. M. J. Savage:

"It is said that a noted judge, being asked how long a sermon ought to be, replied, 'Twenty minutes, with a leaning to the side of mercy.' This is witty. But it is my conviction that, if people do not want to hear a minister more than twenty minutes, that minister is not worth hearing at all. Either he has precious little to say, or he has a very poor way of saying it; or, once more,

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the audience has a very shallow capacity for reception. A sensible minister speaks once a week on the greatest of all themes, and he is expected to put what he has to say into the compass of a newspaper paragraph! If he knows his work, and is fit for it, he undertakes to treat some great question touching thought, belief, conduct, and destiny. And it is simply thoughtless nonsense to say that any man can often do this adequately within the limits of twenty minutes. If a man preaches so poorly that the less you hear of him the better, then do not stop at twenty, but say five minutes or none at all. But, if you believe him competent to say anything and you wish to hear him, then trust him to know when he has said what he regards as needed to complete a proper treatment of his theme.

"Then, the preacher of the old theology may fairly assume that his audience is familiar with his general scheme: he only needs to make the applications. But he who holds to the modern theory of the universe must not only make practical applications: he must prepare the way for his applications by a world of careful and systematic teaching concerning the new conceptions of the world, of God, and of man, out of which his practical precepts spring. And all this asks for time. It is not enough to tell people briefly to be good: you must tell them what goodness is, and why.

"It is indeed true that the length of a sermon does not consist entirely in the minutes consumed in its delivery. I have heard men speak what seemed an hour and a half in fifteen minutes, and I have heard all I wanted to in less than that time. And they were not always ministers either. And, on the other hand, I have heard a few men speak an hour and a half, and still wished them to go on. It is then a matter of interest, and not of time.

"If one can sit three hours at a theatre or concert, but finds himself bored by an hour and a half in church, it simply means that he does not care for the church. The reason of this may be the stupidity or lack of intelligence of the minister; or, on the other hand, it may be the stupidity or lack of intelligence, or lack of religious interest of the hearer. A good musician may be bored at a poor concert; but it is equally true that a poor musician may be bored at a good concert."

DOES THE WEST WANT A CHRISTIAN UNITARIANISM?

In closing a recent letter to the *Christian Register*, Rev. George Batchelor, the Western agent of the American Unitarian Association, answers the above question, in the light of the knowledge which he has gathered from his six months' study of the condition and needs of the West. What he says seems to us so candid and true that we quote:

"Underneath the busy-ness of the West there is a vein of tenderness and a deep hunger for the things of the spirit, and he who can most easily draw from the eternal sources will have most solid success. There is a crowd which runs with a whoop and a hurrah after novelties. There is a set of hardened intellectual speculators whom no spiritual influences can for the present touch. But there is a great multitude who need and desire to live in the things of the spirit, and with competent leadership will do so.

"As to Christianity, there are a few men and women who intelligently decline both the name and the thing. Time spent with them is for the most part, at present, time wasted. There are many more who decline the name through ignorance of the thing. To them, it is a surprise of gladness to find that any blossom and fruit of Christianity can be so sweet and wholesome as that which our Church has to offer. To go to them holding the name behind our backs is to add a little to their confusion of thought. What they need, and what they welcome when it comes, is the assurance and proof that the great religion which, for good or for evil, is interwoven with modern civilization, and must make or mar its fortunes, has possibilities of humaneness, liberty, inspiration, and universal brotherhood such as nowhere else have place and power in modern life. More than ever am I confirmed in the belief that life, health, and a future for

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our Western churches are involved in our ability to see what the best things of modern Christianity are, and to work them into the life of the people. Anti-Christianity and extra-Christianity have no deep hold anywhere upon the promising elements of the social life of the West, as I see it, and are to have little place in our plans. Were there any beautiful ideal in contrast or any new rising star of religion to be seen over against Christianity, the case would be different. But the alternative commonly is suspense of faith. If they find no ground for optimism in Christianity, the alternative is pessimism everywhere. This is the general rule, with notable and noble exceptions."

THE WESTERN POLICY OF THE A. U. A. AGAIN.

We wish to follow what we said last month, regarding the Western Policy of the American Unitarian Association, with a somewhat more full and explicit statement of our thought upon the same.

A little more than a year ago the Association, troubled by the fact that the Western Conference had put itself out of line with the national organization, sent a committee consisting of its Secretary and four other members of its Board of Directors, to Chicago, to confer with the directors of the Western Conference, to see if some basis could not be discovered upon which the two bodies could work together again as of old. A long consultation was held in the parlors of the Tremont House, during which the A. U. A. directors put to the Western Conference directors this question: "If, while maintaining unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference, so far as it undertook missionary work, and the work of church extension, would do so on the basis of Christian Theism. A majority of the directors of the Conference, on their part, replied that they could not conscientiously make such affirmation." The A. U. A. committee therefore were compelled to go home without having accomplished anything, only they had found out for themselves what they had been loth to believe, that the Western Conference leaders would not consent that the Conference should do its work, even its distinctly missionary and church extension work, on any basis but a purely ethical one.

With some slight hope that the Western Conference itself, at its annual meeting, might be willing to entertain favorably the proposition of the A. U. A., even though its directors had declined to do so, the Executive Committee of the Western Association, a few weeks after the western visit of the A. U. A. committee, prepared and printed an address to the Western Conference itself, and submitted the same to that body at its annual meeting in Chicago (May of last year), repeating in the address the proposition of the A. U. A., and urging its acceptance by the Conference as something which would restore harmony in the West as well as between the Western Conference and the A. U. A. But the Conference refused even to consider the proposition (much less to accept it), on the ground that the matter had been settled once for all at Cincinnati.

This, then, is the position now occupied by the Western Conference. At Cincinnati it voted definitely upon the question of whether it would or would not work upon the same basis with the A. U. A.—"pure Christianity," or "love to God and man"—and decided in the negative. In the interview of the subsequent March (which we have just described), between its directors and the committee from the A. U. A. who came to Chicago on purpose to ask the question offically, its directors took their stand firmly upon the Cincinnati decision; and the Conference itself at its next annual meeting (Chicago, 1887) did the same.

Under these circumstances what course is open for the A. U. A. in the West? Of course it is possible that the Conference, under the leadership of its more broad-minded men, may still, at its meeting to be held in Chicago this month, decide to reconsider its dividing and unhappy action, and put itself once more upon a really Unitarian basis. In

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that case the difficulty before the A. U. A. will be removed, and the old co-operation between the national and the western bodies can be restored. This, however, is by no means probable,—indeed, since the very recent utterances of Mr. Gannett and Mr. Jones in *Unity* (March 3 and April 14), it is practically certain that nothing of this kind will occur.

The western problem, therefore, may be regarded as definitely before the A. U. A. The postponement of it for a year, and then for a second year, has had no effect to solve the problem. It has, however, shown the desire of the A. U. A. to act with great deliberation, candor and justice, and to take no step without the fullest light. But plainly the point is reached now where whatever light there was to be got on Western matters has been obtained. Much longer postponement, therefore, is out of the question, unless the A. U. A. is prepared virtually to surrender the West, so far as its organic work is concerned, into the hands of the Western Conference, to be molded and shaped on the basis of the ethical ideal.

But this of course the A. U. A. cannot do, for at least two reasons. 1. Such a surrender on the part of the A. U. A. would forfeit its claim to be a national organization. As our national missionary organization it is western as much as eastern,—the west has a part in it as much as has the east. It has no power, therefore, to withdraw from or to surrender the directing management in a vast section of the country where sixty of its churches now are, and where, at no distant day, a majority of the Unitarian churches of the country may be expected to be. To do that would be to commit suicide as a national organization. 2. The West has claims upon it which cannot be ignored. As Mr. Batchelor points out, the west is in heart Christian. The very large majority of our people earnestly believe in, and want to work under, the banner of, God's Fatherhood and Man's Brotherhood. But those who reject this banner have got the leading organizations in the west into their hands. What, therefore, is left for the Western Christian party, only to look to the A. U. A.? Around its leadership they can rally, and will rally strongly if given an opportunity. But as things are now they have no other leadership around which to rally.

But how can the A. U. A. get and hold the leadership in the West which the majority of Western Unitarians really desire, and without which the Western Christian forces must remain scattered, disorganized, overshadowed by ethicalism, misunderstood, more or less discouraged, unable to do their best work in any direction?

For the A. U. A. to accomplish this end several things seem indispensable:

1. It must have a permanent agent (better if he be called the "Western Secretary" of the A. U. A.) in the west;—a wise man, a trusted man, a strong man,—to have charge of the A. U. A.'s and the Building Loan Fund's growing business interests in the west, but especially to attend, and to represent the the national organization at, every local conference, convention, dedication, installation or other important meeting held in the west; and to visit as often as possible all the western churches, to carry them the greeting of the denomination, to counsel with and encourage them, to inform them of the plans and work and hopes of the national missionary organization, and to secure their sympathy and, so far as possible, their contributions, even if only to the extent of a few dollars. This work carried out patiently, persistently, in a broad spirit, and with strength, year after year, would be invaluable; it would help the west, and strengthen the A. U. A. in the west, immensely.

2. But this is not enough; indeed the effectiveness of all this would depend largely upon something else. The A. U. A. should have, must have if it is to accomplish much, a permanent western headquarters; and that headquarters must be in Chicago. Chicago is the key, the strategic point, the center of influence in the west. Whoever holds Chicago strongly, holds the west. It is idle to think that we can build up Christian

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Unitarianism in the west, in anything but a scattered and feeble way, with the metropolis of the west, and the powerful forces for molding sentiment and creating influence in the west which naturally mass themselves there, in the hands of the ethical party. The Western Conference leaders well understand the importance of Chicago, and hence for several years they have been doing all in their power to strengthen themselves at that central point. It is announced that the anniversaries of the Conference and its allied organizations are to be held again this year in Chicago, "in obedience," as *Unity* of April 14th says, "to a slowly growing conviction and a steadily forming policy of making Chicago the regular western Jerusalem of our cause." This is wisdom. Will the A. U. A. and its friends in the west have equal wisdom?

Already the ethical party have their weekly paper published in Chicago; there, too, are their book and tract publishing interests; their headquarters' rooms, for a meeting place and rendezvous for the city and for persons coming to the city; their Western Conference, reaching out through its secretary and treasurer into as many as possible of the western churches; the Woman's Conference, reaching out into the churches from a different side; the Sunday-school Society, in communication with the Sunday-schools of the west; a book and tract depository; a Post-office Mission headquarters; and a Conference Secretary who keeps his office in Chicago, and goes out from there constantly to visit churches, attend local conferences and other meetings, and do what he can to mold the west after the ethical pattern.

With western ethicalism thus organized and sleeplessly at work, and making Chicago a center for the propagation of its thought throughout the west, in all the ways mentioned, what can Christian Unitarianism in the west do, so long as it remains unorganized, with no center, and no unity of effort? It has strength enough,—far more than ethicalism has,—if only it had a headquarters, leadership, concentration, oneness of plan and effort. But without these it is powerless. What should be done?

In our judgment, nothing is so important as that our national missionary organization, whose missionary interests in the west are so large, and which is the natural rallying center of our western churches, should, as is its right, and as our western churches desire, take quiet but strong leadership in the west. To do this it must do more than simply keep an agent in the west, in the saddle. That is of some value, doubtless; but that alone can never accomplish the unifying, consolidating work which needs above everything to be done. For that to be accomplished there must be not only a western representative of the A. U. A., somewhere, but there must be one in Chicago; the A. U. A. must thoroughly identify itself with the west by establishing a permanent headquarters in its great central city. At that center its tracts and books must be kept to supply the west; at that center its representative must be able to be found; from that center he must go forth to visit the western churches and local conferences; from that center his appeals to the western churches must go out. Then the work of reconstruction will commence in the west. Then confidence will begin to be restored. Then our work in the west will begin again to take on the appearance of unity and strength.

Of course it is to be expected that this course, or any other that does not surrender the west absolutely to ethicalism, will be criticised by the ethical party. Nevertheless, this course will disarm criticism sooner than any other, because it is so straightforward, self-respecting, natural, reasonable. If the A. U. A. could have seen its way to the adoption of such a course two years ago, when the trouble in the west began, and when everybody, even the ethical men themselves, supposed this course would be adopted, we believe the worst of our difficulties would now have been over.

3. Besides appointing a permanent Western Secretary, and establishing a permanent western headquarters of its own in Chicago, the A. U. A. may well

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take two or three other steps. One is that of carrying out systematically, year by year, the plan entered upon tentatively this spring, of holding conventions in various parts of the west, conducted by the Western Secretary and the General Secretary of the A. U. A. with such help as they may see fit to employ. The meetings held this year have unquestionably done good, both in a missionary way, and in drawing together and strengthening all our Unitarian forces in the west that are not definitely committed to ethicalism. The same good effects we are sure will appear if similar meetings can be held in coming years.

4. We are of the opinion that a Western Advisory Board may wisely be chosen by the A. U. A., consisting of prominent Unitarians in the west, ministerial and lay, in sympathy with the aims of the A. U. A., to be in constant advisement with, and to assist by their counsel both the Western Secretary and the A. U. A. Board in their deliberations and plans regarding the western work. This Western Advisory Board might well include either the presidents or the secretaries of the various local conferences of the west, as well as the missionaries of the A. U. A. at work in the western field. The deliberations of such a board would greatly strengthen the hands of the A. U. A. as well as add to the unity and efficiency of its western operations.

Other suggestions might be made, but these are enough.

We are perfectly well aware that the way forward for the A. U. A. which we have indicated, is not without stones. But there is no path it can choose that is entirely smooth. We believe, however, this is the one that will be found to have fewest obstacles. Indeed, we believe it is the only one that will not lead to serious disaster.

It may be thought by some that the clearest and least troublesome way is to stand aside and let the west go. But to take this course would be a sorry confession of weakness, not to say cowardice and faithlessness. Nor could such an attempt do anything but lead to worse trouble still. As we have pointed out, for the A. U. A. to abandon the west would be for it to destroy itself as a national organization. Moreover, western Christian Unitarianism could not consent to be thus abandoned by a body that it had trusted and had a right to trust. Nor would the Christian Unitarianism of the east for a moment consent to the faithlessness of such an abandonment. To suggest it is to suggest a course that could lead to no ultimate result expect that of dividing the denomination, both west and east, in the most unnecessary and harmful way.

No, the west must not be abandoned by the A. U. A., but must be held for that broad Christian Unitarianism to which the Christian money and labor of fifty years have consecrated it, which still at heart it believes in and wants, and to which with wisdom, patience and courage, it easily can be held.

Let no one say that we advise the A. U. A. to open war upon the Western Conference. On the contrary, we distinctly and earnestly wish the A. U. A. to have no controversy or collision with the Western Conference whatever. Any conflict between the two we shall greatly deprecate. The course we urge contemplates none; indeed, it distinctly proposes the avoidance of controversies of all kinds. Our thought is, for the A. U. A. to go forward to plan and to do its work in the west by constructive methods and in a broad and hospitable spirit, but with independence, and self-respect, and fidelity to its constitution and its trusts as a Christian body; treating the Western Conference and its representatives and members with courtesy always, affiliating and co-operating with them as far as it can without compromising itself, and holding itself ever ready for *full* co-operation as soon as the Western Conference sees fit to return to a basis which makes such full co-operation possible, but not forgetting that it (the A. U. A.) is the older and the larger body, with pecuniary and missionary interests in the west which began before the Conference had any existence, and have been growing and strengthening ever since. We believe

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the time has come for the A. U. A. to enter quietly and firmly upon such a policy as this; or, rather, to *return to* it, for this is essentially the policy formerly in operation, especially during those best missionary years that the west has ever known, 1867 to 1876. This former policy of the A. U. A., returned to now, with such additions and improvements as the experience of the past few years may suggest, and carried out with strength and independence, not as Boston operating in a distant west, but as the national missionary organization of the denomination operating with wisdom and energy and large views and by adequate agencies in one of its own most central and important fields, and gathering into close co-operation with itself the large constituency that it has in all parts of this great field, cannot fail to accomplish several results of highest importance, viz.: (1) the setting of Western Unitarianism right before the world, as being distinctly (though broadly and rationally) Christian,—deeply meaning God, worship, the immortal hope, the Christ-spirit and the Christ-faith, as well as ethics and free-thought; (2) the beginning of real constructive work in the west, and on the only possible basis on which it can ever make any permanent headway; (3) the firmer drawing together of west and east in a work so thoroughly national that it can know no east and no west; (4) inspiring new confidence throughout the denomination and giving a new impulse to our work generally.

EDITORIAL NOTES.

A correspondent writes: "In these days of sensational preaching and short sermons, it is a noteworthy fact that our minister, who never preaches a short sermon, never aims at sensations, and never jokes, is steadily building up a large and intelligent audience."

We have never before given up so much of our space to any one subject as we do this month to Mr. May's memorial discourse on Dr. Priestley. But we are sure that the important place which Priestley holds alike in the history of Unitarianism and of science, and the admirable manner in which Mr. May has treated his theme, will be felt by our readers to furnish ample justification for our course.

This, however, is not all. In preaching the sermon Mr. May had an object in view beyond that of merely giving information about a great and honored character in our history. Readers of the sermon will learn, if they did not know it before, that Dr. Priestley was virtually the founder of the First Unitarian Church in Philadelphia, of which Mr. May is the pastor; and Mr. May has conceived the honorable and fitting thought of a monument to him in America, and naturally, therefore, in the church with which his name is identified. It was primarily for the purpose of inaugurating a movement to secure such a monument that the memorial discourse was prepared and delivered.

But as Priestley's is a name of reverence not simply to the Philadelphia church, but to the Unitarians and lovers of truth of the whole country, it is thought that it would be a fitting thing if the movement to erect the monument could be made a general one. It is with this in view that Mr. May has desired to have the discourse published in the UNITARIAN. Mr. May writes: "While there seems to be a peculiar fitness in having the monument in our church, there would be greater meaning in it should it *not* be the offering of our own congregation alone, but the tribute of a still wider circle of lovers of truth, and admirers of learning, fidelity and virtue." The co-operation, therefore, of all who sympathize with the design is invited. Individuals or churches wishing to contribute, or to make inquiries with a view to contributing, may communicate with Rev. Joseph May, 913 Pine St., Philadelphia.

There is probably no practical matter now before the denomination in this country of so much importance as that which we consider somewhat at length in this number of the UNITARIAN, under the head of "The Western Policy of the A. U. A. Again." We trust that all our

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readers will give the subject the attention it deserves. It is of so much concern to our whole body, east as well as west, that every one should be intelligent about it. The occurrence of the anniversary of the Western Conference this month naturally calls attention to it, and especially may it well be the subject of careful consideration by all who attend the anniversary of the A. U. A. in Boston.

In view of the question before the denomination, as to whether the A. U. A. should appoint and keep permanently in the west a Western Secretary, it is interesting to note that the most prosperous years of church establishing we ever had in the west were those in which this plan was carried out. The A. U. A. had in the west a "Western Secretary" from 1867 to 1876. During one of those years (1868) nine churches were organized, eight of which are still alive and prosperous,—the largest number ever organized in the west in any one year. During another (1869) eight were established. During another (1875) seven. So high a degree of success has never been reached since. Surely this would seem to be an argument in favor of returning to a plan of A. U. A. administration in the west, which plainly it was a misfortune ever to have broken up.

In the death of Matthew Arnold, England loses her most distinguished, possibly her greatest, essayist and literary critic of this generation. Son of Arnold of Rugby, and hence almost born famous, a poet of considerable strength, even if not of great genius, professor of poetry at Oxford for many years, long an inspector of the schools of the Kingdom, and the writer of some important educational reports, but above all an essayist, he had made the essay a thing of more varied and living power than it had been in the hands of any man since Dr. Johnson.

As an essayist his themes were about equally literary (or critical), educational, political and religious. In politics his influence was conservative, often reactionary; in popular education, favorable to a broad and thorough system of public instruction; in literature and culture favorable to high, even if sometimes narrow and aristocratic literary ideals; in religion radical in the extreme, though ever with a strain of conservatism, which often it seemed difficult to harmonize with his extreme radical utterances. His best work for religion was that which he did through his "Literature and Dogma" and his "God and the Bible," first, in exposing more clearly than any other writer has done, the ignorance and folly of the common "evangelical" methods of literal, hard-and-fast biblical interpretation, and showing that the bible should be understood as "fluid, passing, literary,—not rigid, fixed and scientific," and second, in making it clear to the world and henceforth undeniable that the central word of the bible is "righteousness," and that the pre-eminent Hebrew conception of God was as "the Eternal Power not ourselves that makes for righteousness," or, "the Eternal that loveth righteousness."

There are doubtless serious exceptions to be taken to his religious, as to much of his other teachings, but at least in these two particulars he has done important and permanent service to religion, for which he will be remembered.

Much has been said in our denominational periodicals of late about Unity Clubs, as to whether they are a good or an evil. The UNITARIAN has taken the ground from the beginning that such organizations have a legitimate and useful place in our church life, and that what is needed is not that they be destroyed, but controlled and guided to legitimate ends. The church stands for religion, first, last and all the while, and nothing should be allowed in connection with the church which detracts from that end or comes into competition with it. And it must be confessed that Unity Clubs may be conducted in a way to detract from the religious earnestness of the church, and make attendants feel that literature and not religion is of first importance. Clubs thus conducted are clearly a curse, which should be either

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reformed or destroyed. But there are clubs among us whose influence is very different—active, strong clubs, that are helpers and feeders to the church, and not rivals of it. These seem to us to be doing legitimate work.

We must say, however, that we believe that the present prevailing type of Unity Club can be improved. More should be made of the social element than some of our clubs are making; but especially more should be made of the humanitarian or philanthropic element than is being made by any but a few. In the great majority of our Clubs the members come together with the purpose simply of getting something—knowledge, or literary culture, or entertainment for themselves, without the nobler object of doing something for somebody else. In this respect they occupy a distinctly lower level than the Lend a Hand Clubs, Look up Legions, Ten Times One societies, etc., which Dr. Hale has been so influential in establishing. If a church can have connected with it only one, a Unity Club, conducted for purely literary aims, or a Lend a Hand Club, conducted for purposes of helpfulness, we believe it may far better have the latter. But why may not the same organization have earnestly both aims, yes, and the social aim too? This, we believe, is the kind of club we need. Or, isn't the *best thing of all* something more in the general direction of the Guild?—two or three forms of which we have described in the UNITARIAN. This is organized with aims distinctly religious, as well as humanitarian, literary, and social.

The Normal and Industrial Institute at Tuskagee, Ala., for the education of colored young people, started in 1881 with 30 pupils and one teacher. Now it has 24 teachers and 385 students. It is on the Hampton plan, combining labor and study, and is exceptionally broad in its religious influences. It is the creation largely of Prof. Booker T. Washington, who is its principal. General Armstrong says of it, "I think the institution the noblest and grandest work of any colored man in the land." Any of our churches or benevolent laymen who would like to do something to help the colored people of the South in the most vital ways, may well lend a helping hand here. Fifty dollars will pay the annual tuition of a student. Many worthy young men and women desire to enter the school, and cannot unless their tuition can be provided for outside.

The minister's prayer:

"Oh, lead me, Lord, that I may lead
  The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
  Thy hungering ones with manna sweet;
Oh, strengthen me, that, while I stand
  Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
  To wrestlers with a troubled sea."

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

OUR WOMEN'S CONFERENCES.

As most of our readers know, there are two women's missionary organizations of a general (or somewhat general) character in the Unitarian denomination in this country; one is the "Women's Auxilliary Conference," which is national, the other is the "Women's Western Conference," which is western only. With the Unitarian women of the west, therefore, the question is a practical and ever-recurring one, "With which organization shall we work?" Naturally the preference of most would be the western organization, because it is western. Much of the value of organization comes from the meeting and planning together of scattered workers, and the augmented strength and enthusiasm which is thus generated. But Boston, as the center of our eastern Unitarian organizations, is too far away to allow of any general attendance of our western workers upon its anniversaries. Hence the preference of the west for its own western organizations, with annual conferences in the west.

A serious difficulty, however, stands in the way, just at present, of the general cooperation of our western women with the Western Women's Conference. This Conference was organized under the influence

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of the western ethical leaders, and hence, without realizing the significance of what it was doing, it placed itself on a basis of simply ethics, or "freedom, fellowship and character." The national organization, on the other hand, stands upon a basis that is unequivocally, though broadly, Christian. Many of our Unitarian women of the west are unwilling to work upon the narrower, and, as it seems to them, the misleading and inadequate basis, of ethics alone, and thus this narrower basis has become a threatened source of division. To prevent this, some of the leading western women workers suggested last year a change in the articles of organization of the Women's Western Conference, so as to give it a theistic or Christian as well as an ethical purpose. A definite amendment to that effect was proposed by the delegation from the Church of the Messiah, St. Louis. That amendment is to come up for consideration and action this year. For the sake of every best interest of the cause in the west it is to be hoped that it will pass, and without serious opposition.

The form of amendment will be simply to declare, "*the object of the Conference to be the promotion of Unitarianism, whose central principles are love to God and love to man.*"

We believe that most, if not all, of the women who are active in the Women's Western Conference, really care for, and desire to promote, ends of worship as well as ends of ethics. It would seem most fitting and natural, therefore, to state those ends as the ones for which the Conference exists. Thus misunderstandings would be avoided, the work of the Conference would be made clear and unequivocal, and a basis would be secured broad enough to unite the women of the west, and at the same time keep them clearly and distinctly in line with the National Auxilliary Conference, and the denomination generally.

The Christian Unitarian women of the west will await with deep interest the forthcoming action of the Women's Western Conference—an action which will determine whether *all* the Unitarian women of the west shall remain a unit, or whether a considerable part of them shall be virtually driven out of the western home organization, which they were certainly as influential as any in forming, and be compelled to seek their affiliations hereafter solely with the national body.

BOSTON.

The Channing Club had a "Ladies' Night" on April 4. Many ladies were present among the invited guests, and four of the five speakers of the evening were ladies, namely, Miss E. P. Channing, Mrs. Kate Gannett Wells, Mrs. Emily A. Fifield, and Miss Abby W. May. Miss Channing spoke of women's work in our churches, urged that a consecrated, religious personality in man or woman is the commanding power to move the soul. The world is to be more religious in the future. Women must not be content with influencing social life, art and literature, but must make their supreme influence felt in religion. She feared that in our desire to be liberal, tolerant, loving, we should fail to lay sufficient emphasis on our reasonable and beautiful faith of the fatherhood of God, the brotherhood of man and the supremacy of character.

Mrs. Kate Gannett Wells told in a very pleasing strain of our Unitarian grandmothers, enumerating a goodly number of them and making her hearers glad in the remembrance of so noble a spiritual ancestry.

Mrs. Emily A. Fifield spoke of the work of the Post-office Mission. Among many wise things said upon the topic, not least suggestive was this sentence: "It is easy to exaggerate the amount of good done to others by this mission, but not easy to tell all that it does for those who join in the work."

Miss May spoke of woman's work in the church, illustrating her thought by references to the ministry of Theodore Parker, of whose church she was a member.

The Women's Auxiliary Conference held its monthly directors' meeting April 6, at 25 Beacon St. Among its many good works, the Auxiliary is assisting a young lady student at Meadville.

CHICAGO, ILL.

At the last meeting of the Women's Unitarian Association, Rev. Ida C. Hultin read a paper, or sermon, on "What has Unitarianism to offer to the Dying Sinner?" It was able and eloquent.

The Chicago Woman's Club invited Mrs. Ashton Dilke and Mrs. Ormiston Chant, of London, Eng., to visit Chicago as guests of the Club. The ladies accepted the invitation, and the Club tendered them a reception in its Club rooms. A public meeting was also arranged in the Central Methodist Church, on Wednesday evening, with addresses by Mrs. Dilke on "English Women in Politics," and Mrs. Chant on "English Working Women." M. C. R.

CINCINNATI, OHIO.

The Cincinnati Branch of the Women's Auxiliary Conference of the Unitarian

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Church, held its annual meeting in the church vestry April 10. The annual report showed that the society had sent Unitarian literature during the year to 189 persons, 111 being new names, 106 of the applications being from Ohio, 45 from Indiana, 15 from Kentucky, the rest scattered through fifteen States. Letters, cards and circulars have been written to the number of 571, while 266 letters and cards have been received. During the year 6,873 tracts, papers, etc., have been distributed, and 38,463 since the organization of this branch, in March, 1881. The society has raised $201.30 for various objects this year. Sixty-four books have have been loaned from the Sallie Ellis Loan Library, and fourteen books given away. The reading of the annual report was followed by the election of officers for the ensuing year. Mrs. Mary P. W. Smith was reëlected President, Mrs. George A. Thayer, Vice-President, and Miss C. Belle Fithian, Treasurer and Librarian. After the bueiness session came the regular literary program. A large number of ladies were present, drawn out by interest in the subject of the essay for the afternoon, namely: "The Pros and Cons of Woman's Suffrage," presented by Miss Annie Laws. The essayist had just returned from attending the International Council of Women at Washington. Her essay was bright and effective, calling out a most animated discussion. Mrs. H. Duhme followed the essay with an entertaining paper describing the prominent women and scenes of the Council. A vote taken at the close of the discussion showed the large body of intelligent and prominent ladies present to be almost unanimously in favor of woman's suffrage.

The essays read before the Conference the past winter have been of even greater than usual interest. Mrs. E. Hardacre treated of "Individual Responsibility in Christian Work," Mrs. H. C. Whitman "The Problem of Domestic Service," Mrs. A. Frank "The Needs of the Unitarian Sunday-school," Mrs. Virginia G. Ellard "The Salon in American Society," Mrs. Alphonso Taft "Viennese Life," Mrs. Robert Hosea "Buddha and Buddhism." Mrs. Ellard's essay, afterwards published in the *Commercial Gazette*, attracted wide and favorable comment from the press all over the country, and brought the writer pleasant letters from Geo. W. Curtis and others. M. P. W. S.

NORTH PLATTE, NEB.

It is six months since Mrs. Cogswell returned and took up the work in this place again, and everything feels her presence. Most of the workers here are women. Of the five trustees of the society three are women. A correspondent writes:

"We have lay services and Sunday-school from 11 A. M. to 1 P. M. every Sunday. A young man who has become interested in our religious home and its advantages, has sometimes read sermons, otherwise the lay services have been carried on by our women. Our Sunday-school is doing well, and we are gaining in numbers. We have a 'Woman's Aid and Literary Society' that meets every Thursday afternoon. We have taken up Lowell and Holmes for reading. Our church is open on Sunday afternoons for reading and library purposes."

UNIVERSALIST NOTES.

ACCESSIONS TO THE CHURCHES.

The thought uppermost in all our minds just now, is the cheering news from all the churches, of large accessions to their membership at Easter. For many years the custom has been growing in our churches, of taking the season of Lent for those special services by which the religious life of the parishes is quickened, and the attention of the people turned to the duty of self-consecration to God. Especially are the efforts of our clergy and workers directed to the increase of church-membership. The conviction is now thoroughly established in the minds of our people that *the church* is the vital and essential institution, the very core of our organized Christian life, the embodiment and the sign of our religious vigor. In place of the discussions which used to be heard twenty years ago, as to the utility of the church organization, the use of church ordinances, the value of church-membership, our debates now are chiefly as to the best ways of increasing church-membership, the means and the methods of conducting revivals and the like. This remarkable change is in itself a clear evidence that we have passed the period of questioning the value of the method tested and approved by the whole history of the Christian religion, and that we are practically a unit in the conviction that our future depends upon strengthening, increasing, and training our church-membership. It is probable that not less than a thousand members were added to the church at Easter. And as many of our ministers do not make this the season for receiving candidates, but carry on the work throughout the year, it is probable that before the statistics are made up for the annual convention this number will be doubled.

DR. RYDER'S BENEFACTIONS.

When the words about Dr. Ryder were written for the "Notes," in the last number of the *Review*, it was not known what a noble disposition he had made of his great wealth. His will was a most signal and significant document. It gives new cause for honoring his memory. It makes Dr. Ryder still the teacher and counselor of the church and the community, in a way which cannot but conduce to the public good. The fashion of remembering public interests, and especially religious causes, is not so common in the west as it is in the east. But few large fortunes in Chicago have as

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yet been consecrated to the higher interests and uses of society. Men and women of whom better judgment might be expected, still express surprise when a rich man leaves any large proportion of his wealth to the public. So that Dr. Ryder's far-sighted and liberal gifts will do more than benefit the causes to which his wealth so largely goes. They will be at once example and exhortation to other and perhaps richer men, to "do likewise."

A DEEPENING RELIGIOUS LIFE.

During the winter there has been a marked activity among the young people of our churches in the direction of a deeper religious life. The way in which the work has been done has varied according to individual preference. In many cases the machinery of the Y. P. M. A. has been used; in others the S. C. E. has been chosen; in some there has been no organization, but special meetings have been held for religious and devotional exercises. But, whatever form the work has assumed, it has been helpful to pastors, and most encouraging to the churches. One thing is clear. The young people of the liberal churches have as genuine religious needs, and as large a capacity for religious culture as other young people. Another thing seems equally clear from this grand advance among our youth. We are no longer satisfied with drawing the young into our churches, and then leaving them without definite Christian work, without distinctly religious aims and duties. It was high time that our liberal churches stopped gathering all this timber, brick and iron, without large and adequate plans and methods for building it into the walls of Christ's church.

A NEW COMER.

It is a pleasure to record the accession to our ranks of a brother who has come to us from the Methodist church, the Rev. Ole Bendixon, of Chicago, a Norwegian preacher, who has been until recently an evangelist among his own people, under the direction of the Methodists. It is a thrilling story that this brother tells of the struggles of his soul to accept the dark and harrowing dogma of everlasting punishment; to reconcile himself to the conviction that his father was in hell; and to grasp the impossible thought of a God who could torment his offspring with aimless, endless woe. But he has come out into great light, and will hereafter carry the good tidings to his countrymen. J. C. A.

ENGLISH AND FOREIGN NOTES.

"Some gentlemen of Liverpool," writes an English friend, "have just started a Unitarian Club to be called *The Eighty-Eight.*" It is to consist of all the ministers of the district, and an equal number of laymen, the best men, if possible, of each congregation. They are to dine together about four times a year during the winter—ministers free of charge—and to sit alternately, lay and cleric, so that discussions may not be spoilt by too much agreement. The first dinner has been a great success, and the first set of members, on the whole, a very good collection in every way. Special meetings may be called to discuss any object the club could aid.

The Rev. Edward White, of Kentish Town, says the *Christian Life*, insists on the fact that a great, a chief reason of the alienation of the people from religion, is the "horribly corrupt state of theology." Men have inherited tradition. Let them go back to Christianity. For one man who dares to think for himself, a score will not. People are always using language not to be found in Scripture. Why, if it had been intended we should be always calling God "Trinity" it would have been set forth in Scripture, "there is one God, the Father, there is God Jesus Christ, and God the Holy Ghost." Then there is the Athanasian creed. Until, said Mr. White, you can overthrow these Middle Age creeds, people will be alienated. Use Scripture language and insist on missionaries using it too. The doctrine of eternal punishment is an invention of the theologians. Life in Christ will prevent evolution from becoming universal scepticism. This is plain talk for a Chairman of the Congregational Union, and indicates the trend of liberal theology among the English Nonconformists. But, then, nine people out of ten drift into religious affiliation without much thought or care for principle or consistency!

Mr. Walter Bache, who died recently, and who was the foremost disciple of Liszt, was born in Birmingham, Eng., and was the son of the late Rev. Samuel Bache, who was for so many years pastor of the Church of the Messiah in that city, the church over which Dr. Crosskey presides.

Miss Edith Martineau, a daughter of the Rev. James Martineau, LL. D., has just been elected an Associate of the Royal Society of Painters in Water Colors.

The English Unitarian and other Christian churches are busy preparing for their National Conference, to be held in Leeds. The expense of attending the conference is necessarily heavy upon ministers living at a distance from the place of meeting, and so the churches sending delegates propose to lighten this burden by franking the ministers to and from the Conference. And why not? The minister is expected to go as the representative of his parish, and the least his parishioners can do is to spare him the cost of representing them. We commend this good example to the sister churches in America.

The Right Hon. Joseph Chamberlain, M. P., was presented on his return from the Fisheries' Commission with the freedom of the Borough of Birmingham, a division of

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which he represents in Parliament. A banquet was held in the historic Town Hall, at which John Bright and other eminent statesmen were present. In the course of a long speech Mr. Chamberlain said: "The two nations are, indeed, only branches of a greater nationality, which has maintained under varying conditions the persistent qualities and characteristics of the Anglo-Saxon race. And gentlemen, if this be true, surely it follows that any serious quarrel between ourselves and America is now impossible. Differences of opinion there may be—there must be. The very extent and complexity of our common interests make controversy from time to time almost inevitable. But we may at least determine that as far as in us lies these differences as they arise shall be settled as between friends and kinsfolk, and not as between enemies and rivals—and it was in that spirit that my colleagues and myself approached the discussion which we have been carrying on in Washington. It was in that spirit that we were met by the American plenipotentiaries, and we have now done our part, representing in this, I believe, the wishes and intentions of the vast majority of the two countries, and we look for our reward in the approval of all who desire, as we desire, perpetual amity and good will between all the members of the English speaking race."

Mr. Charles Bradlaugh, M. P., having carried the British House of Commons with him on the Parliamentary Oath's question, has also made a successful attack on the system of state pensions. He moved the following resolution, which was adopted by the Government and carried by Tories and Liberals: "That in the opinion of this House steps should be taken forthwith to determine hereditary pensions and allowances, with due regard to the just claims of recipients and economy in the public service, and considering the large and increasing charge upon the country for general pensions and non-effective services, it is desirable to adopt measures for the thorough revision of the entire pension system."

It is proposed to raise a testimonial to the Rev. T. L. Marshall, late editor of the *Inquirer*. For many years Mr. Marshall very ably edited what has always been regarded as by far the best organ of English Unitarianism. He made the paper respected for its ability and tone, and the testimonial is "the result of a widespread feeling of sympathy and respect for a career so blameless, and for abilities so conscientiously devoted to principles of religious freedom."

The Archbishop of Canterbury says the well-to-do residents of Sierra Leone are actually subscribing to the funds for the building of a Mahommedan Mosque, on the ground that Mahommedanism might effect what Christianity has failed to do in producing sobriety among the native population. J. C.

LITERARY NOTES.

Roberts Brothers are just publishing a new volume by Dr. Hedge, entitled "Martin Luther and Other Essays."

The subject of the Hibbert Lectures this year is Greek Influence upon Christianity. The lecturer is Rev. Edwin Hatch, D. D.

The April number of *Christian Thought* opens with a powerful article by Dr. Thomas Hill on "The Absolute a Person," which was delivered as a lecture before the American Institute of Christian Philosophy last August.

Prof. Geo. T. Ladd, of the Yale Divinity School, has just given us, through the Scribners, a book entitled "What is the Bible?" The work answers the question propounded in the title, popularly, and in accordance with the theory of scripture held by the liberal orthodoxy of to-day. Prof. Ladd is a candid as well as competent writer, and his book will have the effect to promote more reasonable views of the Bible than those commonly held. It is noticeable that the title which he has chosen for his book is the same as that of Mr. Sunderland's work, which was published several years ago by G. P. Putnam's Sons, and which continues to have a steady sale. Of course this use of the same title for different works will create some confusion, and is to be regretted. However, if because of its name orthodox persons shall be led to read a Unitarian book, or even if some Unitarians shall be led to read a liberal orthodox book, we are sure no harm will result.

Harper and Brothers have just issued the third and last volume of Henry C. Lea's "History of the Inquisition."

A translation of Renan's "History of the People of Israel till the time of King David" has just been published by Roberts Brothers.

Rev. Dr. Geo. E. Ellis, President of the Massachusetts Historical Society, and widely known as one of the most intelligent and persistent students of American history, especially of the colonial era, will soon publish, through Houghton, Mifflin & Co., an octavo entitled "The Puritan Age and Rule in the Colony of Massachusetts Bay, 1629 to 1685." The leading object of Dr. Ellis in writing this book is to do justice to the motives of the Puritans, whom he considers to have been unjustly criticised in some recent publications, notably Mr. Brooks Adams' "Emancipation of Massachusetts," and Mr. R. P. Hallowell's "Quaker Invasion of Massachusetts."

The *Inquirer*, of London, has been printing a series of three sermons by Rev. R. A. Armstrong, which have had it for their object to epitomize and popularize the thought of certain parts of Dr. Martineau's last book, "A Study of Religions." The sermons were

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preached at the church in Liverpool where Dr. Martineau was once pastor.

The beautiful poem which we published last month, by request, with the statement that we did not know its author, we find was written by Phoebe Cary, a few years after the death of her sister, Alice Cary, to whom it refers. It is entitled by its author "Entered into Rest," and contains five verses which we did not print.

Lee and Shepard will soon publish a new American edition of Frances Power Cobbe's "Broken Lights."

In order to make room for the interesting and valuable memorial discourse of Mr. May, upon Dr. Priestley, we have been obliged to defer a month the sermon from Rev. J. Coleman Adams promised for this number; also the first of two able articles upon Count Tolstoi, already in type.

Rev. Wm. H. Ryder, of Ann Arbor, Mich., has been chosen to the professorship of New Testament Exegesis in the Andover Theological Seminary. Mr. Ryder was formerly professor of Greek at Oberlin, and has been pastor of the Congregational Church in Ann Arbor for twelve years. He is in sympathy with the advanced views now prevailing at Andover.

Prof. C. C. Everett, Dean of the Divinity School of Harvard University, announces that for the year 1888–89, two resident Fellowships of $500 each are offered to Graduates of Theological Schools, who intend to devote themselves to the Christian Ministry. These fellowships are intended to encourage advanced theological work of a high order. Applications for a "Williams Fellowship," accompanied by testimonials and specimens of work, must be made to the Dean before June 1, 1888.

The Brookes Fund, in charge of Prof. F. Huidekoper, Meadville, Pa., continues to do as useful a work as ever in supplying orthodox ministers and others with Unitarian books. The whole number of ministers supplied from the Fund during 1887 was 148, representing some 22 different denominations, and located in 24 different States and Territories. Prof. Huidekoper also supplied ten "libraries" from other funds.

Publications Received.

To Publishers.—*All books sent to* The Unitarian *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

Philo Judaeus, or the Jewish Alexandrian Philosophy. By Prof. J. Drummond, LL. D. 2 vols. Williams and Norgate, London, England.

Harvard Reminiscences. By Andrew Peabody, D. D., LL. D. Ticknor & Co. Price, $1.25.

Talks to Young Men: With Asides to Young Women. By Rev. Robert Collyer. Lee and Shepard. Price, $1.25.

Substance and Show, and Other Lectures. By Thomas Starr King. Sixth Ed. Houghton, Mifflin & Co. $1.50.

Outlines and Charts for Conversation and Study in Sunday-Schools, with Aid of a Blackboard. By Kate Gannett Wells. Boston: Unitarian S. S. Society.

Report of the 10th Anniversary of N. Y. Ethical Culture Society, and of Conventions. J. B. Lippincott Co., Philadelphia.

Prayers and Ministries for Public Worship, in Eleven Services. By Rev. Peter Dean. England.

The Responses in the above Services set to Music.

The above Services for Dedication of Infants, Marriage, and Burial of the Dead, published separately.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (April).

The Christian Enthusiasm. Charles A. Allen.

Reminiscences of Thomas Starr King. Edward E. Hale.

The Hindu Doctrine of Death and Immortality. T. B. Forbush.

Hutton's "Modern Guides." James T. Bixby.

German Piety. Edward Chenery Gale.

Atlantic Monthly (May).

The American Philosophical Society. Anne H. Wharton.

Reform in the Celebration of Marriage. Frank Gaylord Cook.

The Emperor William. Herbert Tuttle.

The Forum (May).

Miscarriages of Justice. Judge George C. Barrett.

Irish Landlordism. Michael Davitt.

The Sanitarian (March).

The Effects of Present Educational Methods on the Health of Women. Charles A. L. Reed, M. D.

The Heating and Ventilation of Passenger Coaches. R. Harvey Reed, M. D.

Lend a Hand (April).

White Slaves. Edward Osborne.

The Catholic Total Abstinence Union. Rev. Thomas J. Conaty.

Juvenile Reform. Rev. M. McG. Dana.

Andover Review (April).

Evolution and Ethical Problems. J. H. Hyslop.

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Beethoven. Rev. William T. Herridge.
The Armaments of Europe. Frederic G. Mather.

Universalist Quarterly (April).

Paul's Doctrine of the Genesis of Sin. Rev. G. M. Harmon.
Catholic Universalism. Rev. H. I. Cushman, D. D.
The Immortal Life. Rev. W. S. Woodbridge.
The Parsees, or Fire-Worshipers. Part I. Mrs. C. M. Sawyer.

North American Review (April).

The Hohenzollern Kaiser. John A. Kasson, Ex-Minister to Germany.
Why am I a Moslem?

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

The seventh meeting of the Ministers' Institute will be held next fall (the National Conference having been postponed a year), and the essayists have already been invited. Messrs. F. G. Peabody, D. D., M. J. Savage, H. M. Simmons, W. W. Fenn, and Professor Schurman, of Cornell, have already accepted. The exact time and the place (which will probably be some quiet hotel near Boston) have not yet been determined.

Rev. Charles E. Perkins, of Clifton Springs, N. Y., has recently exchanged the Universalist for the Unitarian fellowship.

Rev. S. C. Beane, who has been doing such excellent missionary work in Northern New England, has accepted the call of the First Religious Society in Newburyport, Mass.,—his ministry to begin on the expiration of his third year of service to the American Unitarian Association, May 10th. He will continue the more important work of the Association until his successor is in the field.

Atlanta, Ga.—Rev. Geo. L. Chaney has been preaching at the Church of Our Father on the following subjects: God, the Father; Jesus Christ, his Son; the Holy Spirit; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Dead; the Life Everlasting.

Ann Arbor, Mich.—Thirteen persons joined the Unitarian Church on Easter Sunday, receiving the right hand of fellowship from the pastor.

—Rev. Geo. W. Cooke, of Dedham, Mass., has just given before the Unity Club his course of lectures on "The Intellectual Development of Woman."

Boston and Vicinity.—Rev. James Freeman Clarke has been for some weeks at Lakewood, N. J., whither very many throughout our churches will follow him in the hope of his restoration to the physical strength which may enable him to resume his services.

—Our friends in the Harvard Divinity School have been saddened by the loss of one of the most promising of the seniors, Mr. Lewis G. Leary, who died very suddenly of heart disease, Tuesday, April 3. Mr. Leary had made many warm friends during his studentship, and had just received a warm invitation to settle over a parish as soon as his course should have terminated.—The Easter services in our Boston churches were all rich and attractive with flowers and music as usual. The congregations were very large. Some of our friends doubt whether much good results from this Easter Sunday attendance of crowds, many of whom never attend church on any other day, and who to a large extent go as sightseers rather than as worshipers. Yet those who saw how, in Arlington Street, for instance, some 300 or more of these outsiders stood throughout the service, not leaving when the chief musical attraction was over, but remaining for the sermon, and right through to the benediction, could hardly help feeling that this was something more than "sight-seeing." It was not the righteous, but sinners whom the master came to seek.

—A scrap-book is hereafter to be kept at the A. U. A. building, to contain specimens of all hymns, papers, programs of services, meetings, and all other congregational documents, for reference. Ministers are requested to send such specimens to be thus preserved. It is a very good idea and should be followed up.

—The A. U. A. has appointed a committee of sixteen members "to take into consideration the question of arranging a form of service for use in our churches." They are endeavoring by a form of questions widely circulated, to ascertain how far such liturgical services are already in use, or are desired by our congregations.

—In the Third Religious Society (Dorchester, Rev. W. I. Lawrence, pastor) a Young People's Guild was organized on January 1, 1888. There has been an attendance of about 35, and the interest has been good. The Guild is at present studying Dr. J. F. Clarke's "Manual of Unitarian Belief," and is about to begin some active benevolent work. The 71st annual meeting of the church, held April 2, in the evening, was a departure from the usual custom, the members being invited by mail and a supper being served. After tea the work of the past year was reported, and that for the coming year laid out. There are 86 members at present on the roll, 30 of whom have united with the church during the last year. The congregation and the Sunday-school are both growing.

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—There has been a very large and encouraging increase in the afternoon services at King's Chapel lately. Mr. B. J. Lang, who for many years led the musical service at Dr. Hale's church, is now again at King's, and the noble liturgy is being given musically in all the responses and parts that admit of it, making in fact a very beautiful vesper service.

—At Arlington St. Church the vesper services which have been held every Sunday since the beginning of last November, have been so well attended—for some Sundays past every sitting has been occupied—that it has been felt impossible to think of suspending them at Easter, as was contemplated when they were first started as an experiment, and they will probably continue as part of the regular services of the church.

—At the Mt. Pleasant Church Rev. W. H. Lyon asked his congregation for an Easter offering in aid of the new church which the society a short time ago voted to build. The result was a collection of $3,500. This makes $13,000 raised this year, and will warrant the immediate construction of the new edifice, which is to be at the corner of Warren street and Elm Hill avenue. Mr. Lyon's course of lectures on "Earnest American Women" has been very successful, the chapel being crowded, and the proceeds, with those of courses in Dorchester and North Andover, being nearly $500. A course on "American Men of Letters" is planned for next fall.

Burlington, Vt.—The Unitarian Society has voted its pastor, Rev. L. G. Ware, a six months' leave of absence, from April 1, his salary to continue. Rev. Dr. Atwood will supply the pulpit. The society is financially prosperous.

Chelsea, Mass.—Rev. A. W. Martin, lately of Tiverton, R. I., has received and accepted a call to this parish, and is now at work here.

Chicago.—Mrs. Ormiston Chant, of London, England, who came to the U. S. to attend the Woman's International Council at Washington, preached at Unity Church, April 29th. Mrs. Chant is an earnest Unitarian, being a member of Stopford Brooke's church.

—Mr. Milsted believes in beginning with the children; and he has been so persistent and earnest in his Sunday-school work that he now has a large and flourishing school. He develops the feeling of responsibility and loyalty in the children by making them support the school, and also contribute something for charity. At a fair recently held for this purpose by the Sunday-school, enough money was made by the children to pay all their own expenses and give *four hundred dollars* towards the support of the Unity Church Industrial School. Unitarian children with such training will be loyal to the cause when men and women.

—At the Church of the Messiah eighteen young men and women were confirmed on Easter Sunday. This Confirmation Class had been meeting once a week with the pastor for some months. The dramatic section connected with the "Fraternity" of the church has recently made quite a hit with a little play entitled "Everybody's Friend," which it has given three times over.

—All Souls' Church has opened a Kindergarten at the moderate price of 25 cents a week, thus putting it within the reach of slender purses and yet not making it a charity. The free reading room has an average attendance of about twenty-five every afternoon and evening. A course of lectures to mothers and daughters is being given in the church auditorium, by such women as Dr. Stevenson, Frances Willard, Dr. Rose Bryan. The first lecture on "Care of the Sick" was given by Dr. Rose Bryan.

—The Goethe School which was announced in the April UNITARIAN as to be held this spring, under the auspices of the Kindergarten Club, will be held next December, under the same auspices. Mr. Denton J. Snider gives a series of lectures this spring on the Faust legends, preparatory to the Goethe School. M. C. R.

Cleveland, Ohio.—Rev. F. L. Hosmer has been granted a leave of absence until the autumn, and is off for Europe.

Davenport, Iowa.—The third of the A. U. A. Conferences in the West was held here. A correspondent writes: "It was a real inspiration to us all. The four Eastern ministers (Reynolds, Batchelor, Savage and Ames) were so different, and yet all so able and earnest and helpful. Mr. Savage spoke to a crowded house. Mr. Batchelor stayed over the following Sunday and gave us a most excellent sermon. How can such meetings help doing good?"

Grand Rapids, Mich.—Rev. George Willis Cooke preached here April 1st, 8th and 15th, and Rev. Geo. Batchelor on the 29th. It is hoped that before long a minister may be settled.

Greeley, Col.—A correspondent writes: "The Unitarian society here has sustained a loss in the death of Professor W. D. Gunning, who had accepted a call to occupy its pulpit. He came to Colorado in the hope of gaining health. Five weeks from the time of his arrival friends gathered in the little church to exchange words of tender appreciation in his memory. He occupied the pulpit only twice, and though the body was broken the man's soul shone out from the ruins with such radiance and beauty that his hearers were captivated from the first."

Hingham, Mass.—The annual spring meeting of the Plymouth and Bay Conference was held here on April 12th. It would be hard to conceive of a Conference settling down more seriously to the real business of

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religion than was the case at Hingham. Under the supposition that it was under no necessity of regulating the affairs of God in another planet, or exposing the mysteries of His creation, or reconciling Science and Religion, the Conference bent all its energies to regulate the affairs of its own churches, to expose the mysteries of our own indifference, and to reconcile the average Christian to heavy demands upon his powers of worship, work, and giving to the Lord. Rev. F. Baylies Allen, assistant minister of Trinity Church, Boston, addressed the Conference on "Parish Problems," and so successfully that the impression became general, of the great practical importance of governing the Church's ideal by these spiritual needs of the people. Miss Ellen T. Bailey, secretary of the Country Week, made an urgent appeal to the churches to aid in this beneficent charity to the destitute children of the cities.

Kansas City, Mo.—The second of the A. U. A. conferences in the west was held here, in connection with the annual meeting of the Missouri Valley Association. Mr. Savage preached on Sunday morning and Mr. Ames in the evening, to crowded houses; and on Monday a full programme, of devotional services, reports, papers and addresses was carried out through the day, with the ordination of Miss Leggett, of Beatrice, at 3 o'clock, and a closing sermon by Mr. Savage in the evening. The Missouri Valley churches were represented, some of them by quite large delegations. The meetings were most excellent. A correspondent writes: "Our wise men from the east, Reynolds, Batchelor, Savage and Ames, gladdened our hearts by their presence, and their gifts, not of frankincense and myrrh, but of wise, warm words of inspiration, comfort and guidance." The next meeting of the Missouri Valley Association is to be held in Wichita, in October next.

Keene, N. H.—A sermon of Rev. G. W. Gallagher is to be published each month. The first one, dated March, has for its subject, "The Christ." Mr. Gallagher preached a series of doctrinal and historical sermons during the past winter which awakened an unusual interest. He has been teaching a Bible Class in New Testament studies. The Sunday-school prospers. Monthly children's socials are held which are thought a great success. The Unity Club, which meets every two weeks, has been studying Shakespeare.

Los Angeles, Cal.—Dr. Fay's congregations are large and enthusiastic. Preliminary work is in progress towards the erection of a church on a lot which has been presented to the society by the pastor.

Midland, Mich. — The *Republican* prints in full a stirring sermon from Rev. L. R. Daniels, on "The Old, Old Story," which he makes to be God's demand upon men for "righteousness."

Minnesota.—The semi-annual meeting of the Unitarian Conference of Minnesota will be held in "All Souls' Church," Sioux Falls, on Wednesday and Thursday, April 25 and 26. Miss Safford, Mrs. Wilkes, Messrs. Simmons, Crothers, Janson, West, Batchelor, and others, are expected to be present, and give short addresses on various topics.

C. E. S.

Montpelier, Vt.—A delightful service was held at the Church of the Messiah on Easter morning, with inspiring music, beautiful flowers, and a most interesting and helpful sermon by the pastor, Rev. J. Edward Wright. At the close a contribution to the A. U. A. was taken up, amounting to $155. In the evening there was a service of song. Both services were attended by very large congregations.

New York.—At last there is a "Unitarian Club" in New York City. The first meeting was held at the Metropolitan Hotel, on Wednesday evening, April 11, with addresses by the president, Hon. D. H. Chamberlain, Hon. Geo. W. Curtis, Rev. Grindall Reynolds, Mr. Seabury, president of the Providence Club, Rev. Charles G. Ames, of Philadelphia, Mr. H. P. Miller, president of the Boston Club, and Rev. Robert Collyer, of New York.

Pomona, Cal.—On March 16 a movement was begun here under the leadership of Rev. O. Clute. Meetings are held every Sunday at 11 A. M. The congregation is made up of excellent material. Pomona is a beautiful and growing town.

Portland, Oregon.—Rev. Thos. Eliot had a happy and memorable Easter. Twenty-eight new members joined the church, seventeen of them heads of families. He has now gone on a pastoral visit to the other churches in that region.

San Bernardino, Cal.—On Sunday evening, April 8, a Unitarian movement was successfully inaugurated in the opera house here, Dr. Fay, of Los Angeles, preached, and Rev. O. Clute made an address. The congregation was large and sympathetic. Mr. Clute will continue the work on Sunday evenings in a hall. Much of the success of the opening meeting was due to the efficient management of Mrs. L. S. Holman, a "woman from Maine."

San Diego, Cal.—This congregation, in the very southwestern corner of the Republic, is growing. Its old church being too small, it has begun a new one, which will be completed in a few months. The minister, Rev. B. F. McDaniel, is preaching at National City on Sunday afternoons.

San Francisco Bay.—In San Francisco the Channing (Woman's) Auxiliary continues to impart its young life to all departments of our Cathedral Church. Dr. Stebbins' weekly Bible Class is particularly enjoyed. Last month he read a paper to

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the Auxiliary on "Modern Novelists," and Rev. C. W. Wendte one on "Modern Art." This Auxiliary has lost, by removal to Southern California, its energetic secretary, Miss Harriet Kelsey, but its publication and post-office mission work goes on as usual. A series of one page leaflets of bright, pithy contents, and a series on popular and sanitary science have been issued.

—Rev. David Heap, of England, remains in San Francisco to engage in child-saving work, under the auspices of our Boys' and Girls' Aid Society. Mr. Heap is greatly liked, and we hope he may be able to render our cause occasional help on Sundays.

—The San Jose parish has invited Rev. James Huxtable, of Hyde Park, to become its minister.

—At Oakland our society is now housed in the Hamilton Church, where the independent Presbyterian Society of Rev. Dr. Hamilton formerly met. He was greatly beloved, and his tragic death in this pulpit on Easter Sunday, six years ago, was commemorated by the Unitarian Society last Sunday, by appropriate allusion in Mr. Wendte's Easter sermon, and in the very beautiful floral decoration of the church. At Mr. Wendte's Easter Service twenty persons united with the church and seven were baptized. Among the latter was Watari Kitashima, a talented Japanese student at our High School, who, together with his friend Saichiro B. Kanda, an earnest and devoted young convert of our church in San Francisco, will soon proceed east and study for the Unitarian ministry.

—At Sacramento the faithful wife of our minister has been ill, a season of sore trial and anxiety. But now all is well again for him and his.

—The installation of Hon. Horace Davis, as president of the University of California, was an imposing affair. Three thousand persons were present, the largest crowd ever attracted to fair Berkeley. The day was delightful. The green lawns, the verdant foot-hills, on whose slope rests the beautiful campus of the college; the unparalleled prospect to the west,—comprising the great bay of San Francisco, the purple mountains, the golden gate, and open Pacific beyond,—all adding their charm to the scene.

The students in military evolution were reviewed by the governor of California and Mr. Davis. Then came the exercises in the gymnasium. All the addresses were on a high plane. Mr. Stebbins was especially well received. Mr. Davis spoke with great sense and feeling and was vociferously cheered by the students. All concerned are gratified with the selection, and Mr. Davis enters into his new duties under the happiest auspices.

Seattle and Tacoma, W. T.—Mr. S. A. Eliot, our earnest young missionary worker at Seattle, W. T., has finished his six months' engagement with the American Unitarian Association, and will return via California, to his studies at the Harvard Divinity School. For a few Sundays he will preach in California, and help in Mr. Wendte's enterprises. Mr. Eliot has done nobly at Seattle. The handful of Unitarians whom faithful Mr. Greer had addressed twice a month for two years has suddenly grown into one of the largest and finest congregations in town. A Sunday-school has been gathered, a church site purchased, and many young people attracted to the services. It is a matter of deep regret that Mr. Eliot must now leave them, but it was so understood at the beginning. Thus far it has been found impossible to secure the right successor, but the society lives in hope, and our Bishop, Rev. T. L. Eliot, of Portland, is to preach for them next Sunday. Seattle is a rapidly growing and commercial city, and within ten years will have 100,000 inhabitants. Mr. Greer has been greatly afflicted by the serious illness of his devoted wife, a woman of rare executive ability. During this trying time young Mr. Eliot has come to his relief, preaching for him on Sunday evenings, Seattle being only 40 miles away. Mrs. Greer is slowly recovering. Mr. Eliot also preached to a large audience at Olympia, the capital.

St. Joseph Mo.—The Unitarian Church here mourns deeply the death of Wm. H. Floyd, to whom more than to any other, perhaps, the existence of the church is due —an indefatigable and self-sacrificing worker, esteemed by his brethren, and honored in the community.

St. Louis.—At the April meeting of the Unitarian Club the members and their lady friends listened to an excellent paper by Professor Tupper. The May meeting of the club will close the season. There are to be several papers and addresses upon best methods of advancing the interests of the organization.

—At the Church of the Messiah there was a union service for the congregation and Sunday-school on Easter Sunday, at 5 P. M. Baptism was administered, and members were received into the church from both congregation and Sunday-school.

Toledo, Ohio.—At the Church of Our Father (Unitarian) on Easter Sunday, there were beautiful decorations and interesting services. Rev. A. G. Jennings preached in the morning on "Resurrection," dwelling upon the importance of considering it in its spiritual relations and meanings rather than insisting on it as a bare literal fact. In the evening the subject was "Immortality in the Light of Evolution." The congregations were large.

It is felt that the Unitarian cause in Toledo has been much strengthened by the missionary meeting held here by Mr. Batchelor, Secretary Reynolds, Mr. Savage and Mr. Ames. The congregations steadily grow. The Sunday-school now numbers over sixty.

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Ware, Mass.—Rev. B. W. Pennock has accepted a call to the First Unitarian church of Ware. He is a recent graduate of Andover Theological Seminary. His only settlement prior to his engagement here was in Coleraine, Mass., where he preached to an Orthodox society for about a year and a half. Indications already point to a successful pastorate.

Waverley, Mass.—The Unitarians observed Easter Sunday by uniting the Sunday-school and congregation in a special service, with beautiful flowers and music. The pastor, Rev. Hilary Bygrave, delivered an impressive sermon from the text, "He is not here, but is risen."

West Newton.—We are sorry to hear that Rev. J. C. Janes has been obliged by illness to seek change and rest, and has gone south for a month or two. Mr. Janes's ministry here has been very successful, and it is only quite recently that the accommodation of the church had been enlarged.

Weston, Mass.—The new church here, a beautiful stone building, something after the style of the ancient village churches in Old England, was opened and dedicated, March 28. The whole dedication service was one of the noblest and most beautiful ever held. This beautiful church, opened entirely free from debt, is a fitting crown to the faithful ministries which Weston has enjoyed, not only under Rev. E. H. Sears, of saintly memory, but also under Rev. F. B. Hornbrooke, who was present, and Rev. C. F. Russell, the present devoted and untiring pastor. Those who took part in the service were Revs. Edward Hale, H. P. Collier, E. H. Hall, Brooke Herford, Chas. F. Russell, and F. B. Hornbrooke, Rev. F. G. Peabody preaching the sermon, and Mr. George S. Hale, President of the A. U. A., acting as moderator, and giving a very interesting and weighty address in receiving from the building committee the keys of the new church, which were afterwards formally delivered to the parish.

Wilton, N. H.—At the Easter Sunday-school concert, Rev. F. L. Phalen read an original Easter story. The flowers which beautified the church were sent into the sick rooms of the parish. The cause seems to flourish.

Whitman, Mass.—The Unitarian Society has moved into its new vestry, which will be used for services until the upper portion of the church is completed. Mr. Twiss preached the opening sermon on Sunday morning, and in the evening a "service of congratulation" was held, with addresses from the pastor, and Rev. Messrs. Brown, of West Bridgewater, Tunis, of South Scituate, Bowles (Universalist), of Abington, and Collier, of Hingham.

"What is incredible to thee thou shalt not at thy soul's peril attempt to believe."—*Carlyle.*

JOTTINGS.

It is proposed to erect a monument to the memory of the late Henry Bergh in one of the public squares of the city of New York.

Thirty-six counties in Michigan have voted this spring on the question of local option, and thirty-four of the number have carried it. The majority for prohibition in these counties is 43,000.

Professor Swing defines "Christian science" as not Christian and not science.

The late Dr. Ryder, of Chicago, after providing in his will for those immediately dependent upon him, left the following bequests to religion and philanthropy:

To the General Universalist Convention, $25,000.

To Lombard University, Galesburg, Ill., $20,000.

To St. Paul's Church, Chicago, $10,000.

To the First Universalist Church, Provincetown, Mass., $5,000.

To the Illinois Universalist Convention, $10,000.

To the Old People's Home, Chicago, $10,000.

To the Hospital for Women and Children, Chicago, $10,000.

To the Chicago Public Library, $10,000.

To found a Free Moral Lectureship, in Chicago, $10,000.

After these bequests and a few other smaller ones are paid the residue of the estate is to go equally to the Universalist Publishing House, Boston; the Divinity School of Tuft's College; the Divinity School of St. Lawrence University, Canton, N. Y.; the Divinity School of Lombard University; and Buchtel College, Akron, Ohio.

Thus does Dr. Ryder leave as noble a record behind him in death as in life. It is to be hoped that his example will influence others who have wealth, to put it in such shape that it shall do good after they are gone.

Dr. Samuel Davidson says: "I believe that man is created immortal, that the punishment of the wicked hereafter will be remedial, and that all will finally be happy. The Fatherhood of God involves the idea of the perfect felicity of his children. If a being of infinite goodness and love controls the boundless universe, we cannot but cherish the hope that such goodness and love will overcome all evil. All rational creatures will be happy forever in the enjoyment of their Father's love."

There is no friend like the old friend who
has shared our morning days,
No greeting like his welcome, no homage
like his praise;
Fame is the scentless sunflower, with gaudy
crown of gold,
But friendship is the breathing rose, with
sweets in every fold.

—*Oliver Wendell Holmes.*

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. JUNE, 1888. No. 6.

THE TRIUMPH OF THE HEART.

"Be not faithless, but believing."

O doubting heart, craving for leave to touch
The Master's spear-thrust side and nail-pierced hands,
I cannot blame thee for thy want of faith,
I cannot say that thou was't bold, or blind.
My heart is one with those who yearn for sight,
Who fain would touch, and feel, with hands and feet
The unseen verities of life and God.
What help to me that others see and hear?
'Tis I who long the vision bright to see,
'Tis I who crave the Master's hand to touch,
'Tis I who yearn his gracious words to hear.

So hungry is my heart for love divine,
I cannot say, I will not trust and hope
Unless God tear the veil of sense away,
And grant the vision of eternity;
I cannot quite, with doubting Thomas stand.
The heart's philosophy transcends the head's,
And though I cannot see, I must believe;
Yea, unto death, I will hold fast my faith,
Nothing shall shake my confidence in God.

FRANK L. PHALEN.

THE GENESIS OF GREAT SOULS.

A SERMON, BY REV. J. COLEMAN ADAMS.

God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. I. 1, 2.

There is no aid to faith in divine providence more convincing than the coincidence of great men with great crises, the appearance of the right man in the right place, at the right time. It is difficult to see in the opportune creation of strong and original souls, anything less than the direct hand of the Lord. Because at such junctures, when it needs them most, society always has the least material out of which to make these leading minds. Nor can you find in their ancestry or surroundings anything like the data sufficient to account for their appearance in season for their work or a proper qualification for it. "When the tale of bricks is doubled," runs the old proverb, "Moses comes." But the fact that he does come, exactly the man for the hour, with just the qualities of a great leader, though born of parents to all seeming not different from the common people of Israel, this is the irresistible hint of a divine power, a heavenly provision for the emergency, a force injected, so to speak, from without, into the needy life of humanity, when its own supplies are languishing and low.

For consider how poorly the law of natural selection, the law that the fittest survive, and that they survive only by the help of their surroundings, accounts for the appearance and the nature of those greatest men of all time, who seem to have been born to meet a crisis, and redeem an age. The times when the greatest men have been born into this world have often been the least adapted to produce great men; and these heroes in turn have been the men of all others, least in harmony with their surroundings. Take that great Israelite to whom we have referred. The generation in which he appeared was not prolific of strong men. It was not a time when there were many Mosaic natures. The great law-giver was an isolated man. He was born at a time when Egyptian tyranny had crushed the spirit of Israel, and tamed its haughty pride under the lash. He was not the culminating personality in a long line of slowly developing law-givers and leaders, evolving out of the circumstances of that Egyptian bondage the traits of the liberator and the judge. Far from it. Moses is

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a man for whom the circumstances of his age do not account; because there is so much more in him than there is in them. He is like one of those isolated peaks which rise to a sublime height far away from any companion mountains or adjacent ranges. His character, his genius, his power, are not adequately described as the product of his age and race. For they are far removed in nature and extent from anything which the crisis encouraged. There is little enough in those faint-hearted, wavering, complaining, rebellious, and faithless people to beget the traits for which the world remembers and honors him, courage, firmness, patience, obedient faith, and loyalty.

You may say the same of his own immediate parentage. Who was Moses' father? How, except in being the father and mother of Moses, were his parents distinguished from the great multitude of their countrymen, the oppressed and spiritless serfs of Pharaoh? Was he the last great scion of a family whose connected life showed ever-increasing abilities and vigor finally blossoming forth in the consummate nature of this marvellous man? Was he one in whom just a trifle more of the family virtue and strength was needed to evolve this brilliant chieftain? Or, is he a surprise, unlooked for in that poverty-stricken corner?—a phenomenon upon the family tree, anomalous and unaccountable?

You might ask the same questions, with equal pertinence, of every other great man this world has ever seen. Materialism has no harder problem set for it than the explanation upon its own premises of the genesis of exceptional natures at those junctures, and in those places where there is such need of their power, and such dearth of material to make it. Paul the Apostle was another of those providential men; and it takes a pretty credulous mind to see in the narrowness, the bigotry, and the intense national spirit in which he was cradled the natural antecedents of his life of liberal effort for universal humanity which made Christianity the possession of the world, instead of the petty ism of a Jewish sect. Shakespeare, to take an example aside from the realm of purely moral force, was another. And where are the antecedents in birth or in national tastes and tendencies, which prophesy the greatest of poets, the universal bard? So we might go through the list. Always we should find the same story. The age gives no warning of the great man it is to contribute to history. The family genealogy does not lead up to him as we might expect. It is seldom that a William Pitt has an Earl of Chatham for his father. More likely, as with a Washington or a Lincoln, parents and contemporaries show nothing which entitles them to kinship with the grand natures they have led to the light. Indeed, I make bold to say that the great man, the soul that seems to come as the answer to a nation's prayer, and to lead its life into new and wider fields, is in most cases a contradiction of all the sentiments and expectations of his fellowmen, and a disappointment to the hope of the hour. So much so that his own generation not unfrequently, in its blind disappointment, burns him at the stake or crucifies him.

We shall find a confirmation of this assertion in the fact that there are so many times of need in the life of our race, just as critical and just as urgent as those in which the greatest characters have figured, in answer to whose cry no hero has risen up to liberate or to reform. Thomas Carlyle, rebuking this attempt of narrow critics to account for great men as "the creature of the time," exclaims with entire faithfulness to history, "Alas! we have known times call loudly enough for their great man; but not find him when it called. He was not there. Providence had not sent him; the time calling its loudest, had to go down to confusion and wreck because he had not come when called." If it be true that great men are the spontaneous generation of their times, why these contradictions of the law, these failures, when all the conditions are ripe and favorable? The shining sun called for thousands of years for some astronomer to give it its rightful place as the center of our system before Copernicus was

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born. The world cried for freedom many a century before Henry, and Jefferson and Hancock, and their allies, founded the western republic. Many a generation had groaned under the bitterness of old Calvinism before Murray and Ballou and Channing broke its baleful spell. The leader, reformer, deliverer, is not always forthcoming. And for the reason, no doubt, that the Lord's time for bringing in a new age does not coincide with the time that human hearts have selected.

In place, then, of the inadequate and incorrect theory that great men are the spontaneous product of the times, evolved out of the conditions under which they spring into life, we must find a footing for faith and for an understanding of the souls whom the world crowns as its greatest and best in the teaching of our text, "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." There is more in the timely appearance of the world's benefactors than the outcome of events, the natural product of the circumstance which they come to control. These events are themselves the subject of a higher power. Life is governed from above, and in the interests of a spiritual economy. And every great soul that appears, every prophet who speaks, is but a shining instance of that constant and watchful providence whose guidance is felt in the minutest affairs of life, and occasionally flashes out in these conspicuous and impressive instances. You cannot account for any man by summing up the coarse, material elements which have entered into his being. Man is more than the sod he treads on, the air he breathes, the sum of all the people he meets. In one sense it is true, as the French materialist declares, "A man is what he eats." In one sense it is a fact that he is the sum of all his grandfathers. But he is far more than this.

Because every man is what he himself learns, and knows and feels. He is the sum of all that have gone before him, plus a certain something which none ever had before him. That combination of qualities which makes each of us *himself*, that grouping of traits which goes on in the mysterious laboratory of nature, which never can be accounted for on the theory of blind chance, out of which comes the soul's identity, this is the point at which we must recognize the presence of a supreme and presiding force, in whose hands the chemic elements of being are crystallized into new and original forms every time that a soul is born. And it is here in the coincidence of the man fit for the times with the times which cry out for the man, that we see not simply the action and reaction of the lower mechanisms of life, but the play of a divine, guiding, formative, thoughtful power, to which all these lesser forces are but means and agencies of a spiritual purpose.

When the most illustrious of Israel's kings was rearing the sacred building which has ever since been associated with his name and fame, the clink of the stone cutter's chisel, the beating of hammers and the noise of the drill was not heard about the growing edifice. Every stone that went into its walls was hewn to shape, and made ready far from the sacred hill, on the distant Phœnician coasts or in the quarries of Lebanon; every timber was cut and fitted to its place, away among the famous groves of cedar on those hills that shadow Galilee. But when they were settled to their places, as the structure grew, it appeared that the thought of the builder had been beforehand in every detail of their shapes and their positions. The stone fitted the opening, the opening invited the stone; and their conjunction was the sign of that intelligent oversight and careful design by which the fair temple had already been completely built in the mind of its architect. And so when the perfect structure crowned the hill of Zion with a fitting shrine for Jehovah's worship, it stood there not alone as the fruit of the quarries and the forests, but of the skilful brain of the builder, who had provided for every part of the work, the appropriate detail in the proper place.

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And so as this marvellous temple of human life rises to the greater glory of its Infinite Builder, and soul after soul fits into the place that calls for it, and finds itself about the very work for which it was created, we read in the silent harmony which the work reveals nor the culmination of the beggarly elements of earth, and air, and water, nor the natural evolution of material forces, nor the product of the environment of a place, and the expectations of an age; but the forethought and the power of the Heavenly Architect fitting the soul to its work, and calling it into being at the timely hour of the world's gravest need.

We are bound, then, to see in the men who have come so opportunely, according to our human judgment, upon the scenes of critical action, the work of a higher than human power, the offspring of the very hand of God, working for the blessing of his children. The leaders of the race are not the creatures of their times. The man is not made by the crisis, but for it. He is not its sequence, but its co-ordinate. He is no more its outgrowth than the seed is the product of the soil, the bird's egg the offspring of the air, or the soul an emanation from inert matter. The gospel of materialism does not account for the presence in all their timely strength of the men who turn great crises into magnificent opportunities. The same Great Power which has led the world into any season of trial and of transition, provides the mind and the heart of some leader to give the new touch of wise and inspiring influence which shall lift it forward and beyond its difficulties. God imports new power and new moral force into the world, not by the general increase of the average life, but first of all, by the special endowment of superior mind. The reservoirs of life are filled, not by pumping from below, but by streams flowing down from the highest minds, the gifted ones whom Heaven calls to bear great responsibilities and do the mighty works of progress. We may see in every great man, in every genius, in all the world's regenerative spirits, new signs of God's fresh creative touch, as novel and as strong as if they were the first he had ever made.

And this is only the broad statement of the universal law which rises to its climax in the creation of the world's Redeemer. I have only been stating from its rational and general side the doctrine which Christianity has always maintained in its dogma of the Incarnation. There was a bitter struggle in the early church, over what seems a trivial distinction, but which involved grave issues, and resulted in the establishment for all time of the doctrine that, substantially and essentially, the nature of the Christ was divine. There is a mighty truth in the old doctrine of the incarnation. And it is the doctrine which follows logically from the view of human nature and human life which we have been setting forth. It means the presence of God in human life always, in the Christ's life, and through that in humanity's in a peculiar and crowning way. It means that God is in this world, working not alone by the dumb might of material forces, but by the quick intelligence of man and the effectual ardors of his heart. It means, still further, that as this dull life of the lower world is all correlated back to one all-pervading force to which it must be reduced, so this higher life of intelligence and love goes back in its origin to the one Life which is the source of all, a life which was revealed in the fullest extent to which it can be under human guise in Jesus Christ our Lord. It is the same law in both cases, God in the great and good of all times, God especially and supremely in Christ his Son. The law is not without its analogies along other lines of the divine life on earth. The force that we call life in which the Creator's handicraft shows itself in the polyp and the crab, comes at last to a supreme development and exhibition in the intelligence and self-consciousness of man, His last and greatest creation. Man crowns the created world, its finest and its final physical type. So the Christ crowns the race of souls, their highest and consummate representative. And in him

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we see not alone the highest possibilities of our own humanity, but the fullest union of that humanity with the divine out of which it has come. He is not alone the Son of Man, the man Jesus, but the Christ, "the Son of the living God." He is indeed of us, children of earth; but, thank God, he is above us, too!

I say his superiority is a blessing. I would emphasize that truth. He is above us and apart from us. And that is the source of his greatest usefulness to us. The men who help us the most in this world, and put new life into our faint hearts, and larger strength into our languishing natures, are not our equals, but our betters. Man is not uplifted by those who come to him from his own level, but by those who reach down to him from some higher vantage on which the providence of God has planted them. The world grows not alone by what it drinks in through its roots, deep in the lower elements, but by what it takes from above, out of the warmth of heaven's sunshine, the light and air of spiritual things. The signal that evokes from the shrub and tree in spring-time all the glory of leaf, and bud, and flower, comes from the warmth of the wooing sunbeams. And the call which arouses the slumbering energies of the human soul, comes from the upper zones of its life, as that life appears in the noblest and the best endowed of our kind. That is the meaning of high endowments. There is no partiality on the part of God when he makes some men stronger than others, a few better than the rest,—ay, One best of all, the Chief among Ten Thousand, the one altogether lovely! For are we not all the gainers by the riches of those who have more of spiritual wealth than we? Does it not all come back to us? Is not genius given to one that all may share its fruits? Is not Shakespeare the entertainer and the teacher of us all? Am not *I* the richer for Gutenberg's types, and Columbus's dreams of a western passage to India, and Stevenson's locomotive, and Whitney's cotton-gin? Are not your homes the brighter and the safer for the superior gifts of those pioneers of moral reform, those brave champions of liberty, Otis, and Hancock, and Washington, and Franklin, Garrison, and Phillips, and Lincoln? The man whose gifts you envy or covet, is not the only one whom they bless,—nay, probably he is the one who is least of all the gainer by them. To him they mean responsibility and toil and sacrifice, where to others they mean enjoyment, gain, and safety. Superiority means responsibility; great gifts are tremendous trusts. And they who stand higher than their fellows, can never escape the tug of the toiling world, grasping at their skirts for the help on which it depends for its own advancement.

This, then, is the meaning which it seems to me we ought to find in the inequality of endowments which to some souls seems the scandal of creation. It is the beneficent law by which the strong are to be devoted to the help of the weak, the gifted made the benefactors of the ill-endowed. It is the divine method of lifting the world by the attraction of great souls, raised by native and original endowments to the heights of character. And it is in this great fact that we find the highest office of the Saviour, in his relations to humanity. Christ helps us most out of those things in which he is most unlike us. His greatest aid to man is, so to speak, from the side of his divinity. It is not true that he serves us best in his humanity. And they who seek to lower his rank and put him on the same footing as other men, making him "one of us" and no more, do in the act rob him of the very sources of his power over the race. For the thing our humanity desires and needs the most, is not some model man, some flawless character to pose for other souls, some teacher who has outrun his pupils but a little in the race for knowledge. That were a poor satisfaction to the aching, pleading soul of humanity. Christ blesses us most out of the riches of his divinity. His power over man lies in his measureless superiority to us all. We are saved by him, through the vitalizing force of that rich life of his, fed from heavenly sources, and lifting him into the very heart of God. And

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there is no soul that comes to us from our own rank in the spiritual world, flecked with the same soiling faults, born to the same destiny of doubt, and mistakes, and sins, who can begin to help us as he can, who, from a strength that never faltered under the strain of temptation or of trial, the immaculate purity of a celestial life, touches our lesser strength and thrills it into a livelier energy. The man who can do the most for the felon, just turning to the beginings of a better life, is not his comrade who has also graduated from behind the bars, and bears all the scars and disabilities of a life from which he has but just arisen, but the man of pure life who has a wealth of power to bestow, out of resources which sin has never crippled. The fallen woman looks for her best help to some pure sister, whose white garments have never known a single stain of contamination. And man's greatest spiritual impulse has come from the Sinless One, the Son of God, whose very exaltation makes him the most capable of uplifting others. It was not his eating with publicans and sinners that made him their friend and helper; it was the fact that he brought to their board the bread which came down from heaven, which no other could give them. It was not that he was tempted in all points as we are which gave him his title to our reverence. It was the fact that in all this trial, he was "without sin." He did more than show us our own selves only a little cleansed and raised up. He displayed in himself more than belongs to our proper humanity. And in this lies his especial grace as our Saviour.

Once in every year, the great river that waters the fields of northeastern Africa, overflowing its low banks, spreads out widely on either hand, and pours its enriching tides upon all the tributary country. It brings to the languishing soil new stores of fertility, fresh vigor, and the promise of new harvests. But the secret of its lavish benefits to old Egypt lies in nothing that it gets from these deserts that lurk just back of the fertile belt it nourishes, nothing that is furnished from tributary streams along its course. Nay, the fields of Egypt are watered and restored by the riches of the great lakes and the far-away mountains away under the equatorial skies. Far away up the slopes of the snow-capped peaks of the interior, under the melting heats of the returning sun, are born the streamlets that grow to brooks, and then to rivers, and go downward toward the mighty stream which gathers them into its current. And the Nile bears down to Egypt the waters that the heaven-piercing peaks have drained from the clouds as they are passing by, a rich treasure full of the promise of verdure and fruitfulness for the fields below, caught out of the very heavens. So these arid plains of human life are watered by that river of holiness flowing down to us in the person of Jesus Christ our Lord. The waters of that stream are not the poor and meagre furnishings of our low-lying humanity. They are fed from the eternal water-brooks of a celestial spirit, whose sources are in heaven!

THE VOICES OF THE DEAD.

The voices of the dead? O God!
Why don't they speak in mother tongue,
In which, when 'long earth's paths they trod,
They spoke and prayed, and wept and sung?

Silent they are, they speechless lie,
Give no response to list'ning ear;
Through all life's branches comes no sigh,
Of breath from them that we can hear.

But then, perhaps 'tis better so;
They speak to soul, and not to ear.
They cannot come, but we will go;
Tongues do not speak, but heart may hear.

Out from their graves of quiet dust,
Unnumbered in the fields of time,
Do come strong words of hope and trust
That almost make grim death sublime.

They perished. We alone are left.
Into their labors, we have come.
Of their sweet presence we're bereft,
But still we live where was their home.

Their hands did build wherein we dwell,
The altars where we worship God,
The markets where we buy and sell,
Yes, all the roads whereon we've trod.

We owe them for the precious things
They've willed to us—our heritage:
For feet to walk, and souls with wings
That will not stay in any cage.

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They speak to us in many a way.
They bid us love, and work, and hope,
Still climbing up, from day to day,
Still going on, from slope to slope.

The words that come from silent powers,
The cheer and blame, rebuke and trust,—
The voices of the dead,—are ours,
They come to us from out the dust.

They speak of life, its vap'rous length;
Of tasks and duties yet undone;
Of trials sore that call for strength,
As all things do beneath the sun.

They bid us work: "The time is short,
The harvest plenteous, reapers few,
Fleeting thy chance, but long is art,
What thy hand findeth, quickly do."

They bid us love, before death's frost
Sears lives that soon shall from us fall.
"'Tis better to have loved and lost
Than never to have loved at all."

They bid us hope: it cannot be
That they are dead, that they are dust;
Their vanished souls we'll sometime see:
They bid us hope, and long, and trust.

Their lives were still unfinished things,
Threads that in midst were broken off,
Paintings unpainted, part-fledged wings,
Prophetic of still further growth.

They speak of God, and tell us hope,
That He will raise us at the last
From out the dark wherein we grope:
They bid us to our hopes hold fast.

Then let us listen to our dead,
Live by their teachings, as we ought.
It may be what we've heard as said
By them, is only echoed thought.

But still 'tis better so to live
As if 'twere true, that when we're dead,
Our lives may prove to those who live
Pure and tried gold, not beaten lead.

These thoughts have come from silent powers,
For cheer and shame, rebuke and trust;
The voices of the dead are ours,
They speak to us from out the dust.

S. W. Sample.

CHRISTIANITY AND LEO TOLSTOI.

I.

"What is this? A new teaching?"

Teaching and teachers are so plentiful now-a-days, that for the most part we have come to take them calmly. The pattern in which we are weaving our lives is not often greatly affected by other people's suggestions. But of late a voice has come to us out of Russia, strangely stirring to hearts upon which custom lies

—"With a weight,
Heavy as frost and deep almost as life"—

a voice that sets an answering chord vibrating within us.

Shutting in our existence on every side rises a wall which, in our small ways, we have diligently helped the rest of the world to build,—a wall of habit, of convention, of compromise, of so-called necessity. Solid masonry this, and yet—and yet,—is it that our eyes are blurred, or does this mighty structure actually quiver to its foundations beneath the stress of this voice from the East, as of old the walls of Jericho swayed at the sound of the trumpet? Can it be that we who talk so much of life, of its ends and objects, of its hopes and fears, of its joys and sorrows, know but little of life itself, but are busying ourselves with a poor little sham, an artificial existence? Is it a suspicion of this that rouses us, a glimpse of a possible fulness of life, not of what life might have been, or may be somewhere, sometime, but of what life is, here and now?

This voice we may hear, if we listen for it, in the greater portion of Russian fiction; but it comes to us most directly, most distinctly, most unmistakably, in the later writings of Count Leof Nikolaevich Tolstoï, in "My Confession," "My Religion," "The Spirit of Christ's Teaching," and in general the tracts and fables written "for the people." Mr. Howells brought down upon himself a variety of reproofs, administered in a variety of tempers, for his enthusiastic words concerning Tolstoï, both as man and writer; but to some of us this enthusiasm was very grateful. It was not grateful to Mr. Maurice Thomson, naturally not grateful, for Mr. Thomson considers Tolstoï a "crank." Possibly Mr. Thomson is right. A "crank" as we understand the word, is one who clings to ideas which have no reasonable basis, and we all have our own opinions as to what is and is not reasonable. It is hardly fair, however, to assume that because a man's ideas differ from our own they are therefore without reason-

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able basis, and when the ideas are the ideas of such a man as Leo Tolstoï, we have need to be especially wary of such an assumption. As a writer of fiction he has shown himself so profoundly acquainted with life, so deeply sympathetic in his comprehension of human nature; he has so thrilled and touched and roused us with his pictures of life; that any word which he has to say to us concerning life itself deserves, most assuredly, our earnest and honest consideration.

There is a question which confronts every man and woman born into the world, a question which we every one of us answer in our own fashion, even those of us who think we have given it up—the question, What does life mean? For what do we live? For years Tolstoï has been seeking its answer, seeking it in a passion of earnestness that transforms the printed page of "My Confession" into the direct living speech of a man "mighty through his conscience." He has found an answer to this question, an answer which satisfies him. Putting aside the consideration of whether this answer is the true one, there is one thing we are called upon to observe—that this same answer has been given once before, with the result that a good portion of the inhabitants of the earth reckon the years from the time when it was given, as if the world had then begun anew; that the strongest of existing institutions were deeply affected by it; and that he who gave this answer—a Jewish carpenter—has been called for centuries, not king, not emperor, but God.

After seeking for the answer in every branch of human knowledge, in science, in philosophy, in the wisdom of many wise men, after seeking—to quote his own words—"not out of mere curiosity, not apathetically, but obstinately day and night . . . as a perishing man seeks safety"—Tolstoi found his answer at last in the Gospel of Jesus Christ. And since this is so, surely all good Christians are eager to hold out the hand of fellowship to this last famous convert to Christianity; surely the professed followers of the Christ in all lands will hasten to welcome this wanderer who recognizes in Jesus humanity's greatest teacher. But, in point of fact, neither eagerness nor haste are especially discernible among our orthodox brethren. On the contrary, they are remarkably shy of this Russian enthusiast—a parodox, however, which is sufficiently transparent.

It is a great pity that the Dream, that most convenient literary vehicle of former days, should have gone altogether out of fashion. It is true that it is a little ancient and rickety, having had hard usage in its day, especially when Chaucer and his followers turned it into a regular conveyance, but it will hold together for a short trip at least, and I hope the reader will be willing to step into it with me for a few paragraphs. And so, with the boldness which results from having apologized in advance, I have no hesitation in asserting that

"In bed at morrow, sleeping as I lay"

I dreamed this Dream.

I was walking along a familiar street in a quiet country town, when I saw before me a group of men earnestly talking. With every one I was acquainted, some of them were old friends, but as a group it was one I should not have been likely to behold out of a dream. There was not a man there who did not count himself a Christian; but had Gabriel that instant appeared and, sounding his trumpet, proclaimed, "Let all good Christians gird themselves to fight a good fight, for, behold, this day the Devil and his legions shall be forever destroyed; fall into line, for lo! the Christ himself will lead you,"—they would have scattered in all directions. One would have inquired of Gabriel the whereabouts of the Virgin and the Saints; another would have hurried on his surplice and looked anxiously for the banners of the Church Catholic, but, by no means Roman; a third, with a great contempt for all banners and vestments whatever, would have sought—staggering a little beneath the weight of the iron armor of his creed—the vanguard of the Presbyterian array; a

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fourth, the war-light in his eye, and the war-tone in his voice, have hastened to the Methodists; a fifth have joined that body of spiritual firemen, who hold that water is efficacious in extinguishing everlasting as well as temporal fires; a sixth have sought the cheerful Universalist camp; a seventh would have strayed near enough to the Unitarian band to get clear of his more zealous brethren, and would-then, probably, have sat down and looked on; an eighth—but the list is full long already, for no trumpet sounded, no Gabriel appeared, only a man, a stranger, quietly approached and joined them. Drawing nearer I was struck by the beauty of this traveller's countenance, but the others in their eager talk paid no heed to him. For a time he stood silent, listening to them, but at length as their disputing waxed louder, he asked of a sudden:

"Are any here followers of Jesus, called the Christ?"

The strange question arrested their talk. They stared at the intruder for a moment, then turned from him, frowning or shrugging their shoulders, and one among them answered:

"If you mean, are we Christians, yes, truly, all of us."

"Then why dispute ye?" asked the stranger, his voice again lifting itself above their words.

Now in real life it is very certain that none of these men would have answered such a question, so put; they would have told the stranger that the matter was no affair of his, and that he had much better go on his way. But in my dream they did answer him, and that all at once, so that for my part I could hardly distinguish what they said. But the stranger listened patiently, and only when their voices rose once more in anger did he speak again. Then, as before, his words made a sudden quiet.

"I perceive, then, that your dispute is altogether of matters of opinion."

"Our dispute," answered one of the group sternly, "is of that which is essential to salvation."

The stranger bent his head for a moment, then spoke again.

"But you say you are all followers of that Jesus who taught of old in Galilee—in your lives, then, you agree?" and when they looked at him as if puzzled, he went on, "You are all careless of riches, save the riches of the spirit? You are not anxious concerning the comfort of the body? You resist not evil—are never angry—and judge no man? You forgive all injuries, and love even your enemies?"

The disputants looked at one another in silence, some of them shook their heads and tapped their foreheads significantly. Then one said:

"My good man you are strangely ignorant of the nature of fallen humanity, and have, I fear, meddled in questions above your grasp. You had best pass on your way, and leave us to consider these important matters."

"Even so," said the stranger, sadly, "I will go. But first tell me, are there none among you who do these things of which I have spoken, and find in them peace to their souls?"

At first there was no answer, then some one said:

"There is one man, I believe, who thus mistakes the non-essential for the essential, but he is an unbeliever, who blasphemes the true church and turns his back upon all the higher truths."

"Nevertheless, I will seek him," said the stranger. "Where does he abide?"

"He is a Russian nobleman who has turned shoemaker for the good of his soul, and Russia is far from here, very far, thank God!" And at this they all laughed and fell to talking again, and the stranger passed on. But I followed him, and, seeing me, he turned and smiled, and when I saw the smile I was impelled to ask him a question.

"Master," I said, "Will you tell me your name?"

He looked back upon the group of eager talkers, then at me again, but this time his face was very sorrowful.

"I am Jesus of Nazareth," he answered, "whom men call the Christ. After many years I have returned to seek my followers, and lo! where are they? I have sought among those who are called by my name, and alas! you

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see the result." Then, as he turned from me, I awoke.

It goes without saying that the vast majority of "professed Christians" would flatly deny the statement that the explanation of life which Tolstoï accepts with such passionate enthusiasm is simply that given us in the Gospels, or rather they would only accept it with the nullifying addition that it is the same "as far as it goes," an absolutely nullifying addition, since, to them, it goes only as far as the desirable but unessential, and stops short of the essential. For the Orthodox Christian of today finds in the Gospels, not primarily the meaning of life, but the meaning of death, a curious fact considering how much Jesus has to say of life, and how little of death, and how much more we are really concerned with life than with death. And so it comes to pass that this Eastern Christian will meet with but little sympathy among the mass of Western Christians, for, though their paths run side by side for a little way, these paths start from different points and lead in wholly different directions. Both the Orthodox follower of Christ in America (for we may as well come directly home) and this heterodox follower of Christ in Russia, assert that the gospel of Jesus of Nazareth is sufficient unto salvation, but as they mean totally different things by salvation, the agreement is only superficial. What is essential in this gospel to the Russian, is of altogether secondary importance to the American, and what is essential to the American is, curiously enough, not even discoverable by the Russian.

The Orthodox Christian finds in his gospel that there is but one thing needful, the belief that Jesus of Nazareth was God, and that he died upon the cross that a fallen race might have an opportunity to escape everlasting punishment, their just doom, and, as corollaries to this, that man is in himself totally depraved and that the happiness of this world is a snare of the devil. And the Russian finds in his gospel the simple answer of a man of profound wisdom and spiritual insight—an answer which shines clear, through the misty superstitions of its recorders—to the questions, what does life mean? and, how ought a man to live to obtain lasting happiness?

But there is a large, and, I believe, ever increasing company of earnest men and women who, born into Christendom, and educated in Christian traditions, yet hesitate to call themselves Christians for reasons which would be readily apparent to the Chinese gentleman, who, in the *North American Review*, gave us his reasons for remaining "a heathen" —hesitate because the name of Christian is insisted upon so widely as implying the acceptance of a certain creed in which they are unable to find any rest unto their souls whatever; men and women who believe that death can only be explained by life, not life by death, and who are capable of reading their Gospels through, not verse by verse, chapter by chapter, as a sort of charm, but from cover to cover as they would read any other book they desired intelligently to comprehend.

It is to this class that Tolstoï's later writings will most directly appeal. That they will also appeal to many an orthodox Christian on the one hand, as well as to many a publican and sinner on the other, I would find it hard not to believe, seeing that the creed is, happily, not always the measure of the man. For whether we be orthordox or heterodox, whether we go to this church or to that church, or to no church at all, we are all men and women, striving, longing, hoping, fearing, suffering, rejoicing, all of us moreover with a strong liking for happiness, though we may have very different fashions of seeking it. But in such matters we have no right to push ourselves behind the scenes, to assume that a man does not believe what he says he does; and if he tells us he is striving to be a "consistent Christian" we are bound to take his word for it. But it becomes an interesting question as to what in these days a consistent Christian is.

We orthodox Christians, if I may be permitted, for the time, to speak within the pale of Orthodoxy, do not deny that Jesus says a good deal concerning con-

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duct, indeed we like to murmur now and then something about "loving our neighbor as ourselves"; but the fact that the essential thing with us is belief, not conduct, that the miraculous birth of Jesus, his death upon the cross, and his resurrection, are of more importance to us than his life, necessarily makes the lives of many of us look, to those outside the pale, like rather inconsistent affairs. We have two sets of Beatitudes, one we repeat and one we live by. The one we repeat is the one Jesus lived by. "Blessed are the poor in spirit—blessed are they that mourn—blessed are the meek—blessed are they that hunger and thirst after righteousness—blessed are the merciful—blessed are the pure in heart—blessed are the peacemakers—blessed are they that have been persecuted for righteousness sake"; and the one we live by is the one that Jesus scorned—"Blessed are the rich in body—blessed are they that enjoy themselves—blessed are the proud—blessed are they that do not hunger and thirst after anything—blessed are the comfortable—blessed are the learned—blessed are the strongest—and most assuredly blessed are they that are not persecuted for the sake of anything." It is absurd to say that a man's belief is one thing and his conduct another. Offer a man two ways of securing "blessedness" and he will follow the one he believes most certain to reach the goal. If a man lives for material things it is because he likes them best.

We all want to be happy, we all mean to be happy, recognizing in common with those outside of the pale, that if we do not put happiness in somewhere, life is unexplainable. But we believe we shall do better if we wait, and in the meantime we get what we can here, and make up for it by calling ourselves miserable sinners. But how many of us accept the Sermon on the Mount literally, and regard ourselves as blessed through it, with a present blessedness? How many of us are happy with a happiness beyond the reach of time or circumstance?

Jesus said, "The Kingdom of God is within you," and he said also, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," which are dangerous texts for an orthodox Christian to quote, and in truth, the conviction that as an orthodox Christian I am a failure and shall do nothing but blunder is so borne in upon me that I humbly betake myself to my proper place among the heterodox, with apologies for intruding where I had no business to be. And from this, my proper place, I say again what I have said before,—If Tolstoï be a Russian crank, as Mr. Maurice Thomson says he is, then Jesus was a Jewish crank. Or if we modify this and say that Tolstoï is partly right and partly wrong, then we say also that Jesus was partly right and partly wrong; or if we go farther, much farther, and say that Tolstoï is altogether right in his spirit, in the central idea that life is the life of the many, not the one, and that consequently the meaning of life can only be revealed to those who live in the lives of others, but that in the practical application of this idea he is not altogether right, then I think we must say the same thing of Jesus. Whatever we say, whatever we think, Tolstoï may claim the title of a "consistent Christian" before any of us. Before you, my Catholic friend, intrenched behind a rampart of Saints, saintly and otherwise; before you, my brother of "The Church," as you stand in your surplice wondering if the returning collection plate will bring with it the wherewithal to top the long delayed spire; more than you, oh preachers of all sects whatever who, on Sundays, stifle in your hearts all week-day kindliness and give us

—"'a the horrors o' damnation
"Set forth wi' faithfu' ministration";

more than you, my Universalist friend, shying at this one horror o' damnation, but otherwise keeping the road most respectably; more than you, oh complacent Unitarian, seated in your easy chair and amiably willing that the rest of the world should sit where it can. Whether or not this Russian be right in his ideas concerning this life which we

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are all living, let those of us to whom a creed does not forbid the privilege, be honest, and admit that these ideas are at least the ideas of a consistent Christian.

AVERIC STANDISH FRANCIS.

THE INSPIRATION OF A GREAT FAITH.

Unitarians do well to put greater emphasis upon life than upon belief. Noble living is the end for the accomplishment of which all religious agencies should be employed. And yet the tendency manifest in some quarters to relegate all theology to the realm of immaterial and unimportant things is to be deeply deplored. This for the reason that certain great faiths have much, very much, to do with forming the characters and shaping the lives of men. To ignore, or treat as of minor moment, so much of theology as teaches faith in God and a future life, is to stand directly in the way of all genuine religious effort. Let us admit that religion is a life and not a creed, that it is something to be lived and not merely something to be believed, and the question still remains, how can religion thus understood be best promoted? How can we best impart to our fellow men the highest motive, the deepest inspiration, leading them to noble living? Not, surely, by treating as indifferent matters, or even as non-essential, such great theological truths as the existence and attributes of God, and the certainty of a future life. For a confident faith in these doctrines has been in the past, and must be in the future, a power making for practical righteousness more potential than all other agencies combined. In all ages the men of noble and consecrated lives have been those who were moved by the inspiration of a great faith. By a great faith, I mean a faith in the great, the fundamental, the central, the essential things in religion; those things without which religion cannot exist. And since religion is right feelings and relations toward God as rightly apprehended, we must include theism at least as one of its indispensable elements. Such a great faith is, I repeat, the mainspring, the motive power, of the noblest living. I will not say it is the only inducement to such living, for I recognize the fact that a good life is better than a bad life, even if our present brief existence be the whole of it. I ask, however, why not seek the highest and most powerful motives; why not invoke everywhere and always the most potential influences; why not present to mankind the most convincing reasons, to lead the race toward righteousness? Surely the church can do no less. Surely religion demands all this, at our hands. And these higher and stronger motives must all take root in a great faith. That man who firmly believes that he is day by day forming a character, not merely for time, but for eternity, and who is also convinced that he is responsible to a Supreme Power, in whom he lives and to whom he owes all that he is, and all that he is to be, will feel an infinite motive, an all-powerful inspiration, leading him irresistibly to high and noble living. Such a faith is the inexhaustible fountain from which must flow the ever-living streams of life and hope. The man or the church that is not permeated and inspired by it, is like an engine without steam, or like a flower without the sunshine, or like the electrical battery without the electricity.

I have been careful to speak only of our great faiths. There are many doctrines and dogmas that have been fastened upon Christianity, which are foreign to it, as they are to all true religion. They are not important, except in the sense that they may be positively hurtful. They are not such beliefs as have to do with life. They furnish no great motive for right living. They are, therefore, to say the least, even if true, unimportant. We want so much of theology as is essential to the highest and best development of the religious nature in man, and we want no more. As belief in God is the chief agency in such development, let the church teach theism. As the highest motive for building the Christian character is found in the fact that life continues after the body is dead, let the Church teach immortality. As the religious nature is

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best developed and strengthened by its exercise let the Church teach the duty of worship. With these great and inspiring faiths in God, in immortality, and in worship, plainly inscribed upon her banner, the Church may go on gloriously conquering and to conquer.

GEO. W. MCCRARY.

REVERENCE AS THE ORGAN OF SPIRITUAL KNOWLEDGE.

In reading some contributions, several weeks ago, by eminent ministers and laymen, on the question: "What has Jesus Christ done for humanity?" I was impressed by the insufficiency of the answers given by some of the respondents, owing, as it seemed to me, to their lack of due reverence for the person and character of Christ. It was tacitly assumed that this Son of Man was to be estimated like all other sons of men, by a critical examination of the words and acts reported of him. He was to be brought down to the level of science—of intellectual scrutiny; and nothing was to be received as true of him which could not be proved beyond all question. Now, for one, I protest against the principle here involved, and maintain, on the contrary, that whoever would truly understand the character and work of Christ, must first learn to approach him with reverence and gratitude. If we believe in any Divine Providence, we must be willing to accept our Christian inheritance as that which was intended to be the groundwork of our spiritual life. This does not mean that we should esteem it wrong to inquire into the foundations of our religion, when the time comes for such inquiry. It is only saying that the more natural and desirable course in early life is to yield ourselves freely to all those better impulses and desires which come from the Christian faith which we have inherited. Is it not true of everything beautiful or sublime, that to appreciate it fully we must approach it, not in a critical, but in a sympathetic spirit? Much more is this true of exalted characters. To recognize their worth is in itself a supreme joy; and because we recognize it and revere it, we are filled with an earnest desire to walk by its light. The man whose eyes are always directed to the ground, will never see the glory of the heavens above him. It is absurd to lay down the principle, that science is the final authority by which all beliefs and all alleged facts must be tested. The philosophy which is greater than science, affirms that there are unquestionable truths which never can be proved—and which need no proof. All knowledge, as one of our wisest teachers affirms, is based upon an absolutely *blind faith*, viz., a faith in the integrity of our own faculties. But much more to my present purpose is it to consider the *power of sympathy* as a guide to truth. If we have nothing in common with some great and good man—nothing that draws us to him by admiration and reverence and love—we can never understand him. Hence, Pascal declares, that "to know God we must first love Him"; and hence that beatitude of Christ: "Blessed are the pure in heart, for they shall see God." A certain *Christian sense* forbids us to assume that we can measure our indebtedness to Christ by any cool and impartial estimate. Imagine the child of some devoted and loving father being called upon for the reasons why he loves and honors this excellent parent. "I owe everything I have to him"—the reply might be—"how can I help loving him?" How much more emphatically have millions of devout souls been able to say this of their revered Lord and Saviour! It never, for a moment, shakes their faith in him, that they cannot answer all critical objections. "Impartial" they are not—if that means looking at all sides of the question with equal indifference; but indifference never awakes a living faith in Christ. "We love him, because he first loved us." "Never man spake like this man" to the deepest wants and aspirations of the soul. "To whom else should we go," then? Why search for historical "evidences" of Christianity, when through faith and love and reverence we can have direct intuition of him whose life is the light of men? Let criticism do its legitimate work faithfully and fearlessly; but let it not claim

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to be the organ of spiritual knowledge, for that belongs pre-eminently to reverence. W. S.

DEATH THE SUPREME TEST OF FAITH.

How must a trembling spirit feel
That forth from its own clay doth steal
Upon its lonely way!
It taketh naught of all it's had;
It goeth penniless, unclad,
Upon the bleakest day.

No arms can form so strong a hold,
No tongue can make a plea so bold,
But that this subtile thing,
When Heaven-ward draws the mighty power
That bade it live, must in that hour
Pass onward—slave or king.

And dost thou question God's great plan,
And strive, by feeble arts of man,
His secrets deep to wrest?
Forbear, and meet with tranquil mind
The darksome void, content to find
In death Faith's final test.

FLORENCE E. WELD.

EARLY CHRISTIAN ART.

A somewhat careful and extended study of the above subject has proved so full of interest to the writer, as to suggest the thought that the results of the study may be of interest to readers of the UNITARIAN.

Art, as the expression of the beautiful, has always associated itself closely with religion. Whether there is any inherent relation between the two, and whether the future will find them associated or not, historically they exist together. The highest architecture of India, Egypt and Assyria, as well as of Greece and Rome, was employed in the construction of temples to the gods. The crude statues of the orient, as well as the "breathing forms of life" of the golden age of Grecian art, were representations of gods and goddesses. The oldest songs in existence, the Vedas of India, the Iliad of Homer, the Hebrew Psalms, were all hymns or tributes of praise to the gods. The earliest attempts at music seem to have been in the interests of religion, and its latest and most perfect strains have been born out of a longing to give wings to religious aspiration and trust.

Painting in its higher developments belongs to the modern world, but that too has been consecrated from its birth to the service of religion.

Christianity had its beginnings in the midst of the world's finest ancient art products, and of whatever remained of the art instincts which had produced them. But Christianity was a protest against the polytheism, the sensuousness, the immorality of the heathen world which had brought this art into existence. The early converts to Christianity were partly from the heathen world, partly from Judaism, and to each class art would appear a snare and an evil to be avoided; to the Jew because during long centuries his law had expressly prohibited art as an adjunct to religion; to the heathen because art had been the handmaiden of the old faith which he had now renounced. Hence, we are prepared to find, as we do find, art essentially ignored in the beginnings of Christianity.

Nor would it be possible for a change to take place otherwise than very slowly. During its first three centuries Christianity had no legal status within the Roman empire, and the Roman empire was but another name for western civilization. The early Christians shrank from public observation and consequent persecution. Their places of religious concourse were upper chambers on retired streets, or chapels hidden away amidst the winding passages of their carefully concealed underground burial places—the Catacombs.

Under these circumstances, of course, art had little chance. Such beginnings as appeared would necessarily be crude, and naturally would tend very largely to take the form of mere signs or symbols of what was most significant or dear in the Christian faith. Not much beyond such a crude symbolism would it be reasonable to expect until after that great change took place in the fortunes of the Christians, which resulted from the conversion of the emperor Constantine to Christianity; an event which lifted them up from the position of a persecuted people into respect and influence.

This early symbolic art is for the

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most part confined to small objects, such as seals, rings, carved ivories, illuminated books, mosaics. Among the earliest of the symbols we find the fish, the ship, the dove, the anchor, and the lyre—all frequently employed during the first two centuries—and later the palm branch, the peacock, the phœnix, the crown, the monogram, and the cross, and such scripture symbols as the lamb, and the good shepherd. If we inquire for meanings, the fish may have symbolized Christian baptism, it may have recalled Jesus' words, "be ye fishers of men," or it may have represented Jesus himself, since the Greek leters forming the word fish, formed also the acrostic letters of the Greek words for "Jesus Christ, Son of God, Savior." The ship may have symbolized the church, in allusion to Noah's Ark. The dove would have significance either in allusion to Jesus' words, "be ye harmless as doves," or to the descent of the Holy Spirit in the form of a dove. The lyre was the symbol of Apollo and the muses, but was adopted as a symbol into early Christian art to signify praise and thanksgiving to God, much as Christmas, a heathen festival, was adopted and rebaptised with a Christian name. The plam branch, while a heathen symbol, may also have had a Jewish origin. The anchor doubtless was an application of Paul's expression, "hope, as an anchor of the soul." The crown, too, has abundant justification from the words of Jesus and Paul. The phœnix in the light of Greek fable would afford an admirable symbol of immortality, as did also the peacock.

The cross was a heathen symbol, and in its present simple form is not found in early Christian art, the monogram, a composite Greek letter, formed by a combination of the first consonants in the name of Christ, taking its place as a symbol for Jesus. Even this does not come into use till the fourth century, and it was not till the middle of the fifth century, says Mrs. Jameson, more than a hundred years after the cessation of death by crucifixion, that the pure form of the cross appears in art. It is then found on coins, in mosaics, in wood or metal studded with jewels, and the use of it was to symbolize Jesus in the same sense as did the rock or vine or lamb. By the sixth century we begin to find traces of the crucifix as representing the tragedy of Calvary rather than the person of Christ.

The earliest forms of the crucifix contain a double symbolism. The lamb had been made to represent Christ; it now appears bearing a triumphal cross; later it is represented lying on an altar at the foot of the cross; then it appears with blood flowing from a wound in its side as well as its feet; and finally by the end of the sixth century, a lamb is painted in the center of the cross where the body of Christ was placed later. The Sixth Ecumenical Council (A. D. 680) ordered that Christ should be represented in his proper human body, rather than under the symbol of the paschal lamb, and thus we have completed the evolution of the crucifix.

In all this symbolism we have the initial stage of Christian art. Of course, however, art could not be expected to stop with this mere symbolism. In the absence of printed books, and the existence of only few manuscripts accessible to the masses, were found potent reasons for invoking art in its completer forms as a teacher and enforcer of the Christian religion, as it had before been of heathen classic religions. Ere long, therefore, the delicate symbols on seals and rings were supplemented by, or gave place to, larger and more elaborate pictorial representations of the incidents and personages of Jewish and Christian history and legend.

In the fulfillment of this new object of art, that of furnishing religious instruction to the people—"books for the simple," as pictures have been called—of course ampler space and greater variety of art materials were needed. These were supplied largely by the sarcophagi and ceilings of the Catacombs.

The Catacombs were a labyrinth of galleries excavated in soft volcanic rock below the hills which surround Rome. These galleries cross and recross each other until, according to one author, they would aggregate a total length of

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three or four hundred miles, long enough to extend from one extremity of Italy to the other, although the entire area occupied by them is estimated as not more than four square miles. The earliest writers who mention the Catacombs call them crypts or cemeteries, the word cemetery meaning a sleeping place. The word cemetery, Dr. Clarke thinks, came into use with Christianity to express the Christian thought of death as a sleep. The name "Catacomb" dates from the sixth century A. D., but underground burial-places antedate Christianity. Several very ancient Jewish Catacombs have been discovered near Rome; the followers of Zoroaster buried their dead in a Catacomb of their own near Rome; and some of the Romans themselves used as burial places *columbaria*, or underground chambers surrounded with niches for holding the ûrns containing the ashes of the dead.

The first Christians in Rome were mostly Jews, and only followed the example of their nation in burying in Catacombs, while their religious affiliations would lead them to bury with others of a like faith. Hence originated the Christian Catacombs. Roman law and custom carefully protected burial-places. The early Christians availed themselves of these laws in the construction of the first Catacombs. There was no secrecy in their construction; they were entered by ornamental portals from the highways near the city. In addition to the long passages only three or four feet wide, along the sides of which were the niches for the sarcophagi, the Christians, by degrees, excavated here and there chapels for prayer, and rooms for love-feasts, which afterwards in times of persecution became hiding places. When this time of persecution came, the structure of the Catacombs was changed to suit them to purposes of concealment. The main entrances were blocked up and the stairways destroyed. Lower galleries were excavated below the first, narrower, darker, more complicated, with obscure means of exit. Hither came the persecuted Christians to worship in secrecy, here many lay concealed till the storm was passed; here sometimes the persecutor overtook them and they were butchered in cold blood. And still the deceased were brought to these places, until it is estimated that the dead sleeping here numbered not less than three millions.

After the time of Constantine the Catacombs were no longer resorted to for worship, and after the taking of Rome by Alaric in 410 A. D., there were no more interments in them, though they continued to be frequented by pilgrims for a century or two longer, when, the most sacred relics having been carried away and deposited in churches, the openings were closed up and forgotten, and these underground burial places remained unknown and undisturbed till rediscovered in the sixteenth century. Since that time they have been carefully explored, as a valuable source of early Christian history recorded in its arts.

A sarcophagus taken from the Catacombs and dating from the year 359 A. D. is still extant. It is of white marble carved in bas-relief, ten Bible themes occupying the ten spaces into which it is divided. These are: Christ entering Jerusalem; Christ before Pilate, in two scenes; the Repentance of Peter; Peter going to Prison, and the Transfiguration (or Christ Disputing with the Doctors, or Christ Seated in Glory—for critics are divided as to the meaning of this panel), from the New Testament; and from the Old Testament, the Sacrifice of Isaac; the Trial of Job; Adam and Eve after the Fall; Daniel in the Lion's Den. Then, on the pediments and flat arches which divide the panels, are represented Moses Smiting Water from the Rock; Moses Receiving the Tables of the Law; Jesus Multiplying the Loaves; Jesus Receiving Baptism; Jesus Raising Lazarus; the Three Children in the Fiery Furnace; only that sheep appear instead of persons in each scene. The larger subjects on this sarcophagus are frequently repeated in the Catacombs, both on the sarcophagi and the ceilings. Added to these are such other Bible scenes as Christ Healing the Sick, Raising the Dead, Saving the Lost Sheep; Noah in the Ark; Jonah

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being Swallowed and Ejected by the Fish; the Lame Man taking up his Bed; and the Good Shepherd carrying the Lamb on his Shoulder. On the fifty-five *sarcophagi* in the Lateran museum taken from the Catacombs, Dr. Clarke reports the history of Jonah as occurring twenty-three times; the miracle of the loaves twenty times; the change of water to wine sixteen; the raising of Lazarus sixteen; while there is but one picture of the nativity, and one of Christ crowned with thorns, none of scourging, none of crucifixion.

Mosaics were used in decorating the walls of the early Christian churches. The workers in mosaics took up the same class of subjects that were painted on the ceilings and carved on the sarcophagi of the Catacombs. The earliest assured date for any of the mosaics falls in the fourth century, and their height of splendor was reached in the fifth. In addition to the subjects enumerated above, we find represented in the mosaics, the Offerings of Abel and Melchisedec; Abraham Entertaining the Angels; Moses and the Burning Bush; and single figures of Prophets and Evangelists, but no crucifixions.

The application of ivory to purposes of flat sculpture reaches back to Nineveh, and was very familiar to Roman art. In the fourth and fifth centuries the Christian church made extensive use of flat ivory surfaces for sculpturing religious subjects, the sculptured ivory being afterward used as diptychs, or as book covers to sacred volumes. One of these covers dating from the sixth century is before me in the form of an etching. The center is occupied by a crowned lamb, the "Agnus Dei"; in the two upper corners are the symbols of St. Matthew and St. Luke, in the lower corners their busts; at the top, in the center, the Nativity; at the bottom the Massacre of the Innocents; on the sides the Annunciation, the Wise Men seeing the Star, the Baptism, the Entry into Jerusalem, Christ before Pilate, and the Women at the Sepulchre. These carved ivories furnish a rich field for the study of early Christian art, and, like the Catacombs and the mosaics, they are especially remarkable in all the early centuries for the entire absence of a suffering and a crucified Savior. Evidently it was the life and not the death, the loving, living teacher and friend, not the dying vicarious atonement, which held the imagination of early Christian artists.

Two other developments of early art remain, namely, illuminated sacred books and portraits of Christ. The former cover a period of a thousand years, from the fifth to the fifteenth centuries; the latter a yet longer period. Of the former in relation to *early* Christian art I am unable to speak with any certainty from lack of authentic dates. The early representations of the face of Jesus offer a more satisfactory field of study. No description or representation of the face and figure of Jesus comes down from his own age or from those who knew him. All representations must therefore be ideal, and are of value simply as showing the thought of different ages about his person and character. So completely had all tradition of Jesus' personal appearance died out by a hundred years after his death, that a long controversy arose as to whether in form and feature he was truly described by those words of the prophet Isaiah—"without comeliness and beauty." Justin Martyr, Tertullian, and Cyril took the ground that he was physically uncomely, Cyril declaring that he was the "ugliest of the sons of men." Ambrose, Jerome and some later Christian Fathers declared him to have been the most beautiful of mankind. There is a description of him which is supposed to date from the third century, the so-called letter of Lentulus to the Roman Senate, which says, "He was tall and well-proportioned, of a countenance full of force and gravity, such as moved the spectators both to love and fear." The oldest portraits of Jesus are in harmony with this description. Two such have been found in the Catacombs, and therefore go back to the fourth century at least. But the representations very common in early art, of Jesus as the Good Shepherd, and of Jesus in the various scenes illustrating his life, all agree in

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giving him a youthful, vigorous appearance, with a countenance of tenderness and cheerfulness.

Our study of this first period of art extending to the sixth century is perhaps most of all remarkable for what it fails to discover. Faith in the Hebrew Scriptures as a record of God's dealings with a chosen people and symbolical of his dealings with all men; faith in God's provident care for all his children; faith in Jesus, and loving reverence toward him, as a tender, strong, helpful friend, teacher and master; faith in immortality as man's destiny—these are emphasized by almost innumerable repetitions. But for faith in a crucified God, or a vicarious atonement; in a virgin mother of God, or St. Peter holding the keys; in a great and awful day of doom with Jesus as judge; in a trinity of Gods, and in salvation through the shed blood of one of the Trinity—for traces of these faiths we search in vain through the art of the first six Christian centuries.

ELIZA R. SUNDERLAND.

CHARLES BEARD, LL. D.

IN MEMORIAM.

Our English churches have lost their strongest man—not counting, of course, Dr. Martineau, who long ago retired from the active ministry. Alike as preacher, speaker and author, Charles Beard was known throughout England, having a reputation extending beyond the Unitarian churches. Two years ago he was earnestly invited to come over to America and preach the sermon at our National Conference at Saratoga, but he was even then feeling the strain under which he finally broke down, and was obliged to decline. This year again, it was hoped to secure his presence, and when the Conference was postponed for a year, it was thought surely he would be recovered and be able to come at last. But it was not to be. On April 9, he died at Bournemouth, whither he had gone in broken health a few months before.

To the writer it is the loss of an old friend and comrade. We were school fellows, in the school kept by his father, the late John Relly Beard,—"Dr. Beard" *par excellence*—one of those admirable private academies which were maintained by many of our ministers of the past generation. Thence he went on to Manchester New College, just ahead of me—his junior by nearly three years—but through those years, and afterwards throughout his ministry, we were always neighbors and warm friends.

His first ministry was at Gee Cross, near Manchester, one of the old Nonconformist chapels, dating back to the times of the "five mile act" when it was penal for Dissenters to hold their worship within five miles of any corporate town. For many generations "Gee Cross Chapel" was the only place of worship in the neighborhood, the one place to which rich and poor all alike resorted; and as manufactures brought an ever increasing population, it was here Mr. Beard learned that close knowledge of the people, and that power of strong, simple, direct speech, which made him our most popular as well as our most scholarly platform speaker. He was at first only assistant to the old minister, the Rev. James Brooks, but Mr. Brooks dying, he became sole pastor, and here he remained from 1850 to 1866, when he succeeded Rev. J. Hamilton Thom, in Renshaw St. Chapel, Liverpool.

He came to Liverpool in the very strength of his manhood. He was already known as an author by his volume, "Outlines of Christian Doctrine," and by the two-volume "Story of Port Royal," as well as by his letters to the London press, under the signature "A Lancashire Lad," and his editorship, which lasted fifteen years, of the *Theological Review.* But it was as a preacher and speaker that he was best known, and he at once became a power in Liverpool. "Renshaw Street Chapel" had been for generations the home of much of the noblest life of the city—Rathbone, Thorneley, Roscoe, Jevons, Holt, Bright, were among its staple names—strong merchant princes, wealthy and willing to use their wealth for noble purposes. Such men had always composed the morning congregation; Charles Beard crowded it in the evenings with

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eager listeners of the common people, and by and by, to meet a still larger and more popular audience, gave courses of Sunday evening lectures in the great Concert Hall, Lord Nelson Street.

All this, however, was but a portion of his work. From the beginning of his Liverpool ministry, he had a large part in all that was going on in the city. It was he, mainly, who organized the "Hospital Sunday" collections throughout the city churches of all denominations; he who was largely instrumental in the foundation of the Liverpool University College, since incorporated in the great "Victoria University." He was the clerical secretary of Manchester New College, then removed to London, where it still remains. Till 1879 he had the editorship of the *Theological Review;* in 1883 he was "Hibbert Lecturer," and his volume in that series, on "The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge," stands exceedingly high. And most of this time he was writing several "leaders" a week for London or Liverpool newspapers of the highest class!

The wonder is that he did not break down long before, but he had a marvelous faculty of arranging and expressing his thoughts. Whether it was a sermon, a review, a leading article, or a chapter in one of his works, he hardly ever needed to write a sentence twice. He would think out his line of thought, and then sit down and write it off, in his swift small writing. I have often seen his manuscripts, and only here and there in a page would there be a correction even of a word. But it was not weak, as such extempore writing is apt to be, but writing strong, simple, rich in illustration, wonderfully brilliant and varied in style. It was very much the same with his speaking. I once asked him how he prepared his speeches. He told me that he thought over and settled just three things. 1. How he would begin; 2, what one clear point he would make, or elucidate; and, 3, how he would end. More would be sure to come to him as he went along, but with those three things safe and settled he was never afraid to be called upon. And he never needed to be. The strong thought and the fitting word never failed. His thought might be a mistake, but there was never any doubt as to what it was, and even when you could not agree with him, you could not help respecting and admiring not merely his eloquence, but his sincerity and earnestness.

It may be asked why, with such gifts and power, he did not make yet more mark in England. Partly it was because of the difficulty of the position which a Unitarian minister holds in England, but I cannot help thinking that it was, still more, because he never heartily accepted that position, and used it for the best it was capable of. He had a deep dislike, even dread of denominationalism. As Silas Farrington aptly puts it in the *Register*, "he was numbered among the Unitarians, but he bore the name as his cross rather than as his crown." "He desired a catholic and comprehensive church, and was willing to stand simply and naturally as a man where he could stand, until the day of that church should come." The result of which simply was, that he would work more heartily with sectarians of any other kind or name, than with those of his own body, albeit the worst sectarianism of his own body was freer and broader than the very liberty of the other Churches round! He could not see that the only sectarianism that there is in Unitarianism arises not from our shutting out the fellowship or cooperation of others, but from the fact that, being shut out by all others, we have simply to work together, if we would work at all.

Well, every man must work in his own way and by his own light. Charles Beard's was a noble thought, and he held to it faithfully, and worked on bravely, albeit sometimes with a certain sense of discouragement and disappointment, as he found that the catholic comprehensive church was nowhere in sight. But all his labors told upon him. Three years ago his health began to fail, but a six months' rest in Switzerland and Germany seemed to restore him. No sooner,

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however, did he return to work, than his strength again failed. Last year his congregation procured an assistant for him,—the Rev. Henry Gow, whom some of our readers will have known during the post-graduate year he recently passed at Harvard Divinity School—but in October last the old weakness returned, and his church granted him a year's leave of absence. But it was in vain. There was no disease, simply a general weakening and breakdown of the physical system, but it seemed as if nothing could be done, and gradually he sank and passed away.

As I write these few lines, I feel how poor they are to tell of this strong and noble man to those who never saw him. A man in whom laughter was ever close akin to tears; with a wonderful depth of pathos, and the raciest sense of humor; a rare full scholar, and yet eminently a man of the people; heartily religious, yet with nothing puritanical about him—our English churches mourn their noblest preacher; and I, thinking of my old friend, whose voice I may hear and whose hand I may grasp no more, reach thus across the shadowy distance and place my little wreath upon his tomb. B. H.

THE GOSPEL OF "CULTURE" AND THE GOSPEL OF CHRIST.

The chief priest of the Gospel of culture for this day is Matthew Arnold, who has so recently died. He was a man of splendid endowments, of clear sight, of pure character, and one who has done lasting service in the field of literary criticism. And yet neither in his prose nor in his poetry does he meet and satisfy all the claims of life. The heart that he understood is not the human heart with its hopes and fears, but the heart of the Oxford scholar with its philosophy and its acquaintance with libraries. He had never drawn near enough to mankind to enable him to see what are the wants of the natural heart, or to see that goodness can exist without exquisite taste and elegant manners. A deep, settled sadness runs through all his work. His sun was obscured for most of the time by clouds; only at rare intervals it broke through and dispelled the gloom. He was cultured, but unsatisfied with what his culture brought him. He was constantly reaching out his arms for something else, but was in doubt whether there was anything greater to which he might cling. He had spiritnal hopes and impulses, but they were beaten back by his intellect, which was critical and skeptical. He hovered between the wish and inability to believe. His heart was Hebrew and his head was Greek. He saw that there is suffering in the world, and hoped to cure it by stoicism. He saw that there is sin in the world, and he hoped to cure it by education, by culture, by introducing "sweet reasonableness" into the life of the sinner. The text of his gospel was not, "Blessed are the pure in heart for they shall see God," but "Fortunate are the educated for they can rally the good in the depths of themselves." His culture was too far away from actual life. It was out of reach of the commen heart of mankind. He went into a gallery, in which a few ideal pictures were hung, and mistook that for the great world.

The over development of taste is liable to produce too great sensibility, and turn the mind away from a contemplation of the world as it actually exists. Its tendency is toward exclusiveness, toward isolation, toward a refined selfishness. It makes egotists and supercilious critics, of what otherwise would have been lovers and helpers of their kind.

It must be written down as one of the greatest merits of Christ and his philosophy, that the common heart of the world was never lost sight of. It was said of him that the common people heard him with gladness. One fault that was found with him was that he would sit at the same table with publicans and sinners. He took the children in his arms. His was an example of the sensitive soul, unspoiled by artificial manners. That he appreciated the beautiful in all its forms there can be no doubt. His parables show with what open eye he looked upon all the processes of nature. The waving tree, the lightning, the harvest field rustling in

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the wind, the bird, the flower, the grass, the sunrise, the sun setting in a bank of fire-tipped clouds, are all used as illustration of the thought he sought to convey. But in all his love for the beautiful he never lost sight of the multitude of sad and sinful hearts all around him. His good taste did not rob him of sympathy. His sensitiveness led him toward the world and not away from it. His culture took the form of love for the uncultured, not that of personal vanity and criticism.

There is nothing could be more helpful to these days and make them more glorious than to find all culture—the power of intellect and the power of taste—turning toward the world in its sadness and sin to help it instead of turning away from it to despise it. The culture which widens the abyss between the different classes is harmful; the culture which bridges the chasm is divine. To be able to "think clear" is a noble attainment; but it is no more noble than to be able to feel deeply for all who are the victims of misfortune and woe. We may be glad of every addition to the ranks of those who are "acquainted with the best that has been thought and said," so long as they do not ignore the worst that is happening all around them.

From the cultured classes should go out a great company of mediators and saviors, who have heard the cry of the more needy, and are hurrying to give assistance, as, in the parable, the father ran out to meet his needy and penitent son. Human progress is accomplished when the strong help carry the weak forward. It is a system of mediation. The high must stoop to help the low. The few who are learned must impart to the unlearned; the few who are free must help remove the shackles from those who are bound; the pure must help the sinful.

True culture is the unfolding of all the best powers of life. It not only adds breadth to the intellect, but adds depth and warmth to the heart. Once religion needed culture to free it from its narrowness and its nonsense. Now culture needs religion to free it from its vanity and selfishness. REED STUART.

A LAND OF FLOWERS.

The winter rains send the thrill of life through the dormant roots of numberless wild flowers, all over Southern California. The number of different species is very great, the number of flowers of some species is incalculable. In some localities the flowers of a single species will cover thousands of acres. A few weeks since I stood on a hill in Pasadena and looked across the valley to the sloping land against the foot of the mountains beyond, and all the slope seemed on fire. A light flame was creeping along the surface of the ground, as if the sunshine had condensed into a fiery cloud. This sheet of fire was made up of incalculable numbers of the wild poppy (eschscholtzia), which was then very abundant everywhere, but was especially abundant at Pasadena. It is reported that when the valley was in its native wildness, and the area covered with poppy was much greater than now, the sailors, on vessels miles out at sea were misled by the flame-like flowers into thinking that an actual fire was sweeping through the valley.

Here as I sometimes go for a walk on Pomona Heights, or on the San José Hills, the abundance of the flowers lends a charm to the scene which cannot be told. The serene sky, the silence of the mighty hills, the measureless area of bloom,—all enter into one and hold him with a subtle power of which he hesitates to attempt to speak. Of these flowers the larger part are strangers to our northern flora. Often one is found that shows at once its *genus*, but it is of a different *species* from the familiar friends of the hills or the prairies of the old home, and one is tempted to send for the botanies, and to resume the enchanting study that for years has been thrust aside by absorbing duties.

Of *cacti*, there are several species that are found here in great abundance, often growing in impenetrable thickets that have a most formidable look. A belt of cactus 15 feet in height and two or three rods in width makes a fortification, which even a brave soldier will wisely shun. The Mexicans used to plant such a belt around their mud-

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walled forts, and found it an effectual protection against all foes. The cacti are just coming into bloom. Yesterday a friend took me for a long and delightful drive, during which we passed through many acres of these strange plants, that from their uncouth stems thrust out large flowers of such wonderful beauty. My patient friend indulged my propensity for constantly getting out to load the carriage with floral spoils. My ready jack-knife could quickly cut the succulent cactus stems with the flowers adhering, then carefully spearing the blade into the severed portion, one could at leisure and in safety examine the splendor of the blooms,—this a brilliant corn-color, that a delicate pink, another of such gorgeous crimson as in the East one sometimes sees on the maple after the ripening airs of autumn have given it their most glowing touch.

The flowers of Southern California are not confined to the hills and valleys, all the gardens are ablaze with them. Rarely having a touch of frost, possessing a soil of great fertility, having arrangements for supplying every plant with water as often and as much as it needs, the gardeners here are able to grow many of the rarest flowers in perfection, and in boundless profusion. Callas grow by the rod, a single bed will give you at any moment a hundred flowers. Oleanders are in thickets. The heliotrope is trained up the lattice at the piazza. The jasmine showers down its fragrance from trees 15 feet high. The scarlet garaniums grow in hedges along the whole length of the garden.

And then the roses! How can I tell their number and their beauty! The rarest grow beside the door of the lowliest homes. In some gardens over one hundred and fifty choice varieties are in bloom at the same time. There are not only rose bushes, but veritable rose trees, nearly twenty feet high, and several inches in diameter. Sometimes an arbor has been built to support the climbing roses planted by its side. They have completely covered it, and drop in long graceful branches to the ground. When April brings the great season of roses, these arbors, as one stands at a distance and looks against them, seem to be flowing cataracts of brilliant bloom, and they fill the air with such delicate odors as no perfumer has been able to distil.

As one walks along the streets large branches, laden heavily with roses perfect in form and color, thrust themselves over the fence across his way, as if to dare him to purloin their marvelous beauty. When you call on your friends they will stroll with you through the rose-garden and point out to you, by scores and fifties, the famous varieties that hitherto you have known only through the enchanting pages of the nurserymen's catalogues. And they will cut for you from the burdened bushes a great handful of the pure white "Niphetos," the indescribably lovely "Bon Silene," and others hardly less beautiful.

The Californians arrange their Flower Festivals to take place in the season of roses,—in April or the first part of May. Usually all the ladies of the city work together to prepare the Festival, and devote the proceeds to some public charity. In some large hall, or may be in an immense Pavilion built for such uses, floral structures of the most varied designs are erected. Thinking the Los Angeles Festival would be among the best, I went there to visit it. As one entered the Pavilion he seemed going into a land of magic. Sides, roof, pillars, balustrades, were decked with branches of palm, cypress, and peppertree; long sprays of acacia, jasmine and roses; garlands of every variety of flowers from field and garden. In the center of the Pavilion was a temple forty feet high built of roses,—walls, pillars, arches, roof, one glowing mass of roses of every choice variety. Then all around the sides of the immense room, and in the gallery above, were other designs, — temples, fountains, ruins, booths, all of flowers. A design that seemed to me very beautiful was a small temple used as a lemonade stand. It was made entirely of lemon and orange flowers,—walls, pillars, roof, were made of sprays of bloom freshly plucked from the great orchards found

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not far away. And the ladies who dispensed the lemonade to the thirsty crowd were also decked with the same lovely flowers.

The Pomona festival came a few days later. Though Pomona is a much smaller place its festival was not less beautiful than that at Los Angeles. Here also were floral structures of great size and beauty. A Mexican cubin of bamboo, filled with a display of tropical flowers; a gypsy tent of roses, in which swarthy maidens gave you a happy fortune if you crossed their palms with silver; a toboggan slide made of pure white roses, down which rushed a great red rose toboggan filled with a happy group of boys and girls; a national flag of large size, the stripes made of roses, the field of heliotrope, and the stars of marguerites; a pyramid twelve feet high, its sides a glowing mass of roses, each side of one color, and different from the others; a great ribbon, thirty feet long and four wide, in which each brilliant band was made of roses of one color,—these were among the fascinations of the magic scene.

And there were great displays of named roses. One could study these tables for hours, having in his hands specimens of the choicest roses which the skill of the florist has been able to produce, comparing splendor with splendor, glory with glory. Day after day for two weeks in Los Angeles, for one week in Pomona, scores or hundreds of ladies spent the forenoons removing the flowers of yesterday and putting fresh ones in their place, and afternoons and evenings the hundreds and the thousands came to see. From booth to booth, from temple to temple, from ruin to fountain, the crowds passed with constant exclamations of astonishment and pleasure. It did one good to be there to see.

O. Clute.

Pomona, Cal., May 10, 1888.

THE BROOK.

The little noisy brook that hurries along through our meadows is the sum of many laws unseen, immutable since time began. It is the mist of the sea returning to the sea again. Its existence is due to the same laws that control the great rivers. It may deviate, it may be seemingly diffused in lesser aims, it may be almost lost to sight; but further on we find it re-enforced, gathered back to itself, and, true to the law of its being, bounding onward to the ocean. All natures cannot be like the great rivers, conceiving from the start their high purpose and maintaining it, but some must be like the lesser streams with channels not so large and with strength of less degree. Sometimes these little streams, whose forces are limited, are easily choked by impediments, and impurities, and flow back upon themselves to become stagnant, and loathsome to our senses; but, give them a little help, clear their channels, and how quickly they move onward and in their running purify themselves!

The little stream may not in its life seem to help toward any great ends, indeed may not be even visible to many; yet it is ever true to its laws, and even the vapors that rise from it, finer than eye can see, fall on distant parched grounds, like a benediction. And somehow, somewhere, the brook as well as the river finds its right outlet,—comes at last to the great sea.

Edna A. Foster.

BLOODROOT.

"Loved the wild rose, and left it on its stalk?"

Beech trees, stretching their arms, rugged yet beautiful,
Here shade meadow and brook; here the gay bobolink,
High poised over his mate, pours out his melody.
Here too, under the hill, blooms the wild violet;
Damp nooks hide, near the brook, bellworts that modestly,
Palefaced, hanging their heads, droop there in silence, while
South winds, noiseless and soft, bring us the odor of
Birch twigs mingled with fresh buds of the hickory.
Hard by, clinging to rocks, nods the red columbine;
Close-hid, under the leaves, nestle anemones,
White-robed, airy and frail, tender and delicate.
Ye who, wandering here, seeking the beautiful,
Stoop down, thinking to pluck one of these favorites,

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Take heed! Nymphs may avenge. List to a prodigy.
One moon scarcely has waned since I here witnessed it.
One moon scarcely has waned since, on a holiday,
I came, careless and gay, into this paradise;
Found here wrapped in their cloaks made of a leaf, little
White flowers, pure as the snow, modest and innocent;
Stooped down, eagerly plucked one of the fairest; when
Forth rushed, fresh from the stem broken thus wickedly,
Blood!—tears, red as of blood,--shed through my selfishness.

THOMAS HILL, D. D.

DR. RAINSFORD AND ST. GEORGE'S CHURCH, NEW YORK.

While spending a few days in New York City a year ago, there was no place we visited with more interest and profit than St. George's Church, where Rev. W. S. Rainsford, the active, intensely in earnest and philanthropic Broad Church Episcopalian, is rector, and where, within a few years, he has revived an old dying religious society and built up a perfect hive of humane, helpful, Christian activities, right among the common people,—the "masses," as we call them. A recent number of the New York *Tribune* gives an account of Dr. Rainsford's work, a condensation of which we reproduce. It contains a lesson for ministers and churches of all denominations. Says the *Tribune:*

"No better illustration of the power of a city church to revive its work and extend its usefulness without 'moving uptown,' has been furnished in many years than that shown by St. George's Church, in Stuyvesant Square. Next to Trinity it is the oldest Protestant Episcopal parish in the city, and for more than half a century it was a centre of wealth and fashion, and culture as well, under the guidance of Dr. Milnor and the elder Tyng. But with the latter's retirement the congregation rapidly dwindled, little parish work was done, and about all that remained of a once flourishing parish were a beautiful edifice with its two handsome spires and enviable historical associations. The church had a name, but no life. In 1882 the present rector was called from the Cathedral of St. James, in Toronto, one of the most important churches of its denomination in Canada.

"'If you will abolish your pew rents, I will come,' was the answer. It was a bold step to take, but Dr. Rainsford was known to the vestry; they counted the cost and said: 'Come.' The result has proved the wisdom of the decision. In the little more than five years since the young rector assumed charge of the parish the congregation has grown till it fills the large building week by week. Instead of a diminution in the church's receipts, the offerings have steadily increased until last year, when $18,565 was given for the support of the church and clergy, $12,403 for general missionary work, and $40,593 for parish missionary objects. Of this last sum $23,400 was an Easter offering to lessen the church debt.

"To understand how great a work is being done by St. George's Church one needs to study carefully its interesting Year Book, which chronicles the nature and progress of the many agencies employed for the elevation of the masses on the East Side. Dr. Rainsford has three assistants, the Rev. Dr. Henry Wilson and the Rev. Messrs. Charles Scadding and William Edgar Niess. The rector and his assistants made nearly 7,500 visits during the year, delivered 591 sermons and lectures, held 1,599 public services in the church and 539 meetings outside. Besides the nearly 2,000 families visited regularly, there are about as many individuals belonging to poor families under the care of the church who do not attend its services regularly. The number of communicants at present is not far from 1,500. The services average four during the week and seven on Sunday.

"The Memorial Parish House just erected in Sixteenth street, adjoining the rectory, has been built, the rector says, as a 'newer and better furnished nest for a brood that the clergy and the workers of the church have been for some time trying to bring out. We do not propose launching forth on a variety of new works; this is not the pur-

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pose of our building. We are already, perhaps, carrying as much sail as our ship will bear; but we do look forward with nothing less than delight to the opportunity of housing those various parochial agencies that we have found useful. Further, our new parish house will give us of the clergy opportunity of knowing all our parishioners better.' Mention can only be made of the Women's Missionary Association, organized within a year, the St. George's Mission Aid Society, the St. George's Chapter of the Brotherhood of St. Andrew, 'The Chronicle,' a monthly parish paper, the flourishing missions and Sunday-schools, with several Bible classes, sewing schools, sewing guilds, employment society, the deaconess, admitted to the Order by Bishop Potter last year, the summer house at Rockaway and the extensive work among the young, with classes in knitting, cooking, embroidery, physiology, etc."

From all this it will be seen that Dr. Rainsford is intensely practical in his aims and methods, and most earnest in his desire to reach and benefit the poor, the needy, the suffering, the unfortunate, and those who are not reached by the churches generally. And his success shows the need and practicability of such a religious work as he is doing. It is along these lines of noble human sympathy and beneficence that the Christian church everywhere should press.

EMERSON'S OPINION OF ALCOTT.

In Cabot's recently published Memoir of Emerson we are given some interesting glimpses of Bronson Alcott.

As early as 1835 Alcott visited Concord, and in 1840 came there to live for a time. From the first he made a profound impression upon Emerson. In 1837 Emerson wrote to Margaret Fuller:

"Mr. Alcott is the great man, and Miss Fuller has not seen him. His book does him no justice, and I do not like to see it. I had not fronted him for a good while, and was willing to revise my opinion. But he has more of the godlike than any man I have ever seen, and his presence rebukes, and threatens, and raises. He *is* a teacher. I shall dismiss for the future all anxiety about his success. If he cannot make intelligent men feel the presence of a superior nature, the worse for them; I can never doubt him. His ideal is beheld with such unrivalled distinctness that he is not only justified but necessitated to condemn and to seek to upheave the vast actual, and cleanse the world."

In his journal of the same date as the letter, Emerson wrote: "Yesterday Alcott left us, after a three days' visit. The most extraordinary man, and the highest genius of his time. He ought to go publishing through the land his gospel, like them of old time. Wonderful is the steadiness of his vision. The scope and steadiness of his eye at once rebuke all before it, and we little men creep about ashamed."

Fifteen years later Emerson wrote: "It were too much to say that the Platonic world I might have learned to treat as cloud-land had I not known Alcott, who is a native of that country; yet I will say that he makes it as solid as Massachusetts to me."

Cabot says: "Emerson soon discovered that Mr. Alcott could not write; and he was afterward obliged to confess that his friend could not deal with matters of fact."

In Emerson's journal, in 1844, we find this record:

"When Alcott wrote from England that he was bringing home Wright and Lane (afterwards his associates in the Fruitlands community at Harvard), I wrote him a letter which I required him to show them, saying that they might safely trust his theories, but that they should put no trust in his statement of facts. When they all arrived here, he and his victims, I asked them if he showed them that letter; they answered that he did,—so I was clear. He looks at everything in larger angles than any other, and, by good right, should be the greatest man. But here comes in another trait: it is found, though his angles are of so generous contents, the lines do not meet; the apex is not quite defined. We must allow for the refrac-

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tion of the lens, but it is the best instrument I have ever met with."

In a recent conversation with George Willis Cooke, author of the excellent work on Emerson and his Philosophy, Mr. Cooke spoke strongly of Emerson's high appreciation of Alcott as a man and thinker, and of his gifts as a conversationalist. "Have you heard Alcott talk?" he inquired eagerly of Mr. Cooke, in one of their interviews. "If not, don't fail. He talks *wonderfully*. But, he can't write. As soon as he takes up a pen his genius is gone."

Cabot says in the Memoir: "Emerson used to say that it would be a pity if Alcott should survive him, since he alone possessed the means of showing to the world what Alcott really was."

A READING-GUIDE TO EMERSON.

For some time past Rev. W. C. Gannett has been engaged in the preparation of a pamphlet upon Emerson, which is now completed and published as "Unity Mission No. 20." (C. H. Kerr & Company, 175 Dearborn St., Chicago). It devotes three pages to "Emerson the Man," one to a "Reading-Guide to Emerson," and twenty-two to selections from Emerson's writings. The "Reading-Guide" contains so much valuable information that we publish it (nearly entire) below:

There are two editions of Emerson's works: the "Riverside," in eleven volumes, sold separately, or in set, at $1.75 per volume; and the "Little Classic," also in eleven volumes, each $1.25. Both are published by Houghton, Mifflin & Company, Boston. The separate volumes in these editions are known as:

1. *Nature, Addresses and Lectures* (*1849*).
2. *Essays. First Series* (*1841*).
3. *Essays. Second Series* (*1844*).
4. *Representative Men* (*1850*).
5. *English Traits* (*1856*).
6. *Conduct of Life* (*1860*).
7. *Society and Solitude* (*1870*).
8. *Letters and Social Aims* (*1875*).
9. *Poems* (*1847 and 1867*).
10. *Lectures and Biographical Sketches* (*1883*).
11. *Miscellanies* (*1883*).

If but a single volume is bought, the "Conduct of Life" may be suggested, each separate essay in it being notable, —"Fate," "Worship," "Beauty," "Considerations by the Way," and the other five. And next, the first two volumes named in the list above, as holding his early and most characteristic thought, —volume I. containing "Nature," and the "Method of Nature," the "American Scholar," the "Divinity School Address," "Literary Ethics," etc.; and Vol. II., "Self-Reliance," "Compensation," "The Over-Soul," "Spiritual Laws," "Love," "Friendship," "History," etc. Next to these three, volume X., because it holds, besides some racy sketches of New England character, the four noble essays called, "Aristocracy," "Character," "The Sovereignty of Ethics," and "The Preacher," showing more of his thought on ethics and religion. Volumes VII. and VIII. contain the essays easiest to read, dealing mainly with man in society and with literary subjects: "Domestic Life" is in the former, "Immortality" is in the latter. Volume IV. shows him as the critic of great men,—Emerson measuring Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Gœthe; and volume V. as the traveler, —the acute critic of a great nation. In volume XI. will be found his anti-slavery addresses, etc. And whoever loves his essays will be sure to want the volume of his "Poems." The poems by other writers, which he loved best, he gathered into a volume called "Parnassus;" and Margaret Fuller, and their friendship, are pictured in pages he contributed to her "Memoir."

Of Lives of Emerson, that by Cabot, in two volumes ($3.50), is every way the best. It is largely told from letters and the journals. Few biographies more perfect of the *interior* kind have been written. But Dr. O. W. Holmes has written a shorter Life in the American Men of Letters series ($1.25). Both are published by Houghton, Mifflin & Company, Boston.

The "Correspondence of Carlyle and Emerson" reveals the striking likeness in unlikeness of the two great thinkers. G. W. Cooke's "Life, Writings and Phi-

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losophy of Emerson," M. D. Conway's "Emerson at Home and Abroad," and the Concord School lectures on "The Genius and Character of Emerson," are helpful books.

Among single chapters and essays concerning Emerson may be mentioned those by—

A. B. Alcott, in "Concord Days," and elsewhere.

C. A. Bartol, in pamphlets.

John Burroughs, in "Birds and Poets."

O. B. Frothingham, in "Transcendentalism in New England," and the "Life of Theodore Parker."

Dr. Wm. Hague, in "Life-Notes."

Wm. T. Harris, in the "Atlantic," August, 1882.

F. H. Hedge, in Allen's "Liberal Movement in Theology."

Dr. O. W. Holmes,—his tribute to Emerson before the Massachusetts Historical Society.

Henry James, in his "Literary Remains."

James Russell Lowell, in "My Study Windows."

R. Heber Newton, in the "Index," July 13, 1882.

E. C. Stedman, in "Poets of America."

E. P. Whipple, in "Recollections of Eminent Men," and the "North American Review," July, 1882.

And by writers abroad,—

Matthew Arnold, in "Discourses in America."

John Morley, in "Critical Miscellanies," Vol. I.

Herman Grimm, in his translated essays called "Literature."

ONE UPWARD LOOK EACH DAY.

Sunday.

My Own Shall Come to Me.

Serene, I fold my hands and wait,
  Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
  For, lo! my own shall come to me.

I stay my haste, I make delays,
  For what avails this eager pace?
I stand amid the eternal ways,
  And what is mine shall know my face.

Asleep, awake, by night or day,
  The friends I seek are seeking me;
No wind can drive my bark astray,
  Nor change the tide of destiny.

What matter if I stand alone?
  I wait with joy the coming years;
My heart shall reap where it has sown,
  And garner up its fruit of tears.

The waters know their own, and draw
  The brook that springs in yonder height;
So flows the good with equal law
  Upon the soul of pure delight.

The stars come nightly to the sky;
  The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
  Can keep my own away from me.

John Burroughs.

Monday.

A Present-day Faith.

Come back, O blessed Faith in all things good,
In manhood's strength and woman's tender love,
In human sympathy a world to move,
In God's own written and unwritten word;
Come with the impulse of my childish mood,
Fresh with the thoughts that boyhood's fancy wove,
Before I learned too much to think and prove,
And ancient Faith unharm'd by question stood.

Yet, mingling with the riper fruit of years,
Let childhood's trust in manhood's strength be strong,
E'en though the fiery trial of doubts and fears
Consume the creeds I held when I was young;
Come, sanctified by all the spirit's tears,
Oh, greater Faith, to triumph over wrong!

Frances E. Hudson.

Tuesday.

Three Helps.

If the world seems cold to you,
  Kindle fires to warm it!
Let their comfort hide from view
  Winters that deform it.
Hearts as frozen as your own
  To that radiance gather;
You will soon forget to moan
  "Ah! the cheerless weather."

If the world's a wilderness,
  Go build houses in it!
Will it help your loneliness
  On the winds to din it?
Raise a hut, however slight,
  Weeds and brambles smother,
And to roof and meal invite
  Some forlorner brother.

If the world's a vale of tears,
  Smile till rainbows span it;
Breathe the love that life endears,
  Clear of clouds to fan it.
Of your gladness lend a gleam
  Unto souls that shiver;
Show them how dark Sorrow's stream
  Blends with Hope's bright river.

Lucy Larcom.

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WEDNESDAY.

Cheerfulness Taught by Reason.

I think we are too ready with complaint,
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon grey bank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days consumed in loss and taint?
O pusillanimous Heart, be comforted,—
And, like a cheerful traveller, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints?—At least it may be said,
'Because the way is *short*, I thank thee, God!'

Elizabeth Barrett Browning.

THURSDAY.

Patience Taught by Nature.

'O dreary life!' we cry, 'O dreary life!'
And still the generations of the birds
Sing through our sighing, and the flocks and herds
Serenely live while we are keeping strife
With Heaven's true purpose in us, as a knife
Against which we may struggle. Ocean girds
Unslackened the dry land: savannah swards
Unweary sweep: hills watch, unworn; and rife
Meek leaves drop yearly from the forest trees,
To show above the unwasted stars that pass
In their old glory. O thou God of old!
Grant me some smaller grace than comes to *these*;—
But so much patience as a blade of grass
Grows by contented through the heat and cold.

Elizabeth Barrett Browning.

FRIDAY.

Hold Still.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper—as God will!
And, in His hottest fire, hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape, to beat it
With His great hammer—blow on blow;
And yet I whisper—as God will!
And in His mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done His work in me;
So I say, trusting—as God will!
And, trusting in the end, hold still.

He kindles for my profit, purely,
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master hand;
So I say, praying—as God will!
And hope in Him, and suffer still.

From the German, by Charles T. Brooks.

SATURDAY.

Onward and Upward.

Keep striving: The winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained, there is work to be done.

Keep climbing: The earnest and steadfast have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.

Keep hoping: The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward—right on, till the prize is attained;
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who keep faith in themselves and in God over all.

Eben E. Rexford.

ILLUSTRATIONS OF UNITARIANISM.

THE "GUILD OF THE GOOD SHEPHERD" STATEMENT.

In the "Manual" of the Guild of the Good Shepherd established in connection with the Church of the Unity, Springfield, Mass., by Rev. John Cuckson, we find the following:

A CONFESSION OF FAITH.

I believe in one God, the Father, the Creator, Ruler, and Sustainer of all things, visible and invisible, whose presence fills all space, and whose inspiration is the life of every age and race, who alone should receive worship. And

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in one Lord—the man, Christ Jesus—faithful Son of God and Saviour of men, sent to declare the Father's will, to reveal His character, to lead us to keep His commandments, and to confide in His mercy and love. I believe that he is the most perfect revelation of God to men, and so revere him as Master, and as his disciple seek to live like him, and walk in all his ways. I believe that he lived a tempted, but victorious life, and, dying on the cross, left an example of faithfulness and self-sacrifice for all who seek to worthily follow him. I believe that he triumphed over death, and now sits at the right hand of God in the glory of the Father, and that he has brought life and immortality to light, and made plain the way of salvation.

I believe that the Bible contains the wisdom of God, and, though not every word is divine, its spiritual teachings are a "light to our feet, and a lamp to our path." I believe that the Hebrew and Christian Scriptures are to be read thoughtfully and reverently, and are to be used for instruction, reproof, and worship, in the home and in the church.

I believe in the life everlasting; and pray that, by God's help, by toil and self-discipline, I may be fitted for fellowship with Christ, and with the wise and saintly, through all eternity.

I believe in duty—the sense of good to be done, and of evil to be avoided—and daily seek Divine help, that I may cleave to virtue and resist all evil desires and temptations.

I believe that God guides men by His holy spirit into paths of truth and holiness, and that all are His children, and that, in ways men cannot understand, He will, by the discipline of pain and sorrow, bring all to Himself.

I believe that there are three things incumbent upon every child of God: *Prayer*, by which we have access to the Father, and through which strength and grace enter the soul; *Faithfulness*, by which we remain true to our obligations of obedience and service, and do honestly the work which God sets us to do in the world, whether it be great or small; and *Charity*—love toward all men—"that suffereth long and is kind."

I believe in the sacrament of baptism as the dedication of the child to the service of God, and as a becoming mode of entrance into the visible fold of the Good Shepherd—the church of Christ.

I believe in the sacrament of Communion as a memorial service appointed by Jesus Christ, whereby loyalty to him may be constantly renewed, and spiritual life be strengthened and sustained.

I believe that in the sight of God men are judged, not by what they believe, but by what they are, and that character is more important than opinion; and in the words of Jesus himself, I believe the first commandment is: "Hear, O Israel! The Lord our God, is one Lord; and thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength." The second is this: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

(*This is not intended as a test creed for admission to the Guild, nor is it binding upon all the members, though it probably expresses the faith of most, and is an outline of the doctrines held by many Unitarian Christians.*)

LOYALTY TO ONE'S FAITH.

As liberals we are not loyal to God or to our fellow men when we give as freely to support some other faith as we do to support our own,—when we support some other church, or some school, which is teaching precisely the opposite doctrines to those which we believe. Would you support a school which taught that two and two make five? Would you think you were doing humanity a service by giving money to pay its teachers? Would you support a school that taught false geography, false chemistry? You would not consider it liberal or generous or kindly. You would say, I am doing injury to people to perpetuate systems of false teachings that lead the children astray. If, then, you believe that you are right in the religious opinions you hold, you should not support opinions that are contradictory to them; for the welfare of the world turns upon right

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thinking about God and man. Your first great duty, then, is to be loyal to your faith.—*M. J. Savage, in Unity Pulpit.*

MR. BATCHELOR ON THE WESTERN NEED.

If Unitarianism is to succeed in the West, must its aims and purposes be definite? or, indefinite? Does the West want religious novelty? or, does it want solid, tried, real religion? Should the A. U. A. establish in the West, *churches*—broad, rational, progressive, non-creedal, yet *real churches*, distinctly for Christian worship and Christian work? or, should it plant indiscriminately whatever the whim of a "liberal" preacher or a non-orthodox company of persons in any town may elect, be it Christian church, Free Religious circle, Ethical society, or what not? These questions are answered with admirable candor, intelligence and plainness by Rev. George Batchelor, in the *Christian Register* of May 17th. We cannot serve the A. U. A. or the cause of Unitarianism in the West better than by printing what he says, nearly entire. Mr. Batchelor writes:

What is the duty of the American Unitarian Association in the West? Clearly and unmistakably, to spread Unitarian literature and to found Unitarian churches. In this great Western world, many attempts are to be made to find substitutes for the Christian Church. Whether they are to succeed or fail is for the present none of our business. We shall say, "God speed you!" to every good man and to every good work. But the American Unitarian Association should have one clear, narrow, definite purpose, which for the present should take its money and its strength. It is not to found societies which may grow into Unitarian Churches, or societies which under other names will do the work we are set to do. If it is to succeed, and succeed gloriously, as I believe it will, it must found institutions which are unmistakable from the outset. So doing, it will have no controversy on its hands, but will engage in a rivalry of good works with all other religious bodies. It will attack no one, and exclude no none who wants to work with it, and will invite no one by abandoning its proper tasks. Instead of repelling, it will attract the elements which are most congenial and best prepared for its message. In every great city, a man of ability can find what he looks for. But he cannot have everything at once. Birds of a feather will flock together, and the nature of the flock will depend on the first-comers. Like will attract like. One may surround himself with devout, sensible, influential men and women, or he may as easily gather those who are not devout or "level-headed." He cannot, however, have both classes at the same time, and keep them. For ease of working and certainty of results, a clear, firm, open-hearted, and open-handed policy will tell. Any uncertainty of purpose and indefiniteness of plan will make an easy beginning in many cases to lead up to a sad end.

Now, I am told by men and women whom I greatly respect that I am mistaken, that in many cases the movement would be a failure from the beginning if the word "Christianity" were spoken. One day, I tested that question. Being so situated that I fell in with a number of energetic men who control much money and support no church, I drew them out successively on their religious opinions.

One said, "Oh, I am no Christian."

"Well," I said, "suppose you had a minister: would you like to have him stand where you do?"

"No: I should like to have a man who could convert us, and not one that it would take thirty or forty of us to convert. If we had a man in our city who would sink himself behind his work, he could lead us."

"And you would not consider it an obstacle that he called himself a Unitarian Christian from the start?"

"Not a bit of it."

I asked another. He said: "I am a liberal Jew. But I would support a Unitarian church."

I said: "You are a liberal Jew. Would you consider it an objection if your minister were a liberal Christian?"

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"No," he said. "You had better stick to your Christianity for at least a hundred years to come."

These two are fair samples of many responses. I asked several ladies of intelligence and culture, in a Western town where there is no Unitarian service, what kind of an institution would succeed there best, one which should drop the Christian name and attempt to gather in everybody who is liberal, or one which, from the start, should avow the principles of a New England Unitarian church. I wish I could reproduce on paper the longing they expressed for a strong, reputable, religious organization of that kind, and their confidence that it could be established.

Many of our mistakes have been the result of indecision, indefiniteness, and lack of confidence in our principles. We are slowly learning that no abundance of good fruits will make one tree, while one tree will bear the supplies of a generation. We have not fully comprehended as yet the difference in church building between the horticulturist and the fruit peddler. A church rightly founded will be the soul and centre of all noble reforms. No aggregation of "reforms" will make a church. The American Unitarian Association must found churches with the hope and expectation that around them will be grouped all the appliances of science, art, literature, charity, civil improvement, and social regeneration. But it will begin with the churches.

It seems to me a strange delusion to think that the West is crazy for novelty. The truth seems to be exactly opposite.

ANNUAL MEETING OF THE WESTERN CONFERENCE.

The annual meeting of the Western Unitarian Conference (or, as Dr. James Freeman Clarke says it ought properly to be called, the Western Ethical Conference) was held in the Third (Mr. Blake's) Church, May 15th to 18th,—part of the first and second days, however, being devoted to the two organizations which are affiliated with the Conference, viz., the Women's Western Conference, and the Western Sunday-school Society.

The programme of Tuesday, the 15th, consisted of a meeting of the Conference Directors, at 10 A. M.; in the afternoon the women's meeting, which we report on another page, and in the evening the Conference (opening) sermon by Rev. M. J. Miller, of Geneseo, Ill., which had for its subject, "The Spirit of Truth."

Wednesday began with a good devotional meeting led by Rev. S. M. Crothers of St. Paul, after which came the President's address, the reports of Secretary and Treasurer, and other business occupying the Conference until noon. The address of the President, Hon. D. L. Shorey, was brief, and devoted mainly to a presentation of his conception of the place, purpose, and importance of the Conference. We regretted that the speaker should have taken occasion almost at the beginning, to give a thrust at our national missionary organization, the American Unitarian Association, by declaring that the National Conference is the only denominational organization we have which is "sufficiently broad and free and without provincialism" to represent the Unitarian body of the whole country.

The report of the secretary, Rev. J. R. Effinger, began with a brief statement of his own work—number of miles travelled, local conferences visited, sermons delivered, amount of correspondence, etc., and then widened out into a report of the work done by our churches and ministers of the West generally. He was fair and just enough to inform us that the secretaries of two out of five of the Western State Conferences (those of Wisconsin and Michigan) had distinctly refused to make returns to him, since the churches of those States, generally, are not in sympathy with the Western Conference; but none the less he proceeded to report the work in those States, so far as his acquaintance with it extended. More than half of what he reported as having been done in the West, was work not done by the Western Conference at all; indeed, it was work which the Conference had actually embarrassed and hindered by the false light in which it (the Conference) had put Unitarianism everywhere. Even the Conventions which the A. U. A. had held in the West, at Toledo, Kansas City and Davenport, with a view to correcting in some measure, if possible, the mischief done by the Conference, were included in the Secretary's report. One of the Directors of the Conference who felt how presumptuous and misleading was the report, remarked that it reminded him of nothing so much as of Blaine's famous telegram said to have been sent to his political managers in a certain State where all was reported as going wrong, "Claim everything." A pastor of one of our largest Western churches, who is a member of the Council of the National Conference, felt so indignant over the report that he said at the close of the meeting, "If such a report is made at our next National Conference I shall rise in my place on the floor of that meeting and expose it." Aside, however, from its assumption in covering what did

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not belong in it, and thus keeping up the false impression that the Conference represents the whole West as it formerly did, instead of not to exceed one-third of the West, the report was interesting and worth hearing. It was earnest, and showed faithful and zealous work done by the Secretary and his immediate co-workers during the year; indeed, one only wondered how in the midst of so many embarrassments they could have been so zealous. If the tangible results which the Secretary had to point to as the outcome of the year, were not large, the fault plainly was not his. Mr. Jones felt called upon to apologize for the smallness of these tangible results, but at the same time assured us that the "possibilities" and "promise" were never better than now.

If the President showed hostility to the A. U. A. the Secretary took the opposite attitude, calling especial attention to the resolution of sympathy sent by this body last year to the A. U. A., and the corresponding resolution passed by that body of good feeling toward this. He did not, however, tell us the secret history of those resolutions,—what the W. U. C. resolutions really meant, or how the A. U. A. resolution came to be passed.*

The Treasurer's report was in marked contrast with the Secretary's. It did not attempt to cover all the money contributed or raised for Unitarian purposes in the West, but only what had been contributed to the Western Conference, and hence there was not very much to report, nor did the prospect seem to the Treasurer very bright. Not to exceed about one-third of the churches in the West had paid anything into the treasury of the Conference, and these were generally the smaller and poorer churches. It should be said, however, that some of these had paid with a most generous and self-sacrificing spirit, making their contributions considerably larger than they had ever been before.

The Conference began the year with a special guarantee fund of some $1,800, subscribed by individuals, West and East. With this fund, and the contributions of the churches, the Conference found itself at the end of the year only two or three hundred dollars in debt; and a part of this was raised before the meetings closed. There was some talk about raising a Conference Fund of $50,000 to prevent having to go in debt and being obliged to call on individual friends for so heavy lifts each year. The desire for such a fund was very earnest, but nothing was done beyond the appointment of a committee and the mentioning of two or three subscriptions conditioned on raising $25,000 at once.

Wednesday afternoon was devoted, the first half to the Western Unitarian Sunday-school Society, with reports, election of officers, and a paper by Rev. J. Ll. Jones, on "A Normal School in Morals and Religion," and the second half to "The Claim upon us of the Mission Fields," with papers from Mrs. E. E. Marean, of Chicago, Mr. K. Sugimoto, of Ann Arbor, Mrs. Kate Gannett Wells, of Boston, and Rev. A. M. Judy, of Davenport, on missionary work respectively in India, and Japan, among the Indians of Montana, and at home through the Post-office Mission and the Sunday Circle.

Wednesday evening was given to a special service commemorative of Emerson, in the First Methodist Church in the center of the city. An elaborate programme had been printed and excellent music provided. Rev. F. L. Hosmer had sent an original hymn; Rev. Judson Fisher offered prayer; responsive readings from Emerson were conducted by Secretary Effinger; Rev. John Snyder read a poem contributed by Rev. J. W. Chadwick; thirty or forty persons in the audience repeated sentences from Emerson; and addresses were delivered or papers read on Emerson, by Rev. J. Ll. Jones, Rev. S. M. Crothers, Rev. J. C. Learned and Rev. W. C. Gannett. A large audience was present, and the occasion was a most interesting one. The thing most to be regretted about the evening was, that on account of the lateness of the hour, Mr. Gannett could read only a part of his paper. But we trust it will be given us in full in print.

On Thursday there was a devotional meeting at 9 o'clock led by Rev. Chester Covell, and three excellent papers,—one on "Moral Education in the Public Schools," by George P. Brown of Bloomington, Ill.; one on "The Relation of Literature to Child-Education," by Mary E. Burt, of Chicago; and one on "The Roots of Religion in Human Nature," by Henry Doty Maxson, of Wisconsin. Following the last named paper came the final business session of the conference. The Committee on Credentials reported 24 churches represented, by 78 delegates. Hardly any of the older, stronger churches had sent delegates,—as Unity Church and the Church of the Messiah, Chicago, the Church of the Messiah, St. Louis, the churches of Kansas City, Denver, Omaha, Louisville, Cincinnati, Meadville, Detroit, Ann Arbor, Milwaukee, Madison; indeed not a living church in Wisconsin or Michigan had sent a representative, and only one of the four Ohio churches.

A strong appeal was made for a Guarantee Fund again this year, to insure the Conference against financial disaster. Nearly $1600 was pledged. The election of officers resulted in the choice of Mr. Shorey, Mr. Effinger and Mr. Galloway again as President, Secretary and Treasurer, and Dr. Wm. Smith of Sioux City as Vice-President.

In the evening a meeting was held at the First Methodist Church with addresses by Prof. Swing, Rev. M. D. Shutter of Minneapolis, Rev. J. C. F. Grumbine, Dr. Kerr of

* We refer any of our readers, who care to refresh their memories regarding that history, to the UNITARIAN of June, 1887, p. 142.

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Rockford, and Dr. Thomas, upon "The Possible American Church"; this meeting however was not properly a part of the Conference, but was held at this time because it would thus accommodate some of the liberal ministers and laity of the west who might be in Chicago during the Conference week.

We cannot close our account of the Conference without a word upon that question which is naturally uppermost in the thoughts of all readers of the UNITARIAN—Were there any signs of willingness to take such steps as would bring the Conference back into line with the Unitarian body generally, and thus unite the West again? We answer, on the part of some members of the Conference, yes; but on the part of the leaders of the Conference, no. At the close of the meeting on Thursday afternoon some friends who were talking about the desirability of union raised the query whether the Constitution of the new Minnesota Conference might not be adopted by the Western Conference, and thus, on that basis, the West be re-united. It was said that assurances had been received from Judge McCrary, the president of the Western Unitarian Association, and others, that that basis would be accepted by the Christian party. Would the ethical party accept it? Mr. Ludden, the president of the Minnesota Conference, felt sure they would. Accordingly Mr. Jones was appealed to, then and there, for it was well known that if he and Mr. Gannett would consent there would be little further difficulty. But his reply was immediate and unequivocal, that he could not consent to the adoption of the Minnesota constitution or anything else that would necessitate the repeal of the Cincinnati action. This would seem to dispel the last hope which anybody can have indulged that the Conference can be induced, under its present leadership, to modify in any degree its ethical basis, or declare for itself a Christian or even a theistic purpose, in no matter how modified a form.

The question is asked from many quarters, indeed it was asked by many in Chicago during the Conference week, Could not the Unitarians of the West, if they would make a general rally, take the Conference out of the hands of its present leaders, and make it a really Unitarian body again? Undoubtedly. Everything shows that those who believe in a Christian Unitarianism are in a large majority in the West. But the question is this: If we did, what would be the result? The result would be that the present leaders would feel aggrieved, and would go out; and some would feel that they had been driven out. So, then, is it not better that we let them have the Conference, with all its influence and prestige, and with all the labor and heart which in past years we have put into it, rather than do anything which could by any possibility be construed as taking an advantage of them, or driving them out?

This is the way the Christian party of the West generally feel. This is why they have so generally decided to withdraw from the Conference and let the Ethical party have it, rather than win it back by a rally and a fight.

What then is left for the Christian party? A very clear and plain course of action, viz., to strengthen their State Conferences by every means in their power, and to rally more strongly than ever to the support of our national missionary organization, the A. U. A. Then, if the A. U. A. shall see its way, as we believe it will, to such a western policy as we suggested in our last, viz., the appointment of a permanent Western Secretary, the establishment of a Western Headquarters in Chicago, the creation of a strong Western Advisory Board, and the holding of regular annual conventions in the West under the auspices of the A. U. A. —the era of reconstruction and of steady progress will at once begin in the West.

EDITORIAL NOTES.

We go to press too early to give a report of our Boston Anniversaries, which began with a social meeting of the ministers, with tea, in the parlors of the Arlington Street Church, Monday evening, May 28th. We give elsewhere some information about the general Conference of our English Unitarian churches, recently held in Leeds, and a pretty full account of the recent meetings in Chicago of the Western Conference and Women's Western Conference.

We regret that we have not space to present full reports of the memorable Leeds Conference. Many things were done and said which are of interest to American Unitarians. One paper we may mention here, that of Dr. W. Blake Odgers, urging that the seats of the two great English Universities, Oxford and Cambridge, ought not to be allowed to remain longer without Unitarian churches. He doubted if churches could be made self-supporting there, but believed that the Unitarians of England could do no more valuable work for the promotion of their cause than to erect a good chapel in each of these great educational centers, and sustain in connection with the same one of their ablest and best men. Of course the conditions are different in England and this country, but the success which has at-

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tended the not wholly dissimilar movement of the American Unitarian Association in establishing and maintaining churches at a number of our most important college and university towns, would seem to furnish ground for encouragement to our English brethren in this contemplated project of theirs.

It is only a few weeks since our venerated Dr. James Martineau, of England, passed his eighty-third birth-day. On that occasion he was honored as few men in the world have ever been honored. An address was presented to him, congratulating him on the completion of his two great works, on Ethics and Religion, recently published, and acknowledging with gratitude and reverence the distinguished service which he has rendered to the world in religion and philosophy,—the address being signed by 600 eminent men of letters, philosophy and science; "by many University and College professors in England, Scotland, Ireland, Germany, France, Holland and America; by members of the Established and Nonconformist Churches of England and Scotland; in America by the bishops of the Episcopal Church, and the clergy of all denominations; by the headmasters and many of the staff of the great English public schools; by members of both Houses of Parliament," and many others.

It has been practically decided that the monument to be erected to Dr. Priestley in the First Unitarian Church of Philadelphia, shall take the form of a mural tablet, with a bust. We learn that the thought of not confining the contributions to Philadelphia, but inviting all our churches, and indeed, all admirers of the great apostle of religious liberty, to share in the memorial, is meeting with a wide and hearty response. Large contributions are not solicited, but many small ones.

We are accustomed to class the doctrine of a personal Devil with the superstitions of the past, which our time is supposed to have outgrown. "Only the ignorant," we say, "believe any longer in so absurd an idea." But let us not be too sweeping in our judgments. Superstitions die hard. One of the weaknesses of many religious liberals is the easy-going, optimistic belief that the world is going their way a good deal faster than it is. Only a few weeks ago the pastor of the large and popular Fort Street Presbyterian Church of Detroit told his congregation in the most emphatic terms that the doctrine of a personal devil is true. We are not to concieve of the devil as a myth, or as simply an evil principle in the heart; he is a real person, who is all the while at work in the world tempting men, lying in wait for unwary souls, planning evil, trying to undermine and destroy Christ's Kingdom. And very vigorously the learned preacher exhorted his hearers to look out or the devil would get them.

There are two Bostons. If one is addicted to admiring and patronizing Sullivan and his kind, the other is working with an intelligent zeal and consecration nowhere surpassed to make Sullivans impossible. Said Superintendent Baldwin of the Boston Young Men's Christian Union, in a recent address before the young men of that institution:

> I have never, from a child, believed in what is termed total depravity, but I must confess that my faith in the high and lofty in-born character of God's children has seldom, if ever, had a greater trial than at times when I have looked, as many of us have recently, upon the large street bulletins, with the heavy lettered headings, and have seen upon the pages of some of our papers the long columns announcing the wicked fact, with its horrible and sickening details, that two beings, we can hardly say human beings, have met, and faced each other for the brutal, wicked, prize fight. Young men, I beg of you, never by word, look, action, or presence anywhere, give for a single moment your sanction, or even your quiet approval, to such low, depraved, inhuman taste, and acts of terrible wickedness.

The Boston Young Men's Christian Union has now a membership of 5,147; and the reports rendered at the recent annual meeting show that it was never before so prosperous and useful as now. When we see what a noble work it is

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doing to help and guide and save young men amidst the perils of a great city, we cannot but ask, Why should this work be done in Boston only? How long before our other great cities will have such institutions?

At last it is settled that we are to have two churches in Cincinnati. The old society which has been doing so good a work under the leadership of Mr. Thayer, some time ago decided to remove to Walnut Hills, where a majority of its active members reside, and there erect a new house of worship. But this would leave the great city proper, with its population of two or three hundred thousand, without a Unitarian society. The members of the old church who still live in the city, and some other friends of liberal Christianity, felt unwilling to have such a condition of things. Accordingly they have rallied their forces vigorously, and formed a new organization to be called the "Unity Church of Cincinnati," which starts out with prospects, financial and other, that are encouraging.

Word comes to us from our church in Norwell (formerly South Scituate) Mass., of a kind of work which we may well have more of. The minister carefully prepared for and then made general announcement of a "Mission Week." This began with a sermon on Sunday in the Parish Church, on "The Purpose of Mission Week." Following this came a "Two Mile Mission" — that is, successive services, with short, earnest, practical, religious talks, at the different school houses in the vicinity (within two miles or so) every evening for a week. Then on the next Sunday morning in the Parish Church a sermon on "Fruits of Mission Week," and in the evening a closing missionary meeting, with short addresses by the minister of the parish, neighboring pastors, and others. Moreover, during the week printed appeals and other leaflets were widely distributed, all aiming to awaken the people to the need of a more consecrated life. The following is the appeal which Mr. Tunis, our Norwell minister, circulated, in connection with his general invitation to the Mission Week Services:

What claim has the Church on your life? It is God's church. To Him you owe your being, your reason, the strength and purity of your affections, all that makes you a man, and not like one of the beasts that perish. God the Father has created you, formed you, sustained you; He has shown us in Jesus Christ that we are all one family of His children. This truth that makes you free, the Church wants to teach you.

This Church wants to bring about a new kind of society here. It is not a Sunday Church, but its Sunday Services are intended to be the inspiration for all sorts of good works. Religion is not a lip service, but a combined effort to bring about a new social ideal in which the welfare of any one is the concern of all. "If one member suffers, all the members suffer."

What will you do to help? Do you not owe it to God to help his cause? You can come to church Sunday and worship. You can join the "Union for Christian Work" and work. You can attend the Wednesday afternoon Bible Class and learn. You can join the Guild for Home Worship if you are detained at home on Sunday. You can aid in the Pamphlet Mission. If you have but a few minutes to spare every week there is something you can be set to do.

It is not possible that such a reasonable and earnest appeal as this, put into the hands of every person in any of our villages or neighborhoods, would fail to meet a response in many a heart. And a week set apart, after the manner of our friends in Norwell, for a united effort by pastor and church to arouse the moral life of the people, and to call the public attention in somewhat unusual but thoroughly practical and unobjectionable ways, to the higher things for which religion stands, surely could not fail to strengthen the church which undertook it, as well as sober and deepen the religious life of the community.

Is it not in the direction of such practical religious work, such deepening religious consecration, such earnest effort to bring the Kingdom of God on earth, that our ministers and churches everywhere need to push out?

"So should we live that every hour
May die as dies the natural flower,—
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future meed."

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WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

This, the youngest of our Unitarian Women's Associations, includes the churches of New York, Brooklyn, Harlem and Yonkers, N. Y. It has just closed its first season, and so remarkable has been its success that we gladly give space for the full report of its first annual meeting, consisting of a business session, lunch, and regular literary session. Such reports of large things, not only attempted but actually accomplished, must prove an inspiration to other workers to whom success comes more slowly.

ANNUAL REPORT.

The first annual meeting of the N. Y. League of Unitarian Women was held in Yonkers, N. Y., Friday, May 4th. The annual report of the secretary, giving a brief account of the formation of the League and its subsequent work, showed that seven meetings had been held during the year, with an average attendance of 340; much earnest and continued interest manifested; and a present membership of 477. The treasurer's report gave the receipts of the League for the year as $1,063.00. Nine hundred and sixty-four dollars have been sent to the churches in Harlem, Pittsfield, Spokane Falls, W. T., and Madison, Dak., and to Mrs. Paine's P. O. work.

The following officers were elected for the ensuing year: President, Mrs. Theo. C. Williams; Vice-Presidents, Mrs. J. H. Morse, Mrs. C. T. Catlin, Mrs. Jos. H. Brown; Cor. Secretaries, Mrs. B. Ward Dix, Mrs. Francis Schroeder; Rec. Secretary, Miss Emma C. Low; Treasurer, Mrs. Thomas D. Robinson. It was voted to send delegates to the Women's Aux. Conference in Boston, on May 28th. Mrs. Shepard, Mrs. Williams and Mrs. Dix were selected to report the work of the League for the year, and to bring back a report of the good work of the Boston society. The secretaries of each branch auxiliary then presented a report of their work. These all gave evidence of widely increasing interest in the various branches.

The meeting then adjourned to a hall, where a social lunch was served. These lunches have been a very pleasant feature of the meetings, furnishing an opportunity for social intercourse which has been greatly enjoyed.

In the afternoon, reports of the Religious and Philanthropic News Committees were given. The latter report was upon "Tenement House Work," and very great interest was manifested in the subject; several ladies voluntarily giving items from their own experience.

The special subjects for the day were:

I. Is drift life consistent with Christian Education?

II. The Value of Ideals.

III. Self-Sacrifice *versus* Self-Development.

The first paper, by Miss Herzog, of Yonkers, covered the three subjects. Miss Herzog took the ground that an ideal education is a perfect preparation for a full life, and implied the ability to assimilate all that will build up the man and reject all else. It was then shown how drift life implied a certain stagnation, or mental death, and rendered one unfit for active work. Many strong illustrations were used to show that our present methods of education and social life dull our finer sensibilities, and make us contented with living on a very low plane. We should find contentment only in a constant endeavor to carry out a definite object in life. The value of ideals in carrying out this object, was emphasized. Reality sensualizes; ideals spiritualize. Art is a study of human possibility and an injunction to Christian character. "Be ye therefore *perfect.*" The best good any man can give the world is to give himself, and we can give our best selves only when we have a symmetrical training of all our faculties.

The second paper, by Mrs. Catlin, was upon the third topic—a very brief but forcible paper—the subject treated by illustration. The false idea of self-sacrifice—self-abnegation—illustrated by those who deny themselves simply for the sake of denying, and not that others may have what they have given up, as in the life of the old monks. The false idea of self-development—self-culture—is mere intellectual or other improvement of self, to the exclusion of all other claims. These ideas are antagonistic, while the true self-sacrifice and self-development are identical. Illustrated by Father Damon and his work among the lepers, and by one of our noble Unitarian scholars, unknown save to scholars, who gave his whole time and thought to the service of human kind without regard to personal aggrandizement, or recognition. This noble self-sacrifice is manifested alike by Jesuit and Liberal. The highest spiritual development includes all other development. This was illustrated by the life of a man who, having first this spiritual life, by means of this was enabled to reach intellectual heights and companionship with the world's chosen ones.

Mrs. Sophia Mapes Tolles spoke of the value of ideals as illustrated by the influence noble men and women exert upon the lives of even very common people, and advocated idealizing our common daily duties.

Several volunteer speakers followed briefly, among them Mrs. Wilkes, of Sioux Falls, Dak., and the meeting was closed by Mrs. Hale.

DISTRIBUTION OF LIBERAL LITERATURE.

This work, however and wherever attempted, finds the field of inquiry for lib-

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eral religious thought ripe already for the harvest. The Eliot Club of St. Louis, Mo., which was organized last fall, reports that it has advertised only in the UNITARIAN and *Best Words*, with twelve insertions in the weekly editions of the St. Louis papers. From these it has had 184 applications from twenty-nine different states and territories, and has sent out 700 papers—including *Registers*, UNITARIANS, and *Best Words*—A. U. A. tracts, and Mr. Sunderland's "What do Unitarians Believe?" It would be interesting could we gather sum-totals of the amount and kinds of literature distributed during the past year; but the seed is sown, and while some will fall on stones and some among thorns, some will find good ground, spring up and bear fruit.

MRS. ORMISTON CHANT.

It is seldom that the occasion and the woman are so happily met as in the extended visit in this country of the able and eloquent English woman, Mrs. Ormiston Chant, of London. Coming as a delegate to the "International Council of Women," Mrs. Chant there made many friends, who have gladly secured hearings for her in all the cities which she has since visited.

Mrs. Chant began her public work for God's poor at nineteen years of age, by becoming the teacher of a mission Bible class. Then the care of a nursery appealed to her, and she entered a hospital to obtain a full course of instruction preparatory to this work. Later she undertook the management of a lunatic asylum. Then she married and went to live in London. It was at the time of the "contagious diseases acts." Mrs. Josephine Butler had already dared to forget "propriety" and Mrs. Grundy, to speak and write against the infamous acts. Mrs. Chant, too, was stirred by a divine indignation to lift her voice against the stupendous iniquity, but was deterred, as she says, by fear of her family and Mrs. Grundy. At last the call of duty became imperative. She yielded, and a month later she, who had never before spoken in public, had made fifty-two public speeches. And she suffered for her temerity. "Ladies whom I had known," said she in an address given in Chicago, "would pass me on the streets with their skirts tucked back to keep from touching me. I have been invited to drawing-rooms, and not a woman would speak to me except the hostess. At one meeting, after an impassioned speech, a man wearing a gentleman's clothes deliberately spat upon the bosom of my black satin dress."

Mrs. Butler, Mrs. Chant, and their fellow-workers won the day in what they were then working for, namely, the repeal of the obnoxious law. But the work they had done had opened their eyes to the depths of sin and iniquity lying in the path of the young, ignorant and unprotected, and to the task of helping such Mrs. Chant has since devoted herself. One of the most interesting subjects upon which she has spoken in America is "Work Among the Poor and Degraded in London."

As a speaker, Mrs. Chant is phenomenal in her eloquence. She carries her audiences with her by force of both heart and head. She is a grand-niece of the famous English orator, Edmund Burke; possibly, therefore, her eloquence is to be accounted for by the laws of heredity. Since coming to America she has spoken in Washington, Philadelphia, Chicago, Boston and many of the smaller cities east and west. She is now in New England, but will return west again, as far at least as Chicago, taking Detroit and Ann Arbor on her way, and will sail for England about June 13th. We are glad for all such devoted workers for bettering the conditions of women, and are especially glad for the inspiration to our own noble army of American women-workers in philanthropy and reform which must result from Mrs. Chant's visit.

THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

This organization held its seventh annual session in the Third Unitarian Church, Chicago, Tuesday afternoon, May 15th. Notwithstanding the failure of some of the speakers announced, the program as carried out was an interesting one, the interest being greatly enhanced by the presence of two representative eastern women, Mrs. Andrews, of Boston, President of the Women's Auxiliary Conference, who gave an excellent address, recounting the history, and describing the work of the Auxiliary Conference; and Mrs. Kate Gannett Wells, who gave a very able paper upon "Religions Versus Legislation as a Restraining and Upholding Power in Human Society." Mrs. Wells made a powerful plea for religion as the great reformatory agency of the world. Her definition of religion must have been somewhat startling to the ethical friends present, for she defined it not as "ethics touched with emotion," nor yet as "ethics" "thought out," nor "felt out," but (we quote from memory) as "a recognition of and obedience to the laws of right-doing *growing out of man's conscious relation to God.*"

The other papers of the afternoon were the reports of the Secretary and the Treasurer, Miss and Mrs. Hilton, the address of the President, Mrs. West, and a valuable paper upon "Religious Study Classes," by Mrs. Learned of St. Louis.

Much interest centered around the business hour with which the session closed. As we stated in last month's UNITARIAN, it was understood that in accordance with a notice given last year, a motion would be presented so to amend the articles of incorporation of the Conference as to give it a declared Christian or theistic instead of a merely ethical purpose, that is to say, to substitute for the promotion of "freedom,

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fellowship and character in religion," as its object the promotion of "Unitarianism, which is love to God and love to man." The motion to amend was presented by a delegation from the Church of the Messiah, St. Louis, which came as representative of the wishes of the entire body of ladies in that church. There was no desire on the part of those moving or supporting the amendment to force it upon the Conference, but simply to ask that body to declare in unambiguous language what was its position, so that they might know whether they properly belonged in it or not. Hence Mrs. Moss, who in behalf of the St. Louis delegation presented the amendment, expressed it as the wish of those for whom she spoke, that the vote might be taken without discussion, as they felt that the question had been so long and so prominently before the denomination in the West that further discussion was not necessary. To the surprise and regret of the friends of the amendment the President ruled that the whole matter was out of order, on the ground that according to the laws of Illinois it was not possible to amend the articles of incorporation of the Conference because the By-Laws of the Conference do not provide for such amendment. A protest was at once made against this strange ruling, and the fact was pointed out that the Illinois statutes expressly provide for such amendments, and as high legal authority as there is in the West was cited as having been consulted and as so declaring. Nevertheless the President adhered to her ruling. Thus by a proceeding unexpected and unprecedented, and which some of the President's warmest friends regretted, as being without warrant, the amendment was prevented from coming to a vote, and the Christian women of the West who, in a respectful and kindly manner had asked, as they had a right to do, that the Conference would frankly declare its position, were refused an answer to their question. However, though a vote was prevented, the Conference really declared itself unmistakably regarding the amendment by submitting to and even loudly applauding the President's ruling. So that after all, the end is accomplished, which the proposers of the amendment had in view, though it is to be regretted that it should have been done in such a questionable manner. A definite vote against the amendment and in favor of keeping the ethical basis would not have said more clearly to the Christian women of the West that their place is no longer in the Women's Western Conference, as it is now constituted, unless they are prepared to become henceforth supporters and propagandists of ethicalism instead of Christianity.

What then are the Unitarian women of the West to do, who care for God and Christianity and worship, and want to work for these, and to stand plainly before the world for these? There seems to be only one path open, and that is, do what the women of our churches in the East and on the Pacific Coast have done generally, and what those of several of our Western churches have also done, organize in all our Western churches, which stand for Christianity, Women's Auxiliaries, as branches of the National Auxiliary.

There are some who feel regarding the Women's Western Conference, as regarding the general Western Conference, that the true way to do is for the Christian Unitarians of the West to rally their forces and go into the Conference and capture it back, and make it once more a Christian body. But from this a very large number dissent, and much as they love the old organization, they prefer to go out and have peace, rather than to stay in at the cost of contention and struggle. Fortunately they do not have to go out into isolation, but may still join hands in a common cause. As our Christian Unitarian churches of the West are turning for comradeship and co-operation to the State Conferences, and especially to our national organizations, the A. U. A. and the National Conference, so may our Western women find association and abundant opportunity for united work in the same State Conferences, and especially in the National Women's Auxiliary Conference.

UNIVERSALIST NOTES.

DR. MINER.

In these days of short pastorates the term of two score years just closed by the honored pastor of Columbus Avenue Church, in Boston, was well worthy the celebration it received. The duration of the pastorate was in itself a testimony to the character and qualities of the pastor. Only a man of strong and genuine nature can endure the strain and trial of life in a great city for so long a time. The strain of such a career is remorseless. The pressure never ceases. And when a minister, as in Dr. Miner's case, undertakes work in behalf of reforms, educational interests, philanthropic enterprises, giving heart and mind to needy causes of every sort, it is a matter of wonder how the man can get through so much work. Perhaps there is an explanation of one secret of Dr. Miner's tireless and effective industry, in a remark he himself once made to the writer, then a senior in college just about to graduate. It was in answer to a word of gratitude for the good received from the Doctor's words and example during the four years of college life. "I am glad," he said, "to have been helpful to you. I long ago ceased working for myself; my only thought is to do my duty." There is a good deal of moral renewal in such simple self-forgetfulness. Dr. Miner's influence in the church has always been such as his marked personal force and positive nature naturally have commanded. By temperament and training

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a leader, he has never shrunk from the labors nor the responsibilities of leadership. Many a landmark in our denominational progress was set in its place largely through his instrumentality. Many a disaster to the church has been averted through his fearless speech and action. The Universalist church holds no living man in higher esteem than Dr. Miner. We pray for his speedy restoration to strength and to active work.

MRS. TALCOTT.

If these notes seem to have run somewhat to personalities of late, it must be said in explanation, that our church has had repeated occasion to study the lesson of useful and noble lives. We have met with heavy losses by death in our churches both east and west. And in notable instances death has called fresh attention to the generous devotion of the men and women who have passed on. We had hardly recovered from the shock of Dr. Ryder's death, when the lingering illness under which Mrs. Talcott, of Chicago, had been wasting away came to an end, and she passed on to the higher life. Mrs. Talcott had long been identified with the charities of the city, to which she was a most generous contributor. Her benefactions had gone far toward the maintenance of several of these, and to many others her gifts were most important. She will be missed throughout the city. Her charities were as wise as they were bountiful. They reached almost every institution of public benefaction in the city, and when they touched private individuals became almost innumerable. Withal, she did not forget her own church. The faith in her heart she learned from the Universalist leaders of a generation ago, and it was the motive-power which gave the impulse to all her noble activities. The church of the Redeemer owes much of its present splendid prestige to her generous help and encouragement. Her contributions towards all its expenses were most liberal. And in all our general church work, hers has been one of the names found as a matter of course on every subscription list, for missions, for church extension, for education. We are grateful to God for the gift of such souls as these. We are equally thankful for the memory of one who so nobly exemplified the faith and the spirit of our church.

MINISTERIAL CHANGES.

Somehow the spring removals seem to have affected the ministers and the churches and notable changes are pending, both east and west. Dr. Patterson retires from his long and honorable pastorate in Roxbury, assuming the dignities of pastor *emeritus*, and is succeeded by Dr. Rexford, who leaves vacant a pastorate in which he had no predecessor. The Detroit church is of his own construction, and the past eight years has built it up from comparatively unorganized beginnings to strength and influence in the community. Bro. Crum has resigned at Dubuque, where he has been doing an exceptionally vigorous and consecrated work. The old Salem parish is trying to win the consent of Bro. Rogers, of Albany. And so the wheel revolves. It is a pity that that dreadful Methodist itineracy should have so leavened our church. We are tempted to paraphrase scripture and say, "It must needs be that these changes come. But woe unto those unto whom they come."

J. C. A.

ENGLISH AND FOREIGN NOTES.

The National Conference of Unitarian and other Christian Churches was opened in Leeds, England, on Tuesday, April 24th, and was held during three days. It seems to have been a great success. It is a copy of our American National Conference organized in 1865. The notable feature of the Conference was the presence of the venerable Dr. Martineau, who took an important part in the programme. He addressed the large meeting of delegates on "The Organization of our Churches," trying to answer the question, "Can any organization be devised which, while binding together with no mere rope of sand, shall be at the same time so elastic in its construction that no friction or pressure shall be felt at any point?" No ecclesiastical organization that he was aware of had ever succeeded in doing this. He had no objection to Congregationalism as an abstract principle, but felt the need of a remedy for the evils of the congregational principle in the absence of any union. He addressed himself first of all to the question of the adequate maintenance of an efficient ministry in our churches. The great object was to strain away a portion of the excess of wealth in large and flourishing congregations in order to remedy the deficiency of wealth in small communities. Augmentation Funds for the increase of a minister's salary, Sustentation Funds and benevolent bequests for the same object, do undoubtedly augment the resources of small societies. But such a provision is a poor palliative. The utmost amount of money distributed by these funds does not reach one-twelfth part of that which is necessary to give a decent maintenance to our ministers throughout the country. Moreover, the money coming from charitable sources is not the minister's by right, not what he earns by labor, but is of a precarious and eleemosynary character. Whatever support is given to the minister should render him independent. He should be able to rely upon it, and it ought to be adequate to honorable existence. The best method of meeting this need is that which exists in the Free Church of Scotland. All that is required is to have sums of money collected from every congregation in our body by an extension of voluntaryism. Deacons should be appointed in every par-

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ish to canvass every person belonging to the congregation, and to invite from them a weekly subscription, which should be collected monthly and paid in quarterly to the general treasurer at headquarters. This sum should be called the Pastorate Fund, a fund for the formation and support of a collective pastorate in the church. There are 220 British congregations exclusive of missions. Each church ought to subscribe $250 at least. Many churches might easily subscribe a good deal more. Dr. Martineau divides the congregations into four groups. He supposes the first group to comprise congregations averaging in number about 40 members; the second averaging 90 members; the third, 150; and the fourth, 210. With an average contribution from each member of 12 cents per week, each congregation of the first group would supply in one year, the sum of $262.50; each congregation of the second, $585; of the third, 975; and the last, $1365. One factor more gives the aggregate result. He reckons fifty congregations in the first group, seventy in the second, sixty in the third, and forty in the highest. By this plan the total result would be $167,675 per annum. The sum sounds large, but the poor Scotch congregations yield very much more, and at a much higher rate.

What is to be the principle of distribution? Our object is to plant in every district of the country which is open to us, a minister, an organ of religious information and Christian helpfulness, and to put him upon the same social basis as that of any other minister—a man of university training, of deep and earnest piety, of devotion to his profession. Have no distinction between the minister of the largest town and the minister of the least. Take the $167,675 and divide it by the number of ministers, and give an equal dividend to every man of them. That would give every minister $750 a year. And this he is to receive from the church at large, and it is independent of the additional amount subscribed by his parish. Each congregation's treasurer would have two accounts to keep, one for the parish and one for the church at large.

Dr. Martineau then deals with the question of recognized ministers. Who shall belong to the ministry? Some plan ought to be contrived by our collective churches to keep charlatans out of the pulpit, and as far as possible to prevent injudicious appointments. There are ministers whose triumphs have been reckoned by the number of congregations they have slain, much in the same manner as the old savage heroes used to reckoned up the number of their victories by the number of skulls they could hang upon their walls. The public at large are not capable of judging as to the qualifications of a minister or his fitness for the profession. Our present arrangements require slight modification. Whenever a candidate for a pulpit appears before a parish, three things should be done: first, his personal character should be investigated; secondly, his personal qualifications ought to be authenticated by examination of his university or college certificates; and finally, he should receive public recognition and installation. For this work Dr. Martineau suggests District Boards, of a representative character, something like the Scotch Presbytery. Then there is the principle of union and the representative name. For English Unitarians, Dr. Martineau reverts to the name and principles of the English Presbyterians. He deprecates dogma and sect, will have neither tests nor an exclusive title. Any man or woman who, being a Unitarian, shrinks from plainly and openly saying so is a sneak and a coward, but any person who, being a Unitarian, wishes to fasten that name upon other people, is a traitor to the principles, to the church of his ancestors, and a deserter into the camp of the opponent.

The Rev. T. W. Freckelton, of London' read a paper on "The Obstacles to the Advancement of Free Chistianity among the People," before the Leeds Conference. Among other things he said: "People like to sing; it is contagious and inspiring when the hymns touch the common experience of life. Give them such hymns with singable tunes, and they will then welcome and enjoy a good authem or organ solo, if worship and not technical skill be the great aim. The sermons should not be so long as to weary, not so short as to mean anything or nothing; above all, not dull, or twaddly, or serio-comic. No gospel according to Punch and Judy will help this time. The talk shouid be direct, manly, about present day things, and driven right home to the conscience, as with the hammer of God; human, tender, merciful in judgment and sympathetic; spoken out of abundant experience, and like a man pleading with his friend. It is an awful mistake to preach down to people, or to patronize men who have sense enough to earn their own living, and wit enough to know that evangelical orthodoxy will not serve their turn."

Mr. A. W. Worthington read a paper before the National Conference on "A Church Building Loan Fund," advocating the establishment of some such fund as that which was opened so successfully at Saratoga in 1884.

In an address to the congregation of St. Thomas's Square Chapel, Hackney, the Rev. Henry Varley, says concerning the controversy in the Baptist Union: "The attempt now being made in the religious world to force upon a whole denomination a creed is an anachronism, and will turn out, I believe, to be an abortive anachronism. The only basis of union among Christian folk is personal love to Christ and personal loyalty to his commands." More than this is not

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required, and less will not suffice as a bond of Christian fellowship.

What a fuss is being made about the Papal rescript as to the plan of campaign and boycotting! It interferes in no way with Ireland's legitimate claim to self-government, but it does stigmatize as they deserve, brutal and unlawful acts, whether against the owners of property or unoffending tenants. The church has had the courage to condemn methods half-political and half-brutal, though they are done in the name of liberty and professedly on behalf of an oppressed people. That which is just in the cause of Ireland loses far more than it gains by the use of barbarous weapons of social warfare, and the Pope is to be commended for his bold rebuke of unprincipled tactics.

The Rev. Samuel and Mrs. Barnett, and half-a-dozen residents of Toynbee Hall, have just conducted a party of eighty Whitechapel people, men and women, to Florence and back, at a cost of not more than $40 or $50 per person. Most of these were teachers in elementary schools, a hard-worked class. The party were away nearly a fortnight, travelling by way of Antwerp, Lucerne, Milan and Pisa. J. C.

LITERARY NOTES.

Appleton's "Cyclopædia of American Biography" has reached its fourth volume. It is to be completed in six.

T. Y. Crowell & Company announce for immediate publication Tolstoï's "Life," which has been suppressed in Russia.

The Boston *Commonwealth* says: "Possibly there may be no sessions of the Concord School of Philosophy this summer. Dr. W. T. Harris and Mr. F. B. Sanborn, respectively dean and secretary of the school, are expecting to be absent from town during a greater part of the summer. Another year, however, the sessions of the school are likely to be renewed."

The *American Hebrew*, commenting on the appointment of Dr. Charles Gross as Professor of History at Harvard, says:

"It is a gratifying fact to record that, at the foremost as well as oldest university in the United States, a young co-religionist has been appointed to the Chair of History. Harvard has conferred this honor upon Dr. Charles Gross, while he is yet pursuing his studies in Europe. Dr. Gross graduated at Williams College, and obtained his degree of Doctor of Philosophy at the University of Göttingen, having pursued his studies also at Leipzig, Berlin, and Paris. He has already published several volumes. His greatest work, on the "History of the Municipalities in England," will shortly be published. It is gratifying to note that he utilizes his researches to throw light on the history of his people. At the recent Anglo-Jewish Historical Exhibition he delivered a lecture on the Exchequer of the Jews of England in the Middle Ages. This has been published in pamphlet form, and constitutes an important contribution to Economic History as well as to the annals of the Jews."

The International Record of Charities and Corrections, edited by Frederick H. Wines, and published by G. P. Putnam's Sons, New York, has come to the beginning of its third year. We are sorry to learn that it does not pay expenses. All persons who are interested in philanthropies and reforms may well do what they can to extend its circulation, for it is a publication of very great ability and value.

We would like to call the attention of Unity Clubs and Lyceum Committees, but especially of Woman's Clubs and higher institutions of learning for young women, to Rev. George W. Cooke's course of four lectures on "The Intellectual Development of Woman," which he has delivered during the past year in many places East and West. We have recently had the privilege of hearing the course entire, and can hardly speak too highly of the wealth of information, often rare and out-of-the-way information, which the lectures contain, or the truly admirable manner in which they trace the intellectual, social, and to some extent moral progress of woman in England from the age of Elizabeth to our own time, together with the causes of the same.

One of the most valuable things about the lectures is the unexpected light they throw upon many of the educational and other problems that are before women to-day. We have never heard a more candid or an abler plea for a higher and sounder education for woman, and for enlarging her sphere in certain important ways, than the last lecture of the course contains.

We understand that Mr. Cooke will expand the lectures into a volume, which cannot fail to be one of unusual interest. But before this is done they ought to be heard much more widely as lectures.

Mrs. Anna B. McMahon, of Quincy, Ill., has an article in the May *Shakespeariana* on "The McMillan Shakespeare Library," at the University of Michigan.

The nucleus of this library was a valuable collection made by Col. E. H. Thompson, of Flint, Mich., which Mr. James McMillan, of Detroit, purchased in 1882, and presented to the University. Since that time Mr. McMillan has made extended and rich additions to the collection, until it now numbers some 3,100 volumes, and is surpassed in size or value in this country we believe only by the Barton collection of the Boston Public Library and one in the Lenox Library of New York.

Substance and Show, and Other Lectures. By Thomas Starr King. Boston: Houghton, Mifflin & Company. $1.50. The Lyceum in

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this country has known no lectures superior, at once in intellectual brilliancy, moral power and spiritual insight, to those delivered by Starr King. And, what is remarkable, they have read almost as well in print as they sounded when they fell fresh from the orator's lips. This volume, containing twelve of King's best known lectures, has now passed to a sixth edition. It will pass to many more. There is not a page in it that is not noble literature. The introduction, of 18 pages, by Edwin P. Whipple, gives an interesting sketch of King's life; but it is a matter of surprise that nigh a quarter of a century should have passed, from the departure out of our sight of so rare a spirit, without any adequate life of him having been written. We are glad to know there is probability that this void may be filled before very long. Meanwhile, in the volume before us, and the hardly less attractive book of sermons, "Christianity and Humanity," published by the same house, we have such a monument as it is given few men to leave behind.

Christianity vs. Ecclesiasticism. By J. H. London: Williams and Norgate. Pp. 466. In this book, under the guise of conversations between a somewhat narrow and bigoted English vicar (Rev. Hugh Hierous) and an intelligent, rationalistic parishioner (Mr. Truman) we have a discussion of nearly the entire ground of the doctrinal system and ecclesiastical polity of the Church of England. The writer displays wide learning and much power of thought, and has written a very interesting and instructive work. Indeed for one seeking facts and arguments in support of English Liberal Dissent, we hardly know where a richer storehouse can be found than in this volume.

Harvard Reminiscences. By Andrew P. Peabody, D. D., LL. D. Boston: Ticknor & Company. Chicago: S. A. Maxwell & Company. Price, $1.25.

In this delightful volume Dr. Peabody gives us reminiscences, more or less extended, of seventy different persons who were connected with Harvard College during the years when he was undergraduate, theological student or tutor, and who have since attained to more or less of public note. He also adds a supplementary chapter on "Harvard College Sixty Years Ago." Probably no one living is better qualified to write such a book as this. It is hardly possible to conceive a more vivid or interesting picture of Harvard life in the early part of this century than is here given.

Talks to Young Men (with Asides to Young Women). By Robert Collyer. Boston: Lee and Shepard. $1.25. Every habitual listener to Robert Collyer knows that never is he more thoroughly at his best than when preaching to young men. There is a freshness about his thought and a chivalry in his nature that have always appealed strongly to the young. The charming sermons which are gathered together in this book illustrate well this side of the great preacher's power. Some of the subjects are, The Joy of Youth, Godlike Temptations, My New Name, Two Children, The Primitive Idea of a Good Wife, Debt, Sleep, Charles and Mary Lamb, The Companionship of Good Books.

Rational Theology. By John Milton Williams, A. M. Chicago: Charles H. Kerr & Company. $1.50. This book is made up of a series of clear-cut, well-thought-out, strong essays, covering succinctly what is most fundamental in the orthodox theological system. It aims on the one hand to show that Calvinism is no longer either rationally or ethically tenable, and on the other to establish on a basis at once rational, ethical and scriptural, a system of theological doctrine essentially in harmony with what is coming to be known as "New Orthodoxy," or "Andover Congregationalism." The titles of chapters are: Old and New Calvinism, The Conscience, Virtue from a Scientific Standpoint, Regeneration, Divine Sovereignty and Free-Agency, The Atonement, The Future of Incorrigible Men, The Christ of Nazareth—Who was he? All these subjects are treated ably. The book is of value as giving an excellent presentation of orthodox theology to-day at its best. The author evidently has written not so much with a liberal public, as with his orthodox ministerial brethren, in view—hoping to help some of the latter a little toward more reasonable religious views.

Rev. Charles A. Allen's excellent article on "The Christian Enthusiasm" has been reprinted from the April *Unitarian Review*, in pamphlet form. It may be obtained by sending 10 cents to the author, 155 Julia Street, New Orleans, La.

Many of our readers will be glad to know that we have received from Rev. W. Carey Walters, of London, an article on "The Guild of the Good Shepherd" movement among our English Unitarian churches, Mr. Walters being the originator of the movement there. We purpose to print the article in our next issue. We shall also soon give an account of the "Kings Daughters," an organization for philanthropic and religious work which is growing fast in this country.

The new "Agassiz Association Handbook," prepared by Mr. H. H. Ballard, President of the Association, is a little work calculated to inspire all who read it, with the author's enthusiasm for the study of Nature. It is not only interesting because of its charmingly told history of the inception and growth of the Agassiz Association in this country, but it is so full of practical informatiion and hints, as to the proper

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methods of work, that it seems none can read it without thirsting to know more of that subtle speech, whispered

"To him who in the love of Nature holds
Communion with her visible forms."

ARTHUR BEAVIS.

Iowa City, Iowa.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Rev. Dr. E. L. Rexford, pastor of the Church of Our Father, (Universalist) Detroit, Mich., has been called to Boston (Roxbury) to be the successor of Dr. Patterson, and has accepted the call. It is a great loss to Michigan and the West, and a great gain to Boston and the East, for Dr. Rexford is a man who has few superiors in this country in popular pulpit power. We understand he goes to his new charge at once.

Ann Arbor, Mich.—About 170 books have been added to the library of the Unitarian Church during the past year. A supplementary catalogue has been printed, containing the names of nearly 500 books—additions since the library was established six years ago.

—Mrs. Ormiston Chant, of London, is to be here and speak early in June.

—The Sunday evening Religious Study Class of thirty young people has spent the winter and spring upon Dr. Clarke's "Steps of Belief," and with great interest and profit to all.

—The Unity Club has just closed a very successful season. It has held regular weekly meetings since the first of October, three quarters of the number literary and musical, and one quarter social. The attendance has ranged from 45 to 225. The literary programmes have been of a high order.

—During the winter and spring Mr. Sunderland has given two courses of Sunday evening lectures, one on "Religious Problems" and one on "Practical Themes for Students." Besides these Mrs. Sunderland has given an extended course on "The Books of the Bible."

—The "Religious Problems" course em braced the following subjects:

Is Inquiry in Religion Safe?
Is Man a Fallen Being?
Was Jesus God? How came He to be Worshiped?
In What Sense was Jesus a Savior?
Miracles in the Light of To-day.
The Devil in the Light of To-day.
Darwin: Effect of his Teachings on Re ligion.

—The course on "Practical Themes for Students" included these subjects:

Twelve Reasons Why Young Men should be Total Abstainers.
College Secret Societies.
Choosing a Profession or Calling in Life.
Duties and Responsibilities of Educated Young Men.

These three courses of lectures filled the Sunday evenings of seven months, from October to May.

Beatrice, Neb.—The church here is pushing ahead vigorously for the erection of a new place of worship, under the leadership of its minister recently ordained at Kansas City, Miss Leggett.

Boston and Vicinity.—It is pleasant to notice such a movement in the direction of church unity as that at Washington Village—one of the poorer suburbs of Boston. Here the three local churches, Episcopal, Methodist and Unitarian, are holding Union Sunday evening services. The first was held in the Episcopal church, the ministers of the other two taking part in the service. That is the true church unity,—the different churches not all merging into some one of them, but drawing more kindly together and holding frank and equal fellowship.

—We are sorry to hear that Rev. E. E. Hale has been obliged by the pressure of work to retire from his place as one of the four chaplains who have charge of the religious services at Harvard. Instead of merely filling the vacancy two names have been added—Rev. Theodore C. Williams, of New York, and Rev. Wm. Lawrence, one of the professors of the Episcopal Divinity School at Cambridge. They are both such excellent men that we rather regret to see the appointment coupled in some papers with an emphatic allusion to their both being Harvard men, which would imply that this fact had some weight in their selection. Surely while Harvard maintains its place at the head of American Universities by calling to its professoriate simply the ablest teachers obtainable in every branch, it would be a curious mistake of policy to be guided by any other rule in choosing those who are to influence the students religiously.

—It had been announced that Rev. J. Freeman Clarke would occupy his pulpit again Sunday, May 6; but to the deep regret of the congregation he was not strong enough to do so.

—The excellent Easter sermon of Rev. C. D. Bradley, senior pastor of the Harrison Square Church, has been printed in pamphlet form. The subject is, "Jesus Christ, Eternally Alive."

—While these pages are passing through the press, the Boston anniversaries will be in full swing. The chief innovation on the exercises of previous years, is the mass meet-

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ing of Sunday schools, to be held Wednesday afternoon in Tremont Temple.

—The Union services, which have been supported each year by First, Second, and Arlington St. Churches, and King's Chapel, will this year be held in King's Chapel. Hollis Street which formerly was associated in this Union service, will now, following the practice of Dr. Hale's old society, unite with the South End churches, in the services maintained in the New South Free Church (Rev. G. H. Young's), corner of Tremont and Camden Streets.

—The union of the two Unitarian societies in South Boston, Pastor Rev. C. B. Elder, has been finally consummated by legal action, so that nothing now stands in the way of united and harmonious work together. By act of the legislature the name has been changed so as to read, "The Hawes Unitarian Congregational Church." The word "Place," which formerly belonged to the name, having lost its significence by the transfer of the church, has been dropped. Since the union of the societies, a new interest seems to have been awakened. Many families have been led to renew their allegiance to the church, and the congregations have steadily increased. During the year past the Benevolent Union has held weekly meetings with an average attendance of twenty-five ladies. Much work of a practical character has been done—such as sewing for the poor, and sending money to the needy. The Union has also conducted monthly sociables which have been very successful, the spacious parlors of the church being filled on many occasions. It is felt that these sociables, where good amusements—chiefly of a musical character—are provided, are great helps in bringing people into more cordial relations.

The Channing Workers—a temperance society—has just completed the first year of its existence. Meetings have been held on the first Sunday evening of each month, where addresses have been given by different speakers—among them being Rev. A. D. Mayo, Mrs. Kate Gannett Wells, and Rev. J. L. Marsh. The society also gave a very pleasant and profitable entertainment recently, for the purpose of putting itself in the possession of funds with which to do good work—and realized a handsome amount. It hopes in the fall to direct its energies to a special kind of helpfulness, such as the assistance of girls and young men.

The religious needs of the church have been met, with some evening services, besides the regular morning service. For several months different speakers have lent their aid to this object, and have given addresses on Sunday evening on various subjects. These meetings have been held in the church parlor, and have been preceded by social singing.

Burlington, Vt.—Rev. L. G. Ware was dangerously sick about the first of January with pneumonia, and has been very ill all winter. His many friends will be glad to know that he is better; he recently rode out for the first time since his illness.

Chicago, Ill.—The Western Unitarian Association held its annual meeting in the parlors of the Tremont House, on Wednesday afternoon, May 16th, Mr. P. P. Heywood in the chair. The election of officers for the coming year resulted as follows: President, Judge Geo. W. McCrary, Kansas City, Mo.; Vice-President, Porter P. Heywood, Chicago; Secretary and Treasurer, Rev. T. G. Milsted, Chicago; Executive Committee, P. P. Heywood, H. T. Thompson, C. H. S. Mixer, Joseph Shippen, Rev. E. I. Galvin. The Board of Directors for the coming year consists of Hon. George W. McCrary, Kansas City, Mo.; Joseph Shippen, Chicago, Ill.; Mrs. Jonathan Slade, Chicago, Ill.; Rev. H. H. Barber, Meadville, Pa.; Rev. Oscar Clute, Iowa City, Iowa; H. C. Dillon, Denver, Col.; Rev. J. L. Douthit, Shelbyville, Ill.; G. A. Follansbee, Chicago, Ill.; Rev. E. I. Galvin, Chicago, Ill.: Rev. G. E. Gordon, Milwaukee, Wis.; Miss Ellen M. Gould, Davenport, Iowa; P. P. Heywood, Chicago, Ill.; M. B. Hull, Chicago, Ill.; Rev. Kristofer Janson, Minneapolis, Minn.; Rev. A. G. Jennings, Toledo, O.; O. E. Learnard, Lawrence, Kan.; George E. Leighton, St. Louis, Mo.; J. E. McKeighan, St. Louis, Mo.; Rev. T. G. Milsted, Chicago, Ill.; C. H. S. Mixer, Chicago, Ill.; Rev. John Snyder, St. Louis, Mo.; Rev. J. T. Sunderland, Ann Arbor, Mich.; H. T. Thompson, Chicago, Ill.; A. M. Thomson, Chicago, Ill.; Mrs. Lucian Tilton, Chicago, Ill.; Rev. Albert Walkley, Manistee, Mich.

—The Church of the Messiah voted, two to one, on Sunday, May 13th, not to send delegates to the Western Conference.

—Rev. J. V. Blake was called east on imperative private business just before the Conference, and hence was unable to be present at any of its meetings.

—Mrs. Kate Gannett Wells and Mrs. Andrews, of Boston, spoke at All Souls church Sunday evening, May 20th.

—The Chicago Alliance of Liberal Ministers dined together at the Tremont House, on Tuesday, May 15th. A request was received from Dr. Townsend, of Jamestown, N. Y., that the Alliance furnish preachers for the Lakeside (Chautauqua) School of the New Theology, for one Sunday in August next. A resolution was passed acceding to the request and expressing the sympathy of the Alliance with Dr. Townsend in his impaired health.

—Chicago people are having an opportunity to see Munkacsy's great painting, "Christ Before Pilate," which is on exhibition at Music Hall.

—The women of Chicago are making a strong effort again this year to get two representatives on the Board of Education, with some prospect that they will be successful.

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—Arrangements are making for a rousing farewell meeting for Mrs. Ormiston Chant, in Central Music Hall, on June 9th, at which Miss Susan B. Anthony will preside. Mrs. Chant will speak on that occasion for the last time before setting sail on her return to England.

—The Athenæum, Chicago's excellent "College of Practical Education," or "Workingmen's College," as it has been called, is going forward with steady prosperity, as shown in the reports read by the Superintendent, Rev. E. I. Galvin, and others, at the Annual meeting held on Thursday evening, May 17th. President Peck of the Board of Directors, stated that the last year had been the most prosperous in the history of the institution. The students were of a high class, and he was assured by such men as Marshall Field and R. T. Crane, that their most useful and trustworthy employes were secured from among these pupils. The treasurer's figures showed the receipts of the year to have been $21,155, while the expenses were almost the same. Addresses were made by Prof. David Swing, C. C. Bonney, the Rev. T. G. Milsted, and the Rev. J. Coleman Adams, all praising the school. Mr. Bonney thought such schools were intended to solve the problem of labor and capital. Prof. Swing described the Greek Athenæum, and instanced the present institution as an evidence of the great broadening of modern education. Mr. Peck thought the introduction of manual training in the public school system was largely due to the Athenæum, which had demonstrated the practicability of that idea.

Danvers, Mass.—On the evening of May 4, Rev. John C. Mitchell was installed as pastor of the Unitarian church. He was formerly pastor of the Orthodox Congregationalist church in Wenham, but for a year past has been preaching for the Danvers Unitarian Society. The ordination sermon was preached by Dr. A. P. Putnam of Concord; the service was participated in also by Rev. Messrs. Charles Noyes, F. B. Mott, E. B. Wilson, J. H. Ward, Fielder Israel, E. C. Butler, and S. C. Beane. A correspondent writes: "We had a fine large audience, and a love-feast before, as well."

Davenport, Iowa.—Rev. Arthur M. Judy has been giving a series of Sunday evening sermons on the Bible; Jesus; Man; Immortality; God; The Church.

—The Iowa Conference was held here, May 9–12, with four business sessions, a Post-office mission session, a Sunday-school session, a Unity Club session, three evening sermons, from Rev. W. C. Gannett, Rev. Mary A. Safford, and Rev. Geo. Batchelor, and papers and discussions, on Sunday-schools, Unity Clubs, Prison Reform, Neglected Fields of Christian Work, Natural Law, Dissolution in Evolution, and Manual Training in the Public Schools, by the different Iowa ministers, and Rev. Carrie J. Bartlett, Sioux Falls, D. T., Mrs. Kate Gannett Wells, Boston, Rev. H. D. Stevens, Moline, Ills., Prof. W. S. Mack, Moline, and Mrs. Celia P. Woolley, Chicago. The programme of these three days of solid work gives one a sensation of mingled wonder, admiration and fatigue. We are not surprised that Secretary Judy thinks that attending conferences is the most exhausting work he ever does.

Denver, Col.—Since last September the Unitarian Society has raised $6,000 on its church debt. A few weeks ago Rev. Mr. Van Ness preached a sermon on the "King's Daughters," which was published in the papers. A call was issued for a meeting; 75 women came out, and a strong organization was formed. It is taking vigorous hold of philanthropic work, of which we shall give report hereafter. The Boys Night School, which meets at the Unitarian church, has an average attendance of 75; and the Girls Sewing School about 50. Both schools meet the wants of the poorer children of the city, and do something to bridge the gulf between the different social classes. On June 30th Mr. Van Ness expects to sail for Europe, to spend the summer in Russia.

Greenfield, Mass.—The Connecticut Valley Conference meets here June 5th and 6th.

Hartford, Conn.—At the annual meeting of Unity Church, April 2d, Rev. John C. Kimball tendered his resignation of the pastorate to take effect May 1st, which would make his ministry with it a round period of ten years. The resignation was accepted, but with the unanimous request that he should continue with the society another six months from that date.

Iowa City, Iowa.—We are requested by Rev. Arthur Beavis to say that he will send the "Agassiz Association Hand-Book" post-paid to any address for 75 cents.

Ithaca, N. Y.—The Weekly *Ithacan* prints a very thoughtful and suggestive sermon from Rev. John W. Day, on "The Pressure of Mystery."

Janesville, Wis.—We go to press too early to give a report of the spring meeting of the Wisconsin Conference of Unitarian and Independent Societies which was held here May 22–24. The opening sermon was to have been preached by Rev. Geo. Batchelor.

Kansas City, Mo.—Our Sunday-school here has adopted the excellent plan of setting aside the collections it takes up on the first Sunday of every month, and once in three months sending them to the Unitarian Sunday-school Society, Boston.

Keokuk, Iowa.—Rev. J. B. Frost, late of Alton, is supplying the pulpit here.

La Porte, Ind.—The trustees of the Unitarian Church of La Porte recently

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purchased a new brick church elegantly furnished and centrally located. This church was built a few years ago by an eccentric individual simply to carry out a personal pique against another church. This individual has since died leaving the church for sale. The Unitarians after selling their old church which was small and badly located purchased this church at a very reasonable cost. It is one of the finest churches in La Porte. The Unitarians are thoroughly united and are developing a good deal of strength under the lay leadership of Prof. Hailman and Dr. Dakin. Other churches might do likewise. There is no good reason why a church should stop even though it be without a minister.

Manly Junction, Iowa.—The little Unitarian society here desires to return thanks to Post-office Mission friends in Brooklyn, N. Y., for a gift of $80 to help buy furniture for the place of worship which the society has been fitting up. An Evangelical revival carried on in the vicinity during the winter has reduced the strength of the society a little; still the families that remain are pressing forward with courage and hope.

Meadville, Pa.—Our friends here are mourning the death of another esteemed member of the Unitarian society, Mrs. Catharine Cullum Huidekoper, wife of Mr. Alfred Huidekoper. The funeral services were conducted by Prof. Barber,—President Livermore offering the prayer. Mrs. Huidekoper had lived to the age of 76 years, and for some time had been a sufferer, so that death came to her rather as a welcome messenger than otherwise. Her wide circle of relatives and friends, the church for which she had labored, the students of the Theological School, and many others to whom she had shown numberless kindnesses, will long remember her with affection.

—Professor Cary of the Theological School has gone to Europe.

—Dr. Thomas Hill, of Portland, Me., has just been lecturing before the school.

—Rev. James T. Bixby, Ph. D., who was once connected with the Theological School, will deliver a course of lectures before the school in June.

Middlesex, Vt.—Last fall Rev. Perry Marshall, pastor of the Unity church, Stowe, organized a Unitarian Society here which is in a prosperous condition; it now numbers 60 members and the meetings are usually well attended. A Sunday-school and a Ladies' Aid Society have also been organized. Mr. Marshall was formerly a Methodist minister, but grew out of that faith, and about two years ago was received into the Unitarian fellowship, and became pastor of the church in Stowe. He is very zealous in his work, and is something of a pioneer. He intends to hold meetings in Waitsfield and Warren, and possibly in Moretown, with the hope of organizing societies there, and is to be assisted by students from the Meadville Theological School.

Minnesota Conference.—The first semi-annual meeting of the Unitarian Conference of Minnesota, was held at Sioux Falls, Dakota, April 26th, 1888.

The different societies in the conference were represented by the following delegates: Rev. S. M. Crothers, St. Paul; Mr. J. D. Ludden, St. Paul; Mrs. J. D. Ludden, St. Paul; Rev. H. M. Simmons, Minneapolis; Rev. Kristofer Janson, Minneapolis; Mr. C. E. Sprague, Minneapolis; Mr. A. M. Crosby, Lu Verne; Mrs. A. M. Crosby, Lu Verne; Mr. F. C. Mahony, Lu Verne; Rev. Chas. F. Russell, St. Cloud; Mr. J. H. Locke, St. Cloud. The societies at Winona and Duluth were not represented.

There were also present from the Iowa Conference, Mr. and Mrs. T. C. Puckett, Mrs. T. K. Bradley, Dr. J. C. Grout, and Mr. Partch from Rock Rapids, and Dr. and Mrs. Wm. R. Smith, of Sioux City. Rev. J. R. Effinger, Secretary of the Western Unitarian Conference, and Rev. George Batchelor, Western Representative of the American Unitarian Association, were also present, and addressed the Conference.

The Conference was opened at nine o'clock A. M., with a devotional meeting led by Rev. Geo. Batchelor. At ten o'clock the business meeting in the absence of the President, was called to order by Rev. S. M. Crothers. Mr. J. D. Ludden, of St. Paul, was chosen chairman, and Mrs. E. L. Fuller, of Sioux Falls, secretary pro tem, until the arrival of the secretary. An address of welcome was extended to the Conference in behalf of All Souls' Church, by Wm. A. Wilkes, and responded to by Rev. S. M. Crothers, for the President. The minutes of the last regular meeting of the Conference were read and approved. The regular business of the meeting was then taken up. Mr. Effinger first gave an address, speaking in an encouraging manner of the growth of Unitarian work in the West, and especially at Sioux Falls, Rock Rapids and Lu Verne. He was followed by reports of the work being done in the various churches of the Conference, Mr. Janson reporting for the Scandinavian societies in St. Paul and Minneapolis; Mr. Crothers for Unity Church, St. Paul, and for the Society at Winona; Mr. Russell and Mr. Locke for St. Cloud; Mr. Crosby for Lu Verne; Miss Bartlett for Sioux Falls; and Mr. Simmons for the First Unitarian Church at Minneapolis. All gave encouraging reports of the condition of the societies and the interest shown in the missionary work throughout Minnesota and Dakota. Mr. Batchelor followed with some remarks, giving some of the results of his observations as the Western Representative of the American Unitarian Association. He urged upon the Conference the necessity of

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rigid supervision of the ministers admitted to the Conference, so that no one of bad moral character should be allowed to preach to any society. The meeting then took a recess in order to do justice to the bountiful collation provided by the people of All Souls Church.

The meeting was again called to order by the chairman at half past two. Mr. Russell was called upon for an address and gave a very enjoyable and elevating discourse, dwelling upon the advantages of self sacrifice and of giving freely of the best that is within us. Mr. Janson followed with an address on the outlook of missionary work among the Scandinavians throughout the West and Northwest. He showed that in many places in Minnesota, Dakota, Michigan, Missouri and Kansas there was an earnest need for such work. What were wanted were stirring, enthusiastic men, familiar with Western life, and who were willing to make some personal sacrifice for the good of the cause. A report of the P. O. Mission work by Miss McCaine of St. Paul, was then read by Mr. Crothers and approved. A motion was made by Mr. Crothers that Miss McCaine be appointed general secretary of the P. O. Mission work for the conference, to whom all the other secretaries should report, and whose duty it should be to have supervision of, and to advance wherever possible the P. O. Mission work in the conference, and to report the same at each annual meeting of this conference. The motion was carried, and the secretary instructed to notify Miss McCaine of her appointment. Mr. Crothers then moved that the secretary notify each society of the conference of the action of this meeting and have them appoint a secretary for P. O. Mission work. The motion was carried.

Then followed a general discussion on the efficacy of P. O. Mission work, participated in by a number of those present, including Mr. Tupper of Lincoln Co., Dakota, who stated that he was a P. O. Mission convert, and that no one need despair of the good results of circulating Unitarian literature. Following this there was a general discussion of the ways and means of carrying on the missionary work in the conference. All admitted the necessity for such work and the advantages that would accrue therefrom. The main difficuliy seemed to be the limited supply of men suitable for this work. Mr. Russell thought the men must come out of the West, and his hope was that the urgent demand would develop such men. Mr. Russell moved that Unity Church of St. Cloud, Minnesota, be admitted to the Unitarian Conference of Minnesota. The motion was unanimously adopted. The following resolutions were then passed:

Resolved, That a vote of thanks be extended by this conference to those ministers who have preached at St. Cloud, and also to the churches who released these ministers, thus enabling them to do this work.

Resolved, That a vote of thanks of the conference be expressed to the people of All Souls church for their cordial and hospitable entertainment.

The meeting then adjourned. In the evening, despite the unfavorable weather, a fair sized audience gathered to listen to able sermons by Rev. H. H. Simmons and Rev. Kristofer Janson of Minneapolis.

C. E. Sprague, Sec'y.

Northfield, Mass.—The Unity Club closed its season with a supper, when speeches showing cordial interest in the club's work were made by resident Orthodox clergymen and others. The club's work has been varied and successful, covering a study of poets and novelists, musical, literary and dramatic entertainments, and debates on public questions, the whole under charge of the President, Rev. A. E. Mullett, and an Executive Committee.

Petersham, Mass.—Services for the ordination and installation of Henry H. Brown, as pastor of the First Congregational Parish, were held on May 15, 1888. The choir sang an anthem. Rev. N. Seaver, of Templeton, gave the invocation; Rev. Mr. Pennock, an Andover graduate, recently called to Ware, read the scriptures; Rev. John W. Chadwick, of Brooklyn, N. Y., preached the sermon; Rev. E. B. Wilson, of Salem, offered the ordaining prayer; Rev. J. F. Moors, of Boston, gave the charge to the Pastor; Rev. A. F. Bailey, of Barre, the fellowship of the churches; Rev. Lyman Clark, of Ayer, the charge to the People; these services being followed by a responsive service, by the Pastor and People, prayer and benediction by the Pastor. The occasion was notable by reason of the excellence of the services, the use of original hymns, by Rev. A. A. Livermore and Rev. W. P. Tilden, and the fact that the ordination occurred at the completion of one hundred and fifty years from the dedication of the first house of worship, and the organization of "the Church of Christ in Nichewang," as the church was then called. It was originally Trinitarian, and so continued from 1738 to 1802, when a statement of faith which was Unitarian in form was adopted. The church has therefore maintained sixty-four years of existence as a Trinitarian, and eighty-six years as a Unitarian, organization. The sweet toned bell which called the people together bears the name of Paul Revere, with the inscription,

> "The living to the church I call,
> And to the grave I summon all."

It has been once broken and recast. Upon the disestablishment of the churches of Massachusetts the church and parish were re-organized, receiving the funds, property and records, of the earlier organization. A

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part of the fund comes from the sale of the lands which were set off for the ministry when the town was settled; those funds having been faithfully managed without substantial loss, and with various additions by bequest.

The church has had fourteen pastors, their names being Aaron Whitney, Solomon Reed, Festus Foster, Luther Wilson, George R. Noyes, Nathaniel Sage, Ephraim Nute, Martin W. Willis, John J. Putnam, Seth Saltmarsh, Daniel F. Goddard, Thomas D. Howard, Lyman Clark, Isaac F. Porter. The new pastor, Henry H. Brown, is therefore fifteenth in a succession which has already covered a century and a half.

L. C.

Pomona, Cal.—The Unitarian services here are now held in Taylor's Opera House. Mr. Clute spoke in May, on "The Truths and Errors of Evolution," "What and Where is God?" "What is Sin?" "Some Scientific Considerations as to Immortality."

Springfield, Mass.—Mr. Cuckson's "Guild of the Good Shepherd" grows in numbers and in influence. The Unitarian Sunday-school Society has been invited to hold its next annual meeting (in October) in Springfield.

Toledo, Ohio.—The new Unitarian church here which has just completed the first six months of its history and has prospered beyond the expectations of the most sanguine, has unanimously invited Rev. A. G. Jennings to continue its minister for another year, and he has accepted.

Toronto Ont.—A sermon by Rev. A. T. Bowser, minister of the Unitarian society here, answering the question, "What Do Unitarians Believe about God?" has been printed in pamphlet form. It is clear and pointed, and well adapted for missionary uses.

Union City, Pa.—The Unitarian Society is fast recovering from the discouragement and loss caused by the fire which burned the hall in which it had been holding its meetings. Friends in the East have generously donated books for the Sunday-school.

FROM FRANCE.

The following is an extract from a letter from Rev. Narcisse Cyr, dated Paris, April 18th, to a member of Dr. E. E. Hale's society, Boston:

Mme. Cyr and I have just returned from a long tour through the liberal churches of France. We have had a very interesting time and gathered much information that we intend to give to the American press. I have lectured 50 times during that trip on *Religion in the United States*, to audiences varying from 100 to 1,500, and everywhere I have been received with the greatest kindness. Our country (I am a naturalized American) is very popular in France at the present time. People wonder at its great resources and developments, at its wealth and great prosperity. They are very much surprised that I speak French just as they do, for although I tell them that I belong to the French race, they cannot easily get out of their minds that coming from Boston, the English language must be my vernacular.

There are fine opportunities for missionary work in France now. I spoke to 350 Catholics near St. Etienne, on the second Sabbath of this month, and met with a sympathetic response from them. A liberal Protestant mission is now being established among the workmen of that place, called Rive-de-Giers, a town of 10,000 inhabitants. But the lack of means is the great trouble, as the Protestants, as a general thing are not rich. I am going to the meetings to be held at Leeds, next week. I hope I may interest English Unitarians in the mission work in France, but expect more from America, where liberal Christians have more wealth and are, I believe, more accustomed to contribute to good works.

I told the audience I addressed that the United States have the *memory of the heart* and consequently have not forgotten LaFayette, nor the effectual aid of France in their day of need.

Yours respectfully,

NARCISSE CYR.

JOTTINGS.

"Unlovely, nay, frightful is the solitude of the soul that is without God in the world."—*Emerson.*

All I have seen teaches me to trust the Creator for all that I have not seen.—*Emerson.*

The *Woman's Journal* says that Pundita Ramabai has already secured about $50,000 toward the fund she is raising to establish a school in India for Hindu child-widows.

It is a considerable part of the progress of human society, that the standard of morality and conduct for the coarser sex is approaching that which is instinctively set for the finer sex.—*Munger.*

"You should know my wife," Mr. Matthew Arnold once said to an acquaintance, "She has all of my sweetness and none of my conceit."

Moncure D. Conway says of the International Council of Women at Washington: "I remember days passed in the Capitol listening to the eloquence of Webster, Clay, Corwin, Seward and Benjamin; and since those times I have never heard speeches so impressive, eloquent, statesmanlike, as those at Albaugh's Opera House."

Miss Maude Howe says of her mother's summer home: "Mrs. Julia Ward Howe lives, and has lived for more than thirty years, in a quiet part of the island, some five miles from the town of Newport. Oak Glen owes its name to the cluster of oak trees which makes the slope behind the house cool and shady. A little brook runs murmuring through their midst, and an old gray ruin of a stone mill stands on the farther side of the stream. Under these trees Mrs. Howe passes many hours of those pleasant summer days, with her books or writing beside her, and here she reads in the great book of nature and hears the wise talk of the singing birds, with which the green branches are alive. These hours are the happiest in her busy life."

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. JULY, 1888. No. 7.

FAITH.

I bear a lamp, that whether dim or bright,
  Burns ever on, lit by a touch divine.
  Fed from a sacred oil, it yet is mine
To guard the flame that it may shine aright—
That superstition with inconstant light
  May not allure my steps from Reason's way,
  Nor doubt with chilling breath my hopes betray,
Till all things fair confess the chilling blight.

Faith brings its own fulfilment, trust the thought,
  The inspiration of the better hour.
  Thus finds the hand its cunning, learns its power,
Shaping the dream, into creation wrought.
Believe, and and all things into service brought
  Shall serve the will, and yield their richest dower.

CHARLOTTE C. ELIOT.

THE RELIGION OF YESTERDAY.

A SERMON, BY REV. JOHN E. ROBERTS.

"The old order changeth, yielding place to new, and God fulfills himself in many ways, lest one good custom should corrupt the world."

Religion probably began with human history, and will doubtless continue as long as man is man. But religion changes. It passes through many forms. In its outward expression it uses the best material at hand. It appropriates the philosophy, the art, and the general culture of the age.

The religion of any period is a reflection of the general sentiment of that period. Religion is the sensitive and plastic medium by means of which customs, laws, literature, art and politics express themselves. In the last analysis the spirit of religion is always one, and all religions are kindred.

But outwardly, that is, in doctrines and ceremonies and informing ideas, each religion is the child of its own age and time. It bears the intellectual and moral characteristics of the period to which it belongs.

There is an ideal religion—a pure and noble form of spiritual life—organized, yet without arrogance; definite, yet without dogmatism; reverent, but still rational; modest and reticent, yet possessing the deep inspirations of hope and love. A religion, in short, in which man, baffled by the mystery of being, is yet persuaded of its divineness which is at once too wonderful to be understood, and too real to be doubted. But this ideal religion is in the future, and the history of religions among men is the history of the human endeavor towards this sublime ideal, which is not yet.

Our intense interest with the present is apt to conceal visions of the future, as well as to obscure lessons of the past. Absorbed with to-day, we forget to turn the pages on which the story of yesterday is written, as well as to dream of the to-morrow. Each day is the child of all the yesterdays, the parent of all the to-morrows. What is now has not always been. Even in religion the old order changes. Certain types or general forms of religion may continue under one name for many centuries, while the specific form of that religion is constantly changing.

Thus Christianity has existed as a general type for nineteen centuries, while during that time it has passed through many essential modifications. Without doubt the founder of Christianity embodied in his life and outbodied in his teachings the essential elements of ideal religion. He saw from his divine heights the ample and equal

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sway of righteousness upon the earth. With zeal that rose to ecstacy and with hope that illumined the darkness of the world with the glories of the coming time, he hailed as near the Kingdom of God. There have always been a few great souls in the world to keep alive that splendid hope—a few whose faith has been brave enough to say, and mean it too, "Thy kingdom come."

There would be no need of progress and change in religion if the world were able to come at once into the fullness of spiritual life. In other words, if we were an ideal humanity we should have an ideal religion. But since we are not the one and have not the other, we must keep in the line of that forward movement which is leading the good ever toward the better, and the better ever toward the best.

It is one of the highest qualities of the Christian religion, that it is applicable to the needs of man as he is; and that it is easily changed to conform to ever varying conditions, while always preserving the same genius and affording the same inspirations.

The Christian religion has two distinct functions—one is to aid and inspire man as he is—the other is to impel him restlessly forward to what he is to be.

Christianity has its to-day and its to-morrow.

In its many forms, under its various divisions, and in a diversity of ways and places, the Christian religion is performing for men this work of to-day, while all the time it is inspiring within them the hope of a nobler and better form of religion, and helping them to bring it forward.

In all true religion there is a quality which may be called elasticity. In virtue of this quality, religion may be divided into sects and parties and factions, each one differing from the others, yet possessing enough of the original to designate it as sprung from the one common source, and as kindred with all. The existence in Christianity of many sects, all bearing the Christian name, is not, as some may suppose, a reproach to Christianity. It is rather an evidence of the wide and inexhaustible power inherent in Christianity, to adapt itself to every variety of religious thought, and to conform to every degree of spiritual development. No other form of religion in the world possesses this high degree of elasticity; no other form has grown into so many special forms; no other genus has produced so many species. And for this reason Christianity gives fairest promise of being the final and enduring religion of mankind. It has already demonstrated its ability to take root in every soil, to bear fruit in every clime, to grow and thrive by every way trodden by the foot of man. The special form may change, the sects may multiply, or they may decrease, but the spirit and essential ideas of Christianity, outliving all mutations, will meet and greet the future as the dawn greets the day when it tints the clouds with beauty and quenches the morning stars.

So divine was the genius of Christianity's divine founder. Much that he taught, had been taught before his time. Much has never yet been understood, and still more has never been applied in human living. Yet enough was original with him, enough has been apprehended, to touch the world's cold heart, and make it thrill forever.

That which Jesus taught is justly called Christianity, because he taught it upon his own authority. He appealed to no tradition, nor custom, nor current opinion. He saw the truth and said it, and trusted it to win its way. He stood there an unrobed priest. His pulpit was the ground beneath his feet. His disciples were those who could feel the ineffable inspirations of the noblest truths.

He was the great emancipator because he was himself unfettered—a champion without shield or sword, a warrior without lance or spear. Yet the banner that bears his name has led the generations across the centuries and is leading them still.

It is the sublime spirit of freedom which Jesus possessed, that has endeared him to the world's heart. He was free to take from all systems what was true—equally free to reject what was false.

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He was above the restrictions of conventionalities—above the limitations of prejudice. His thought crossed all boundaries. His sympathies ran like waves on every shore. He identified himself with the race. He was neither Jew nor Greek nor Roman. He was man. He recognized no fictitious nor accidental separations. He chose for himself the title "Son of man," and this contained the germ of that broad doctrine of human brotherhood, into which his teachings soon expanded.

The absence of the definite credal lines—together with the clearness and force of the moral code which he enunciated — gave to his system a tremendous advantage. Antagonizing no existing form of religion—it appealed to the religious element of man's life in such a kindly, earnest way as to raise it at once above the plane of a mere rival. The fine success of the early disciples was due, in a great measure, to their spirit of kindness towards other religious beliefs. They did not attempt to tear down or destroy. Their work was to build up.

In its earliest years Christianity was not an organized system. The formation of the church, the framing of confessions of faith, and the institution of rites and ceremonies, came later. Jesus seems to have relied upon the winning power of spiritual ideas, rather than upon the adjuncts of form and method and adroit policy. Paul was the first organizer. Trained in the methods and policies of the ancient Jewish economy, he could not help bringing these old methods into the new cause which he had espoused. Just there the simple teachings of the Nazarene began to be perverted. The free, flexible, natural religion which Jesus had expressed began to suffer from the mechanical and dogmatic spirit. From that time historic Christianity became the vehicle which carried the dominant philosophies, fanaticisms and superstitions of the western world.

The first controversy among the early converts to Christianity was concerning the relation of the new religion to the rites and ceremonies of the older Jewish system. The attempt to graft the new religion upon the old one was never entirely overcome until the decline of Judaism transferred the controversy to more influential and ambitious rivals for Christianity's fair hand.

Although that first attempt to make Christianity the mould in which to recast the older religion failed, yet it marked the rise of a tendency which in later times worked incalculable injury to the religion of Jesus.

As soon as the vigorous young religion reached Greece and Rome, it emerged into an atmosphere charged with the philosophizing tendency. The church leaders were philosophers and dialecticians, often in rival schools, and straightway the transparent, moral truths, which the Prophet of Judea had uttered, began to be habited in the metaphysics of decadent Greece and senile Rome, and were soon wrought out into a mechanical system that few have been able to profit by and none to understand.

The Greek philosophy had held that God was everywhere present in the universe; that all things were a manifestation of Him. "The general capacity of the Greek mind, for abstract thinking, was such that they were able to frame the conception of God, acting in and through the powers of nature, without the aid of gross anthropomorphic symbolism. They regarded Deity as immanent in the universe, and eternally operating through natural laws. In their view, God was not a localizable personality, remote from the world and acting upon it only by means of occasional portent and prodigy, nor was the world a lifeless machine blindly working after some pre-ordained method, and feeling the presence of God only now and then when He saw fit to interfere with its normal course of procedure.

On the contrary, God is the ever-present life of the world—it is through Him that all things exist from moment to moment, and the natural sequence of events is a perpetual revelation of the Divine wisdom and goodness."

This view of the Greek philosophy is in spirit, entirely in accord with the

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teachings of Jesus, and differs from those teachings only in form of statement.

Jesus uttered it in poetry and in the familiar speech of men—"Not a sparrow falleth to the ground without your Heavenly Father's notice." The fisherman at his nets, or the vine dresser at his work, could get hold of something in that statement. The philosopher uttered the same truth in metaphysical terms, and thereby placed it out of the reach of the people. The Greek teachers held to their high conception of God, and the young Christianity divided into the Greek and Latin churches.

The Latin mind seems to have been incapable of forming so exalted an idea of God, and doctrinal Christianity was forced into a less perfect mould before it began its conquest of Europe and the Western world. Latin Christianity took its doctrinal stamp from Latin philosophy. According to that philosophy God was some great being, remote from the world, and cut off from communication with it, except as He made use of specially chosen agencies. All nature was evil; it was the creation of an evil spirit who waged an eternal war with God. God was unknowable, except as He chose to make special revelations of Himself. Such was the philosophy of profligate Rome about God and nature, and into such philosophy the teachings of Jesus were forced and formulated.

On the doctrinal side, this early Christianity is but a revised Pagan philosophy. Many who wonder how the doctrines of a personal devil, and of original sin, of total depravity and miraculous births and revelations, have ever been confusedly mixed together with the teachings of Jesus, will find the wonder explained when they reflect that all these doctrines existed in the old philosophies, into which the teachings of Jesus were thrust by the church fathers.

Between Christianity, as Christ expressed it, and doctrinal Christianity, there is little that is similar in statement and less that is kindred in spirit. Thus the young religion was burdened with the old philosophy. It was forced to carry into its work with the centuries, the superstitions and the sensuousness of the past. In a word religion became theology; the scholastics appropriated the name of Christ for arbitrary and mechanical systems, in which the spirit of Christ's teachings was utterly quenched.

It would almost seem as if Jesus anticipated some such fate for his teachings; at least in the light of what did happen, a startling meaning comes to those words of his, "Put not the new wine into old bottles lest both be lost, nor sew new cloth into old garments, lest the mending make wider the rent."

Jesus taught religion, the church taught theology. Let us make a distinction. Theology is one thing and religion one. There is no vital nor essential connection between these two. Theology may exist without religion, religion without theology. Religion is the great fact, the deep mystery, the ineffable wonder and wealth of the soul. Theology is the attempt to explain this surpassing wonder. Religion is the light that falls from quenchless stars. It is the life that carpets the fields with green and gems them with flowers. It is the movement of the human soul like the tides towards the skies. Theories of light and life and tides may all be at fault, yet the stars shine and the flowers come with the spring and the ocean rises up to pay its ancient homage to the infinite.

The religion of yesterday was so intent upon forming theories, that it neglected the great fact which it sought to explain. In theorizing about the light, it lost sight of the star. In attempting to explain the secret of growth, it destroyed the flower.

Those years were years of barrenness and desolation. The dominant philosophy was a combination of fatalism and caprice, of law and fickleness. It grew rapidly into a system of theology, which was in turn a combination of law and violation of law, of the natural and the supernatural, of divine mercy and malevolence.

The old philosophy was sensuous and

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material—so also was the theology which it produced. It portrayed God in the dark colors of its own gloomy dreams. It put on the brow of the Infinite a frown and placed in His hand a sword. It pictured a Heaven of unrefined splendor, and a Hell of endless pain. No age, since or before, could have produced the "Inferno" or the painting of the "Last Judgment" or the "Dies Irae." The poet's genius and the painter's skill, were smitten with the blight and bitterness of malediction. The stars of hope went out in the sky. The blossoms of gladness were blighted and fell without fruit. The music of joy was turned to a lamentation. The heart of the world was under a stone.

But a morning comes to the longest night—men may turn from God—but God from men—never.

And after the long yesterday there came the dawn of the new day. The scepter passed again to religion—again her fair brow bears the crown—and again, as of long ago, the Prophet of Judea is the Prophet of man.

"WHIP POOR WILL."

Why whip poor Will, revengeful bird?
  Hath he done aught to thee?
Why not forgive? or have you heard
  The law of enmity?

Who shall forgive shall be forgiven,
  Nor taste his hatred's woe,
And thus atone ere he to heaven
  On happy wing shall go.

Say "Whip poor Will" no more, sad bird,
  Forgive and be forgiven;
For never was nor shall be heard
  Thy "Whip poor Will" in heaven!

LEE FAIRCHILD.

Lewiston, Idaho.

CHRISTIANITY AND LEO TOLSTOI.

II.

Tolstoï, searching for an answer to the one great insistent question, What does life mean? finds his answer in Christianity, in the Christianity of Christ, freed from the Mosaic tradition on the one hand and the subtleties of Paul on the other,—in the Christianity of the Sermon on the Mount. The solution of the problem of life which he finds in the spirit of Jesus' teaching, a spirit which shines clear and pure through its encompassing body of miracle and superstition, he offers to us in his later books, and thereby forces upon us the question—is this solution the true one? That life is not a thing of the body but of the spirit; that it does not consist in the satisfying of the senses, since a man may eat and drink, and yet have no life in him; that having is not living; since "a man's life consisteth not in the abundance of the things which he possesseth;" but that life is a universal spirit in which we all share, a spirit which we call God, and that therefore we live in the measure in which we enter into the life of others—this, according to Tolstoï, is the answer of Christianity to the question, what does life mean? Is it the true answer?

No healthy nature can cheerfully accept the proposition that happiness is not for man. Those upon whom experience and observation have forced the conclusion that the life of the mass of mankind upon this earth must of necessity contain far more misery than happiness, have but these alternatives open to them; they must accept a hopeless pessimism and declare life an evil, or they must believe in a heaven of compensating happiness. Whether or not we are obliged to face the horns of this dilemma depends largely, depends altogether, I think (unless, of course, we adopt the simple method, possible, and only possible, when our own lot happens to be a comfortable one, of ignoring the matter altogether) on what we believe happiness to consist in: whether we believe it to consist in the gratification of the senses in an aggregate of agreeable trifles in our domestic and social relations, in intellectual pleasures, or whether we believe it to consist in an attitude of mind, a spiritual condition. Carlyle would have us call this latter blessedness, not happiness, but it is only a question of terms, for if blessedness be something positive, it must, as Mr. Spencer remarks. be either happiness or unhappiness, and it can hardly be the latter; though Carlyle, in his own case, mixed such a quantity of condemnation with his blessedness that it

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certainly gave it rather an unhappy aspect.

It is a perilous thing to attempt to define happiness, but I think we may approach thus near to a definition—man is happy in as far as nature is satisfied. If then man's nature can be satisfied in this world, in this life we are living here, there is no necessity for our saying with Solomon on the one hand, "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit," or, on the other hand, setting ourselves to reason out an impossible heaven. This life may not be all, may be only one life in a chain of lives, but it is explainable in itself, if it is worth living for itself it were certainly better to give up trying to understand those possible lives and devote ourselves to the better understanding of this life. The question is, then,—can we find between what we call birth and what we call death that which will satisfy our nature?

If it be true that the nature of man can be satisfied with the possession of material things, I do not see but that the "anti-poverty" associations are on the right path, and that we had better turn to them for salvation. But is it true? Is it enough for man to eat and drink and to lie soft? Will he of necessity be happy if he be comfortable? Is he but a form of matter, and therefore with no desires, no aspirations, no longings, which matter cannot satisfy? Oh! noble company of Saints and Martyrs, of Prophets and Sages, of Seers and Poets, which of us can look you in the face and answer "yes"? Assuredly not I. "But," says some one, "I am neither a Saint nor a Martyr, a Prophet nor a Sage, a Seer nor a Poet. I am a very commonplace person, and the idea of a happiness destitute of comfort is by no means an agreeable one to me." Do you mean, my commonplace friend, that if only your body be comfortable your nature will be perfectly satisfied? That is the question, and few of us would be willing to answer it in the affirmative. The poet and the seer do not belong to a different order of beings from "us common men." They are like the visible points of a submerged island, the crest of a wave; the mass of humanity is close behind them, holds them up, is, in reality, one with them. Even if this were not so, nay, if but one man in a thousand years should turn from material comfort unsatisfied, before him alone the proposition that man, being but matter, can be satisfied with matter, would fall to pieces.

Are we, then, thrown back upon the horns of our dilemma? Is there nothing between birth and death which will satisfy the nature of man at its highest? I believe that there is, and that Jesus of Nazareth tells us what it is.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

If we could read the sayings of Jesus as we read the sayings of any other teacher, instead of reaching them through the interpretations which others have foisted upon them—and there is good hope that many of our children and more of our grandchildren will be able to do this—we should see how strongly he insists that life is not an evil but that the evil is in our way of living. I believe that Jesus loved life intensely. It is no temporary exile from heaven, impatient to be done with this life of suffering and sorrow and to return to the bliss awaiting him, who lies face downward upon the soil of Gethsemane; no martyr embracing martyrdom with ecstatic joy; it is a man, saddened and worn by his life—such a short life—but a man not weary of living. "Oh, my Father," he prays, "if it be possible, let this cup pass away from me." And since it is not possible because of his own nature, he rises and meets a shameful death with sublime courage—not with joy. There is little doubt that Jesus believed in a future life; there is no doubt at all that he believed in this life. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, Lo,

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here! or, there! for lo, the kingdom of God is within you."

"The kingdom of God is within you"—that is the Christianity of Christ, subjectively. "It is more blessed to give than to receive"—that is the Christianity of Christ objectively. I used to think, having been frequently told so, that the saying of Jesus, "What shall it profit a man if he shall gain the whole world and lose his own soul?" or, as the Revision has it, "What doth it profit a man to gain the whole world and forfeit his life?" meant what profit would it be to a man to sacrifice his comfort in another and endless life, for his comfort in this short one. I do not think this now. I think it means, what will it profit a man to acquire material possessions, if he grows to care so much for them, that they become to him all important, so that his soul, which cannot live upon material possessions, shrinks daily within him until it starves to death and he is nothing but a body with five senses. Selfishness is the root of all that is evil in life. We admit this, but when Jesus shows us how to destroy this root, we shrug our shoulders, shake our heads and turn away. Is not self-preservation nature's first law? and what account does Jesus take of this law? I think he does take account of it; I think the law of self-preservation was in his mind when he said "whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it." The law of self-preservation (an admirable law) only let us determine what self is before we begin preserving it—is what I call myself, my body or my soul?—an important question when we are considering its preservation, for while the body is fed by receiving, the soul is fed by giving. If we could only realize that what we call self is but a portion of the eternal, pervading spirit of God, we might accept the law of self-preservation at the same time that we accept those two sayings of Jesus, "The kingdom of God is within you," and "It is more blessed to give than to receive." What we need is not another life but more life.

"Tis life whereof our nerves are scant,
"Oh life, not death for which we pant;
"More life, and fuller, that I want."

There is but one thing that can satisfy the nature of man, and that is fullness of life.

"To make one happy, then," says Amiel, than whom no truer, purer, nobler soul has been upon this earth for many and many a year, "to make one happy, then, is strictly to augment his store of being, to double the intensity of his life, to reveal him to himself, to ennoble him and transform him." And again, "happiness has no limits, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love." And yet once more, "The eternal life is not the future life; it is life in harmony with the true order of things,—life in God."

And there is no power either in man or in circumstance to prevent any one of us, if he will, from entering into this fulness of life—"the fulness of him that filleth all in all."

What then? If, believing with Tolstoï that the teaching of Christ consists in the understanding of life, we desire to follow this teaching that we may thereby come to comprehend more and more fully what life means, must we do even as Tolstoï has done? Must we put aside all unnecessary bodily comforts, turn our backs upon the refinements of civilization, eat the simplest food, wear the coarsest clothes, and hold that we have no right to possess money or property? If we read the story of Jesus' life honestly, I think we must admit that we cannot follow his example absolutely and consistently on any other terms. "And behold one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, which? and Jesus said, Thou shalt not kill, Thou shall not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother:

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and thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I observed; what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions. And Jesus said unto his disciples, verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

All through the teaching of Jesus, this feeling toward material wealth shows itself—a perfectly natural feeling, not only because the lot of Jesus was cast among the poor, and they accepted his teachings most readily, but, because in his overwhelming sense of the importance of the life of the spirit, the life of the body seemed to him of no importance whatever. Perhaps he is right, perhaps we shall some day admit it and follow his example as Tolstoï has done, but I think this is yet to be proved. All enthusiasms, even the purest, affect the judgment, and it seems to me that this noblest of enthusiasts confused the possession of money and the love of money. It is true that the two things frequently go together, but they are not the same. I have seen quite as much love of money among the poor as among the rich. The difference is that the rich have it and like it, and the poor haven't it and want it. Neither poverty nor wealth is a spiritual state; we are not bad because we are rich any more than we are good because we are poor. To place so much stress on what is external, is but to commit again an error already hoary with age. It is here that I think Tolstoï is mistaken, though very nobly mistaken. He says himself, "A man who lives in the spirit is above all external rites," and yet is he not after all attaching great importance to external rites? It sounds paradoxical to call his studiously simple life, artificial, but that is what it is. His cobbling is but a sort of ritualism, his peasant's dress a kind of surplice. It is only the spirit that giveth life, but in all formulated theories of living the letter clings so closely to the spirit that the most clear sighted are liable to mistake the shadow for the substance. Convinced that humility, simplicity and self-sacrifice are necessary to the saving of one's soul, and finding more humility, simplicity and self-sacrifice among the peasants than among those in his own rank of life, Tolstoï would be even as they are: convinced that "they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts," he would do away with money: convinced that all men are sharers in the divine spirit, he would destroy class distinctions; but he cannot make himself a peasant by putting on a peasant's dress. Two objects, one large and one small, will keep their relative size whether they stand on a shelf or on the floor. Tolstoï, the shoemaker, is no more the peasant's equal than was Tolstoï the Count. I believe with this great Russian, that in the teaching of Jesus lies the meaning of life, and therefore I am willing to follow the spirit of this teaching wherever it may lead. If it leads to socialism, I am ready to accept socialism. But of this I am sure—that any socialism which is not the natural outcome of the spirit of Jesus' teaching will be useless, nay infinitely worse than useless, and a socialism that is the natural outcome of Jesus' teaching will come, not by violence, by revolution, but slowly, quietly, irresistibly.

The evils which are apparently due to the unequal distribution of wealth, are due in reality to the greed for it, to the over-valuation of it. If men honestly believed that in comparison with the riches of the spirit, the riches of the body are as nothing, none of these evils would exist. Nor is it the rich who are chiefly guilty of this false valuation. There is more need of doing away with the shame of poverty than with the pride of wealth, the shame of external poverty, that is,—as concerns the pover-

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ty of the soul the more shame we take to ourselves, the better. What is needed is not the abolition of wealth and class distinctions, it is the abolition of the idea that wealth and class distinctions are measures whereby to measure the life of man. We talk of a successful life: according to our definitions of success, what an utter failure, compared with that of some railroad magnate, was the life of Jesus of Nazareth. Success in life is just as much within the reach of the poor school teacher, giving the best of herself in return for a bare subsistence, and with meagre hope of ever making that subsistence anything more than bare, as it is within the reach of the prosperous man of business with all sorts of possibilities before him. I do not undervalue the pleasant things which the possession of money brings within one's reach, but I do say that whoever lives for these things makes his life a failure. The man whose happiness depends on that which is external is building upon the sand, and in the day when the floods come he shall find himself houseless. It is not the externals of life that are of value, but life itself. It is not what a man has that matters, but what he cares for.

There is but one thing that can give a meaning to life, but one thing that can make it worth living, and that is love, not the receiving but the giving of love—for truly "we receive but what we give." The richest soul is the most loving soul. "To live," says Tolstoï, "that is, to take less than one gives." Give your money if you have money to give—the world is so out of joint, that something may be done even with this outside help, but give yourself always. To feel that we are part of the immensity of life about us; to recognize our close kinship, not only to our brother and our friend, but to the man who sells us our dinner and the woman who cooks it; to keep ourselves close to the great heart of humanity; to give always our interest, our understanding, our sympathy, whatever there is in us to give, this is fullness of life, this is the life eternal. "For by these things men live and in all these things is the life of the spirit."

Between the covers of "My Confession" is the story of the search for the meaning of life, not of one man only, but of a world of men. In science, in philosophy, in metaphysics, Tolstoï has sought in vain for the answer to his question, and has found it in the teaching of Jesus of Nazareth. Shall it not be even so with all other seekers?

AVERIC STANDISH FRANCIS.

SINS OF MEMORY.

A quaint English worthy prayed, "Lord, forgive the wickedness of my memory, that it is incontinent of good things, and keeps only what is bad."

Many a man has had the same trouble. The severest punishment for listening to profane and indecent jesting is the officiousness with which memory obtrudes the offensive thing, at the very time when we are endeavoring to join in some serious or holy occupation. But inasmuch as we must often, of necessity, see and hear evil, it is wise to keep in mind also the path to a Lethe, which can drown the recollection and wash away the stain. The only natural means, which is at all efficacious, is to abstain, if we may borrow the photographer's term, from developing the picture. The impressions of an event received at the moment, like the impressions of light upon the sensitive plate in the camera, do not constitute a picture, but only the foundation for one. They can be developed and fixed only by an act of our own minds; the act of attention to them. Hold the attention resolutely upon something else, and the impressions fade into forgetfulness. It is not the mere hearing that makes the impression, it is the listening; it is not merely seeing that fixes the image, it is the looking at the object. It is unfortunately true, that sometimes the very hatefulness of a thing compels your attention, and then the ugly memory of it may long cling to you. Yet the general law is really a universal one: we can fix the remembrance of what is good by persistently holding the attention to it; and we can banish the memory of evil by resolutely keeping the attention

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on something else. These are the natural means of keeping the heart pure, upon which we can ask the blessing of God in full faith of final success.

THOMAS HILL, D. D.

SENTENCES FROM ARNOLD.

Jesus came to restore the intuition.

Jesus' method was *inwardness;* his secret was *self-renouncement.*

What is called orthodox divinity is, in fact, an immense literary misapprehension.

So far as we know God he is "the Eternal that loveth righteousness," and the further we go in righteousness the more we shall know of him.

To understand that the language of the Bible is fluid, passing and literary, not rigid, fixed and scientific, is the first step toward an understanding of the Bible.

THE PROGRESS OF CHRISTIANITY IN JAPAN.

A beautiful group of islands in the East is that known by its own people as the Dai Nippon Empire.*

It embraces 146,613 square miles; the population was 37,868,987 in 1885; the four seasons appear timely in turn and are well suited to human life. The country is the resort of interests of every kind and the gallery of abundant curios which fascinate the tourist.

This is not all. The empire as a promising field of evangelical work is now inviting much attention from the public. The Christian Press is so busily engaged in publishing the various items collected from this field, that I am quite often requested to say something on the subject. I give below a table showing the dates of arrival of the different denominations, with the number of missionaries, churches and societies, which I think may have some interest.

This table shows that the Presbyterian, the Reformed and the American Episcopal churches are the oldest ones. The Methodist (South) is the youngest named, but there is a still younger one, the Unitarian, which does not appear on the table, for the American Unitarian Association of Boston last spring sent its representative, Rev. A. M. Knapp, as a pioneer to open the path of Unitarianism in the Empire.

The American Board (Congregational) has sent 36 missionaries and has 888 registered members. The Methodist body seems to take an interest in education, for it has established 16 male and female schools, which have 981 pupils in attendance.

The American Episcopal maintains 4 hospitals or dispensaries and has taken care of 14,912 patients during the year. The American Board seems to be successful as far as contributions are concerned.

Now, the reader will see at a glance their efficiency and work, from the facts shown in the table.

The total number of Japanese Christians in 1885 was 11,678, and in 1886, 14,815, an increase of more than 21 per cent; in 1887 their number had increased to 17,641, although the fact does not appear in the above table; I have gathered it of late from other newspapers; this number as compared with that of 1886 shows an increase of more than 19 per cent.

This steady increase in numbers will warrant me to say that Japan will be entirely Christianized within a score of years.

I would like in this connection to insert here Rev. J. M. McCauley's opinion expressed in the *Presbyterian Observer* of May 3, 1888. Mr. McCauley is a professor of history in the College of Tokio, Japan. He said: "The watchword in Japan to-day is 'Dispatch.' Japan has always been in advance of the missionaries. It first suggested the union of the churches in the work of evangelization. Our missionaries were not ready for it, etc." "The Japanese young men demand higher education, demand our civilization, and they will have it." As I entirely concur in the above statements of the Rev. J. M. McCauley, I especially invite the members of our Unitarian churches to have this in consideration.

S. MATSUMOTO, B. L.

*Dai Nippon means "Great Japan." This is the name of the empire as a whole; but Nippon or Nipon is often employed alone. Nippon means literally "sun's origin," i. e the land over which the sun first rises, and thus denotes the position the empire occupies in the extreme East.

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Denominations.	Year of Arrival.	No. of Male and Female Missionaries.	No. of Stations.	No. of Churches and Societies.	No. of New Members.	Present. No. of Members.	No. of Male and Female Schools.	No. of Pupils.	Theological and Sunday Schools.	Pastors and Preachers.	Colporteurs.	Hospitals and Dispensaries.	Patients.	Contributions Collected from Japanese Members.
American Presbyterian Church	1859	30	40	.....	.....	.....	8	740	.....	.....	....	....	.....	.....
American Reformed Church	1859	14	18	.....	.....	.....	3	133	.....	.....	....	1	.....	.....
Scotch Union Presbyterian Church	1874	3	6	.....	.....	.....	...	.....	.....	.....	....	....	.....	.....
Japanese Union Society	.....	.....	.....	55	1,118	5,472	1	.....	63	68	....	....	.....	$9,926.23
United States Reformed Church	1879	5	8	.....	.....	.....	3	41	1	2	....	....	.....	38.25
United States Presbyterian Church	1885	3	1	.....	.....	.....	1	100	1	1	....	....	.....	405.50
American Women's Union Mission Church	1871	7	1	.....	.....	.....	1	118	2	12	....	1	776	25.04
Cumberland Presbyterian Church	1877	4	9	7	94	300	5	408	35	2	3	....	.....	610.00
American Episcopal Church	1859	16	33	5	159	229	5	130	8	37	....	4	14,912	414.77
Christian Mission Society	1869	14	11	12	170	655	6	210	4	12	....	....	.....	793.62
Society for the Propagation of the Gospel	1873	8	2	2	26	325	2	17	.....	.....	....	....	.....	200.00
Soc'y for Promot'n of Female Ed'ca'n in East	1877	1	1	.....	.....	.....	1	8	.....	.....	....	....	.....	.....
American Baptist Church	1860	13	19	9	114	518	4	164	10	32	3	....	.....	449.29
English Baptist Church	1879	2	11	2	62	130	1	55	1	5	1	....	.....	65.00
Disciples	1883	5	2	.....	24	44	1	8	3	2	....	....	.....	7.00
American Board (Congregational)	1869	36	39	31	888	4,017	5	606	32	44	4	3	5,000	10,269.33
Independent Church	.....	.....	.....	4	133	319	....	.....	.....	.....	....	....	.....	1,000.00
American Methodist Church	1873	27	50	49	600	1,944	16	981	64	62	33	....	.....	1,448.20
Canada Methodist Church	1873	13	5	12	147	689	2	527	10	21	....	1	523	903.04
North American Gospel Society	1876	6	2	4	33	149	3	70	7	16	....	....	.....	286.74
Methodist	1880	3	1	1	5	13	4	281	2	2	....	....	.....	.....
Methodist (South)	1886	3	1	.....	1	3	....	.....	.....	.....	....	....	.....	.....
Gospel Society of Propagation	1885	1	1	.....	7	.....	....	71	.....	.....	....	....	.....	.....
Friends	1885	1	1	.....	.....	.....	....	.....	1	.....	....	....	.....	.....
Total in 1886	.....	215	262	193	3,581	14,807	72	4,606	244	318	44	10	21,211	$26,842.01
Total in 1885	.....	181	210	168	3,115	11,678	72	4,324	159	214	8	10	16,644	24,144.20
Increase	.....	34	52	25	466	3,129	....	344	85	104	36	....	4,567	2,697.81

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REFLECTED LIGHTS.

Across the slowly dark'ning sky
  The sun has flung its banner bright,
And fairer than its noontide ray
  Seems its reflected evening light.

In soft green meadows, quiet pools
  Left by the overflowing streams
Reflect again from distant clouds
  The radiance of the sunset beams.

Into our hearts and on our way
  The glow from sunset cloud descends,
And like a mother o'er her babe
  June's tender sky above us bends.

Like evening sky by sunset beams
  Our lives are touched by love divine,
And all our common lesser lives
  With its reflected glory shine.

Then may our lives reflect aright
  The light divine upon them shed,
And by their glow may tempted souls
  Be from temptation safely led.

So in our hearts and on our way
  In noontide glare or sunset glow,
Reflected rays of love shall lie
  And brighten all the way we go.

M. A. JENNEY.

THE THINGS WHICH ARE UNSEEN.

Living in the world as we do, seeing and handling the material things with which we come in contact, extending our knowledge from the things which are near us, through the sense of sight, by the aid of science, to the remotest regions of space, it is hard for us to separate from our notions of the things which are unseen, a vague feeling that they are unreal also. It is hard for us to realize how dependent we are on our five senses, or really on three of them, for all we know and imagine in regard to the things that are, and at the same time how imperfect are those senses and how limited is their range.

It might help us to realize how far from being co-extensive is that which is perceived, with that which is real, if we think for a moment what the universe would be to us with one of our senses absent. Let us conceive of the human race as existing from its beginning without the sense of sight; under this condition we may suppose the intelligence of man to be as great as it is now. The other senses having to be depended on for all communication with things outside of himself would of course be cultivated to an acuteness which they do not now have, but the universe would be to man, what he could find out by feeling, reinforced to a limited extent by hearing, tasting and smelling. Through these senses man would exchange thoughts with his fellow men. It is conceivable that under such conditions the material progress of civilization might have been attained much as it has been under existing conditions. Railroads, telegraphs, and steamships, possibly might be used, as now. Time would naturally divide itself into days and seasons distinguished from each other by their temperature and the prevailing conditions of life, and also in the case of day and night by the comparative activity of nature in the day time and the quiet of the night. Man would use fire, and recognize its presence at some distance by its warmth, but it would not shine to him. Likewise he might get some sort of an idea of the sun, as a fire, which the earth is exposed to in the day and withdrawn from in the night; but except as an inaccessible fire of variable intensity (which would be a mistake) he could know nothing of it; while the existence of the moon, the planets and the stars would never be suspected. All minute knowledge of things at a distance, and all knowledge of minute things which we gain through sight, would be inconceivable to the race. All the delights which we get from light and color and beauty would have for man no existence. The conception of distance in space would itself be very feeble, all man's ideas of space being derived from distance traveled over, and never expanded by distances seen. Cultivated as well as the other senses might be, and would be, with sight lacking, it would be but a poor universe with which man could become acquainted, compared with that which now comes within the range of his perceptions.

Yet, in this case man would never suspect that he lacked anything. Light for him would have no existence, and he could have no desire for a sense with which to perceive and use it, because he

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could not even suspect its existence. Those effects of light, which would put him in indirect relation to it, would all be ascribed to the heat which he could perceive; and he could no more desire a sense to perceive the light than we can desire a sense to perceive some possible agent for which we know no place and have not a name nor an idea.

Yet, in this case, light would be an agent in the universe as real and as potent as it is now.

What a revelation it would be to such a race if they could suddenly be provided with the sense of sight! Just as in the case supposed it is with us now. There are facts in the universe which our senses no more put us in relation with, than a blind race would be put in relation with light.

And as in the case of the blind race, so with us, another sense, or other senses, beyond a doubt, could reveal to us a universe as much transcending that which we now know as that transcends the universe which might be known to a blind race. And that universe is real now, and we are living in it, just as a blind race might live and not know it in a universe all shining and glowing with light and beauty.

C. W. WOOLDRIDGE.

THE GUILD OF THE GOOD SHEPHERD.

While powerful intellects such as Dr. Martineau's, are endeavoring to solve the difficult problem of organization, and striving to bind into a compact bundle the separate sticks which, because of their isolation, are so easily broken, a few of us are endeavoring to work out the problem, by beginning with an attempt to create a deeper sense of brotherhood in the individual congregations. A short sketch of how we have attempted this work, and what measure of success we have met with may not be uninteresting to our brethern in the New World. And if in this paper the "ego" appears too frequently, your readers will forgive the seeming presumption on the ground that it may make the account more simple and direct. Trained myself in orthodoxy, son of a Baptist minister, whose position in the denomination gave me from early boyhood a clear insight into the inner life of the body, I felt deeply in my new spiritual home, the almost complete absence of any source in which the determination of the young soul to serve God and Christ could find expression, the great need of some deeper sense of mutual responsibility, and some closer bond of Christian union than really existed. There seemed a necessity for some other bond than the purely financial or even the merely intellectual one—some warm and generous recognition that in our discipleship to Christ, we were members one of another. Passing from a congregation in a small agricultural town to the life of a busy manufacturing centre (Kiddermister) with a congregation composed largely of artisans and very largely of young men and women employed in the carpet factories, the need of this was still more deeply felt; and added to this was the longing to bridge over by a sense of union in Christ the social distinctions which in such a congregation were necessarily somewhat marked. Under the ministry of my predecessor, a dedication service had been held, conducted by the late Rev. W. Gaskell, M. A., and most of the young people who had joined in this service, were in active connection with the church. Another dedication service having been held, the 40 or 50 young men and women were called together and a wish was generally expressed to form themselves into some kind of a union. Already in the established church such unions existed under the name of Guilds, and we simply borrowed the name and to a large extent the constitution from the mother church. At first we called ourselves the Guild of Well-doing. But that struck us as a little Pharisaical, and we changed it to the Guild of the Good Shepherd; thus, without laying down any dogmatic test, emphasizing our Christian position. Year by year, as the recurring dedication services came round, we added to our numbers. Others who were too timid to join in so public a service, or who had for so many years really been active

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Christians that such a service would have no significance, also joined our ranks, and in this year of grace, 1888, the Kidderminster branch alone numbers some 170 members in full communion, of of whom some 20 or 30 are non-resident. With these non-resident members, some in America and Australia, regular communication is kept up.

Practically this is a sketch of the origin of all the other branches of our Guild Union which exist in the busy city of Liverpool (in connection with the church which mourns the recent loss of Mr. Charles Beard); in Manchester (at Oldham Road Church and at Blackley); in the quiet country town of Whitchurch; in Oldbury, amid the din and dust of the iron district; and in the prosperous town of Rochdale.

These seven form the English branches of our Union. There is also a branch consisting of isolated members who live in districts where no branch has been established. We number altogether about 450 members.

Our bond of union is one of discipleship, not of dogma. We seek to promote holiness of life and work for God. We have no dogmatic basis and no binding vows, but we are Christian in our tone, and at each yearly conference we have passed a resolution affirming our desire to maintain the reverent and earnest observance of the communion service in our churches. Nearly all our members are communicants, and while not making this a condition of membership, we do all we can to encourage the observance of this service. We look upon it as a powerful means of sustaining the sense of loyalty to Christ, and of our brotherhood to each other as His disciples.

Our badge is a bronze Latin cross, and our motto, "In hoc vinces." Our manuals are not uniform. Each is a modification of the original Kidderminster one, but it is probable that during this year greater uniformity will be secured. The manuals contain a declaration of objects, recommendations, the guild collect and hymn, morning and evening prayers, thoughts for communion, a form for the admission of members, and, in some cases, a confession of faith, intended not as a creed but as a guide. The meetings of the branches are usually held monthly, before the first Sunday in each month. Each branch holds a yearly festival, when a corporate communion service is held, a sermon preached, and an offertory taken. There is no compulsory payment whatever, but at each meeting contributions are received towards the funds. Our aim is not so much to undertake new work as to strengthen and deepen the spiritual life, and so to give renewed earnestness in the ordinary work of the church. We recognize, however, our brotherhood by aiding our sick and poorer members, visiting at their bedsides, sending flowers to missions in crowded cities, mending and making clothes for the needy, and being present as bearers and helpers at the funeral services of any one of our number who may have passed into the spiritual world. In Kidderminster the guild banner was always placed upon the coffin, which was covered with flowers, and the guild hymn sung by the grave side. The practical result has been in each case the preservation of the young to the church, the deepening of the earnestness and the widening of the sympathies of the members; and I do not believe there is a single minister who has ever known the real effect of the Guild who will not say with one of our wardens, "The founding of our Guild was the best day's work we ever did in our church." In each congregation, and in the denomination at large, we have had to meet with much criticism, some coldness and a little active opposition. We have been charged with being reactionaries, with a leaning to Ritualism and Sacramentarianism, and with wishing to form an inner circle of professedly religious people within the congregation. Our answer is: If to desire to get back to Christ and his gospel, to a deeper faith in and love for him. be a reaction, then we admit the charge, If to feel that by our rejection of all symbolism we have lost much, be to tend towards Ritualism, then we are Ritualists; and if to feel that the

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memorial service of Christ's own appointment may still be a means of keeping alive our faith and love be Sacramentarianism, be it so. As to the last charge, we deny it altogether. It is our very sense of weakness and our longing for the strength which fellowship can give, which has been the motive power of our work—the *raison d' être* of our organization.

The working of a Guild requires a minister who is in sympathy with the principle, an active and judicious secretary, and a nucleus of earnest members. Any further information will be gladly given by myself or by our Secretaries, Mr. G. Eyre Evans, Junior Reform Club, Liverpool, and Mr. Vernon Herford, Fallowfield, Manchester.

We hope in September to issue the first number of a quarterly journal, which will be sent post-free to anyone in your country for twenty cents per annum.

W. Carey Walters.

Essex Church, Kensington, London.

THE BEGINNING OF EVIL.

As Represented in the Legends of Many Peoples.

The third chapter of *Genesis* contains a story about the disobedience of the first man and woman, which is no doubt intended to account in some way for the presence of sin in the world. We do not know exactly where this story came from, but many reasons combine to make it probable that it had been told in very ancient days in the great valley of the Two Rivers (Tigris and Euphrates), where the forefathers of the people of Israel had once lived. How much there was to be explained, and how pathetic are the struggles of early thought to explain it! Look at the difference between man as he is, and man as we believe he might be: how strange is the contrast between life as we see it, with labour and pain and death, and life as we sometimes ignorantly imagine it could be, with no care or suffering or sorrow. Man, so the old Hebrews thought, had been made by Yahveh; he alone of all the animals had "living breath" breathed into him by Yahveh. He had mind, heart, soul—call it by what name you like—by which he could strive after the highest; but he was exposed to weakness and disappointment, to passion and trial, and death ended all. Here was a contradiction. This part of his nature and destiny did not correspond with his origin. How could this be accounted for?

Many tribes and nations have struggled to answer this question. Some have answered it in one way, some in another. Some have cared most about the pain and the trouble, others most about the sin and wrong. And those who have been chiefly concerned with what we call *moral evil*, have generally felt that in some way or other what we cal *physical evil* was connected with it as its punishment. Here is a story which does not deal directly with the difficulty, but gives a curious side-answer to it. It comes from the Indians of Guatemala, and is taken from an old book of native traditions called the Popol Vuh.

After the creation of the earth in the midst of the primeval waters, by the "Heart of Heaven," first plants and trees appeared, then animals. But when animals were called on to honor their father and mother and invoke the "Heart of Heaven," they could only cluck and croak, and so they were condemned to be killed and eaten. Then man was made of clay, but his face looked only one way, he could not see behind him, and the feeble creature was consumed in the water and disappeared. So a man was next formed out of wood, and a woman of pith; they moved about and multiplied; but heart and mind were still wanting; they held no memory of their maker and former; they lived as the beasts lived, and forgot the "Heart of Heaven," so they likewise perished. Then, though it was still dark, four perfect beings were made; they could see with their eyes and understand with their hearts; and as they comprehended and admired all exceedingly, they gave thanks to those who had made the world and all that is therein. But they saw and knew too much! So there was again council in heaven: "What shall

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we do with man now? It is not good this that we see, these are as gods, they would make themselves equal with us; lo, they know all things, great and small." So the "Heart of Heaven" breathed a cloud over the eyes of man, and the globe of the eye was darkened, neither was that which was far off clear to it any more, but only that which was near. And the four men slept, and four women were made, exceeding fair to look upon, and when the men awoke their hearts were glad. And the men multiplied, and the ancestors of other peoples were created, but the earth was cold and damp, for there was as yet no sun. Moreover their speech was confused, and they left their land for cruel wanderings, until at length they somehow learned that they should see the sun; and as the sun rose, the beasts roared, the birds beat their wings, and the men bowed themselves on the ground, for their hearts were full. And the sun and moon and stars were at last established.

Here the real cause of the weakness and faults of man is the undisguised anxiety of his Maker that he should not be so clever as to rival the powers of heaven. The same answer substantially is given in a Greek story, though in a very different form. The old Greeks did not think of man as in direct moral relations of obedience to any one divine being; they only saw him as a part of the universe by which he was surrounded. And the gods who ruled its different forces guarded their privileges with jealous care. Men lived in the ancient days, it was said, free from disease and suffering. But when they were arranging with the great god Zeus about the duty of sacrifice, their champion Prometheus, the "Fore-thinker," outwitted Zeus in the choice of the best parts, and Zeus in anger kept back from man the comfort of fire. The race would consequently have perished, but Prometheus succeeded in stealing some fire from heaven, and conveying it to earth in the hollow stem of the plant called giant-fennel. So Zeus was more angry than ever, and he determined to be revenged. A beautiful maiden was formed under his direction; the gods and goddesses bestowed on her gifts of beauty and charm, so that she was called Pandora or "All-gift," one of them cunningon adding a deceitful spirit and treachery ls words. And the beautiful maiden, thus equipped, was sent to earth. Now Prometheus the "Fore-thinker" had a brother named Epimetheus the "After-thinker." Prometheus had warned him urgently not to accept any gift whatever from the hand of Zeus. But Epimetheus could not resist the graces of Pandora. It was the beginning of all woes. Hitherto the evils to which mankind were liable had been shut up in a cask, which had once stood along with a cask of blessings on the threshold of the great heaven-palace of Zeus. Then it had been entrusted to the care of mankind themselves. And now Pandora watched her opportunity, and opened the cask. Out flew calamities and diseases of every kind, and spread among men to destroy them. Only hope remained, but before she could get out likewise, Pandora shut the lid down tight. So now earth and sea are full of mischiefs, and there is no prospect of relief to come.

This story deals only with the sufferings and disasters which befall men. The idea of sin was not so powerfully present to the mind of the Greeks as it was to Isreal, or even to some other nations. And the notions which it contains—of men and gods trying to outwit and deceive each other by tricks and cunning—are not at all religious notions. Worship conducted by sacrifice in such a spirit is only a bargain, nothing more. There is not here anything like awe or reverence. Let us turn to the ancient Persians for another representation of the first days of man upon earth.

Unlike the Hebrews who thought that Yahveh made all things, storm and blight, venomous insect and wild beast, sickness and calamity, the Persians supposed that these were brought into the world by an evil power in opposition to the good. The great and good Ahura Mazda made the world; first the heaven, then the water, next the earth, and afterwards in succession, plants, animals, and

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the original progenitor of men. But the enemy, Angra Mainyu, lord of the demons, went to the water and the earth, and tormented them. He produced all kinds of hurtful beasts, poisonous scorpions and locusts, so that no place was free from them. He brought pain, and hunger, and thirst. Then by and by Ahura Mazda made the first pair of mankind, male and female, Mashya and Mashyôî, and spake to them, saying: "Be the parents of the world. You have been made by me with perfect hearts as the best beings. Do lawful works with a perfect heart, think good thoughts, speak good words, do good deeds, worship not the demons." And they walked about and ate, and said: "Ahura Mazda has made water and earth, and plants and animals, and stars and moon and sun, and all pleasant things." Then came enmity into their hearts, and darkened their thoughts, and they said: "Angra Mainyu has made water and earth, and plants and animals, and the other things." And this lying word was spoken by the will of the demons; thereby did Angra Mainyu taste his first joy over them. And they both became sinners.

The sin of the first pair in this story consists in ascribing to the power of evil with wilful falsehood what they had before known to be the work of the power of good. The story goes on to relate how the first pair sinned again in eating more than they needed for nourishment through greediness of appetite. Next they learned how to make a fire, and to roast flesh. They clothed themselves in garments of skin; they dug in the ground and found iron, which they beat with a stone and sharpened in a forge. Therewith they hewed wood, and built a hut. But tools and weapons proved the instruments of passion; and they excited against each other wicked envy, and plucked each other's hair and face. At length, after fifty years, two children were born to them, and in time came seven pairs in all. And from these proceeded the families of the world.

In many respects this story is much nearer to the spirit of the Hebrew than the Greek tale of Epimetheus and Pandora. The first pair are made by the Lord of all good, and are directly responsible to him. The beginning of their transgression lies in their denying him. It is true that the story puts the blame upon the demons, much as Adam puts it upon Eve, and Eve puts it on the serpent. But there is a real moral offence. They do more than neglect a piece of brotherly advice like Epimetheus. They are false and disloyal to their Maker. He had made them for good thoughts, words and deeds; and their first sin lies in deliberate untruth, directed against him. It is of a deeper kind even than the offence of violating a positive command of Yahveh. It is a denial of Ahura Mazda altogether. The Hebrew story does not describe the serpent as wicked, like the evil *Devas*. It is only cunning or subtle, and there is not a word to justify the later identification of it with Satan, or the devil. The powers of evil are not leagued against Adam and Eve. So their transgression is more clearly their own. The serpent has no *power* over the pair. He can only suggest and mislead. Their sin is theirs, and not another's. This is the great lesson of the Hebrew story. We are responsible for our own wrongdoing. God has set us, too, to do his work. Are we each faithful to the charge he has given to us?—*Prof. J. Estlin Carpenter, in the Sunday School Helper, London.*

JAMES FREEMAN CLARKE, D. D.

In Memoriam.

On Friday, June 8th, at his home in Jamaica Plain, died James Freeman Clarke, the philanthropist and reformer, the writer of many books, the founder, and for forty-seven years the minister of the Church of the Disciples, Boston. For two years his health had been seriously breaking, though with one or two rallies that gave some new hope; but for several weeks before his death it had been pretty well known that he could not survive long.

His death will be very deeply and widely felt,—for no American Unitarian was more loved, honored and trusted by his own denomination, and none was

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more widely or favorably known outside.

The Boston papers have of course spoken of Dr. Clarke with great honor, and given more or less full accounts of his life. On the Sunday after his death, Mr. Herford at the Arlington St., Dr. Hale at the South Congregational, Mr. Horton at the Second, and Dr. Bartol at the West, churches, made his life and work the theme of their discourses.

We think we cannot serve our readers better than by printing, as we do below, instead of an extended article of our own upon Dr. Clarke, the admirable editorial of the *Gazette*, nearly entire, and selections from the memorial discourses of the ministers named.

THE GAZETTE EDITORIAL.

The death of Dr. Clarke brings back to thousands of families old memories of his affection and thoughtful sympathy, and to the whole community is the announcement of the loss of a leader. There is not a part of this country where this loss will not be felt, and regret expressed. But it is natural that in Boston, where he was educated, where he has done so much of his work, and where he has died, the memories of him should be especially tender, as his life has been so closely and constantly interwoven with the lives of our people of every class and condition.

Mr. Clarke was a boy in the Latin School of which we are so proud. He was a graduate of our own college, in the class, more famous than any class upon the record, of 1829. He created a church here well nigh fifty years ago, from the pulpit of which he has almost every week given his lessons on the immediate needs of this people. He has filled public offices of the first importance. He has been a leading member of the more important private organizations, for education, for literary culture, for the common good. His face has been seen everywhere when men are in council for the best interests of the Commonwealth. He has lived through exciting experiences in peace and war. He has never been afraid. He has consorted with men who were the most unpopular at the time, and yet the men who were most popular have been glad to take his counsel. He has been a profound student in matters of religion, of theology, of philosophy, and social reform. But he had none of the airs of superiority. He was the simplest of men in his personal bearing, and he was happy, therefore, in the regard and esteem paid to him by all sorts and conditions of men. For the simplest and humblest felt themselves at home in the Church of the Disciples by the side of the wisest and most distinguished. Nor was there a man or woman in Boston who would have failed to ask for his help or advice, or who would not have received it had it been asked for.

Mr. Clarke passed through college and entered upon life at a period of the history of New England which may almost be called a Renaissance. The college men of that generation are fond of saying that Wordsworth was to them the apostle of a new creation. The new draughts at German literature and philosophy gave a stimulus wholly different from that of the classical enthusiasm of the years just before. The leadership of Mr. Emerson was felt even then, and the sway of Channing had not passed away. Mr. Clarke rejoiced in the freshness and largeness of the new life which was thus developing for his generation. He identified himself with its best utterances, whether of philosophy or of philanthropy. His earliest important literary work will probably be found in his translations from the German philosophers. His earliest appeals from the pulpit, like his latest, were the words of a man intensely in earnest, addressing his fellow-men with the full consciousness of the largeness of their work, as well as the largeness of his own.

It seems as if he could not bear, at the first, to remain in decorous New England, hampered as she was by the methods of old traditions. He went at once to Louisville, in Kentucky, as a preacher, at a time when Louisville was, practically, further distant from us than San Francisco or Seattle is to-day. He confronted there the closely-organized churches which believe in

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creeds, and the more closely organized system of slavery. He uttered his challenge, blew his alarum, and gathered his company with the fearlessnes of an Amadis in the midst of a host of enemies. He left a mark on the public opinion of Kentucky which is not lost in half a century; and established, even then, a national reputation.

In the year 1841 he returned to Boston, and with a circle of friends, some of whom still survive, established the "Church of the Disciples" in this city. It was founded in a modest and wholly unpretending way; but, from the very first, men understood that it introduced, in the midst of churches which, whatever their communion, were certainly formal, a distinctly spiritual view of religion. It was positive, and not negative; it was friendly, and not cold; it was hopeful, and not fearful; it welcomed every one, and excluded no one. Conservative in its interpretations of Christianity, it was radical to the extreme in its expressions of politics. While the people were loyally devoted to their minister, the minister always instructed them that each was a sharer in his ministry. So soon as its attitude was understood, the Church of the Disciples became a harmonizing—we might say a central—organization in our ecclesiastical order. It would be difficult to say how many noble charities have had their birth in its conferences. It would be impossible to say how many strangers have found themselves at once at home under its roof.

The ministry of such a church has not proved an exacting task to a man of Dr. Clarke's industry and enthusiasm. It has been rather the foothold from which he has stepped right or left to whatever public duty demanded his attention. Boston has found him ready for any service, the Commonwealth has employed him, and the nation has known his name. Eager in the anti-slavery cause; interested in every detail of the war; foremost among the early voices which plead for reform in the civil service; an authority on matters of education; one of the directors of the public library, Dr. Clarke has been known intimately among the men who have had most to do with the direction of public affairs. Meanwhile, he never lost the scholarly tastes of the beginning. Any impudent charlatan, who had the audacity to manufacture ecclesiastical history, in the supposition that Boston was too busy to investigate his falsehoods, received from Dr. Clarke his immediate exposure. Any distant point of suffering which sent an agent here to interpret its necessities, found in Dr. Clarke the mediator whose judgment was relied upon by the rich and powerful. Meanwhile, in the calm studies of the night, he would sweep the heavens with his telescope, and, when the University appointed its committee on the observatory, it looked to this careful Greek scholar, to this adviser of politicians, to this friend of the poor, and found in him a man not unaccustomed to the excursions of modern astronomy.

No wonder that the death of such a man brings sorrow to every intelligent household in this community. No wonder that his family receive to-day the sympathy of a family vastly larger, of those whose gratitude he has commanded by the unselfish success of an untiring life.

From Rev. Brooke Herford.

Though Dr. Clarke was a preacher of singular elevation, directness and moral power,—a preacher of sermons which hundreds loved to hear and thousands to read, yet it is not alone as a preacher that the people will think of him. Beneath that calm, gracious exterior, which we have all known so well, and which is perhaps all that the younger generation know of him, there was a reserve force which in his earlier years found scope and did its part in the great conflicts that now are history. I hardly realized it, till lately, talking with some of our older men, I found how when the young Freeman Clarke first came to Boston, after his seven years' ministry in Kentucky, which was then the Western frontier, he was regarded by the sober elders of the Boston churches as a good deal of a firebrand! He had gone to that missionary outpost

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at Louisville with his heart on fire—fired with the possibilities of the West, feeling that everybody was recreant who did not go thither. He published a little Unitarian paper (the *Western Messenger* I think it was), in which he tried all things in earth and in heaven, and especially in the Unitarian churches, by the scale of his own chivalrous courage and high ideals. Woe to the man or the church who came short!

One of the Boston clergymen of those days—a grave dignitary of that older style which disliked the new, more popular activities that younger men were pushing half a century ago,—preached on his twientieth anniversary, from the text, "This twenty years have I been with thee!"—a sermon thought a good deal of in Boston and duly published. But when a copy of it went west, and came under the critical eye of young Clarke, the comment that went forth in the *Messenger* was to the effect that after that text "This twenty years have I been with thee," the next sentence ought to have been "and done nothing for you all that time!" No wonder that when the young man came to Boston to try to start a more active and popular church here, the older ministers gave him but scant welcome at first. Many who were dissatisfied with the older fashioned jog-trot churches left them indeed and gathered round him, but the ministers looked all the more askance. Some of them refused to exchange, and one of them described that new church of his as "flying a piratical flag." But the young minister held on his way—perhaps grew wiser in his zeal, but not less strong.

Why do I speak of such things which are mostly forgotten? Because they bring out in only stronger relief the growth and development of his life—that growth in thoughtful fairness, in tender consideration for others, in generous appreciation even of those from whom he differed, which, as the years went on, became his special characteristics. It was like the change which turned "the son of Thunder" into the "beloved disciple," wiser and tenderer, yet not less strong. He was the one man—I think the only one—who would exchange with Theodore Parker, when Parker was generally regarded as outside the pale,—not that he at all agreed with Parker's views, but that he would not have him shut out of fellowship—and for that act of chivalry the wealthiest supporters of the young church left him, so that it became a doubly hard task to build up his church; but still he built it up. There again came in his rigid and absolute faith in what he thought right. He believed the pew system to be wrong, and so he would have none of it. His church should be an open home for all, and its expenses should be met by everyone contributing voluntarily, according to his means. Some people tell me that this has resulted in the wealthier supporters having to give a great deal more than the rest, and they seem to think that that is an indication of eventual failure. That remains to be seen. I do not believe in true work falling to the ground: and certainly during his own noble life and deeply religious ministry that church has been one of the strongest in Boston, the religious home of hundreds who could hardly have afforded the cost of seats in our older proprietary churches. In the ministry of that church, Dr. Clarke ripened and deepened, and grew into the affection not of his own people alone, but of the whole city. All this was long before I came here, and many of you could tell the story of that ministry better than I can. His share in the great movements of anti-slavery was prominent. He was never as I gather, one of the vehement agitators and fighters, but in his quiet, absolutely fearless way, was always openly helping on that side and daring to be in the right. Then when the great war came—the time that tried men's souls—his was one of those deep, strong influences which kept the struggle to its highest issues of freedom, and always, in every movement for social and political reform, standing for what he has thought right, never shrinking from taking the part of a citizen, and even when taking the most unpopular side, doing it with a fair and tolerant spirit which made him in these latter years one of

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the most trusted men in all this Commonwealth.

It is only in these later years that I have known Dr. Clarke and have been privileged to call him friend. When I came to America, thirteen years ago, he was in the very fulness of his power. For years I had read his books; for years he had been one of the famous Americans whom I hoped some time to see. I can only say that through these years of my life in this country he has been such a friend and counsellor as one does not often find. There seemed nothing that he had not read, and few of the noteworthy men of the past half century whom he had not met and known; a great lover of nature, and knowing something of its every field of wonder and beauty; in astronomy, more than a student, one deeply versed in it, and the first in some notable discoveries; a great lover of art, and so steeped in poetry that he seemed to have the poets of the present and of the past at his tongue's end—and yet never for a moment lost in any cloud-land of mere sentiment, but with the keenest grasp of all upon the living human topics of the day, and all held, looked at and loved in the light of a great strong, happy religious faith. This was the over-mastering interest of his life, and even though it might not be distinctly mentioned, you never could be with him without feeling it. There was something especially helpful in his religious faith, in this that it was the faith of one who had never been afraid to "prove all things." There was no conventionality about it, no clinging to old thoughts and ways from fear of investigation. Never was a mind more utterly free, and in these days, when it has been a good deal taken for granted that any one who thinks freely must be a good deal of a sceptic, it was refreshing and strengthening to find one who was noted for his utter openness of mind, yet holding fast to all the old foundations of religion—God, prayer, immortality and the divine leadership of Christ—and holding these not as "perhapses," or in faint shadowing phrases, but as great certain facts of being, as real as the rocks or stars! I remember well—I think I always shall—how he talked of all these things one day last summer when he was recovering from his long prostration and had sent for me to come and see him. Precious hours those were as we sat looking out over the sea at Magnolia, for even then it had been doubtful if he would ever be sufficiently recovered to take his old place. But he had great faith that he should. He said to me: "There are still some things that I want to say to my people, and I think God is going to give me a little more time yet to say them;" and a little time was given him; and those who heard him during the few months after he had returned to his pulpit last fall felt that there was a tenderer, deeper power than ever before in his words. But it was only for a little while. Then we heard that he was laid aside again; and though even from this last weakness he rallied for a moment, just enough to finish the course of sermons he was giving on the seven petitions of our Lord's Prayer—those "five loaves and two fishes" which have fed the world—yet even the last of these was read for him by one of his people. But the deepest, last word, I think, was that little poem he wrote at Lakewood, N. J., and it breathes the spirit of one lying back in the Infinite arms and feeling that, whatever comes, "all is well."

FROM REV. E. A. HORTON.

Dr. Clarke's company and services were always much sought after. He demanded no respect; the people gave it. There were many clamoring pulpiteers who claimed to serve the people, but with what false notions they filled the pews! But here was a man who never flattered the people, fed them with no honey. Often the truths he uttered made them smart, but they knew the truths came from one who was their best friend. His messages were to the common people whom he loved.

Dr. Clarke had strong characteristics. He possessed a sound mind—an intellect that could look straight through a problem. He had a tenacious memory, which was everything to him. By its

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help he called science, history and literature to his aid. He had moral courage, —knowing not what the fear of man was. He had great power of assimilation—power to look into a turmoil of discussion, and, finding similarities, draw them out and range them side by side. He had scholarship, and came of a scholarly, refined lineage. The lore of libraries was familiar to him, but he used it as an agency and did not wear it as an armor for display. He had a deep, warm love of humanity—living ever to serve his generation. Above all he had a dominating equipment of faith that almost appalled us, and was an optimist from root to branch.

Dr. Clarke did his work and exerted his influence along several different and distinct lines.

First he was a preacher, a real preacher. He always carried a message into the pulpit; he spoke with authority; mere literary embellishments were held by him as frivolities; the calm, steady voice, the thoughtful spirit, the high moral purpose, made the sermon a living thing. He preached to both the intellect and the heart; he sought to inspire by the logic of analogy and of life.

In the best sense of the word he was a theologian, and as such wins our admiration. Be not deceived. Think not that he who forges intricate links "long drawn out" of scholastic reasoning is necessarily the great theologian. The Channing type is seership and spiritual insight; a penetration to central truth and co-ordination of all else with it. Dr. Clarke held a rational, consistent theology, and taught it with the intensity which belongs to a vivified mind. He taught the love of God, the worth of man, death a transition, eternal progress, the brotherhood of races, continuous revelation, and a universal church. The need of the hour is consistency. Christians pray to a Heavenly Father, and then predicate everlasting torture, total depravity and election. Dr. Clarke believed in eternal goodness, and allowed no doctrine to conflict with that central truth.

As a philanthropist, he found constant exercise of good will; he co-operated in every new scheme—coffee houses, boys' clubs, industrial teaching. The wail of human woe arising anywhere stirred his soul. As a reformer he stood forth and challenged abuses along the line of citizenship. As a critic, he dispassionately examined history, the Bible, theories, literature, and reported the unvarnished truth. In the capacity of teacher he excelled in lucidity, and as a poet he lives in tender stanzas not a few.

I predict that at least three of Dr. Clarke's books will live, viz., "Orthodoxy, its Truths and Errors," "Self Culture," and "Every Day Religion." The Unitarians are a small body, but our existence was justified in the production of James Freeman Clarke.

FROM DR. BARTOL.

My dear brother Clarke ventured himself and all his fortunes on his convictions with a daring as complete as ever carried any fresh recruit or officer to the front. In or under his soft mould we saw an iron strength. Yielding as the willow, yet stubborn as the oak, his soft audacity was astonishing and attractive alike. How his parishioners and friends lived and basked in his genial presence! He told me when travelling he would go through all the cars of the train to find somebody he knew. He cheered everybody with his cordial greetings and warmed himself at the hearth of all human affection. Gracious in his mood, the meeting-house was not more set. He was ever ready to take the initiative when his conscience spoke. He introduced not generally accepted novelties, such as lay preaching and free pews. He advocated woman suffrage from the start of that political claim. When his own (Republican) party in politics showed what he thought signs of degradation and corruption, perhaps not considering that lower deep of huge hypocrisy of which Milton makes Satan speak in hell, yet for evil or good he joined that secession of Independents whose little minority as a make-weight turned the scale in favor of the Democrats at the last national election. Agreeing in opinion with him or not,

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let us respect him for his honesty and his worth.

What a toiler he has been! He certainly belongs to the industrial class—a laboring man, to teach and lift the people was his aim. He has written many books; and, after the first, the public wanted another and a third and a fourth, always some volume from Dr. Clarke. Beyond that of any other theologian of his time his style of writing, simple and direct as Cobbett's or Swift's, meets the general understanding of the folk. Though a hard-hitting controversialist, he was of a catholic temper. As pronounced a Unitarian as ever lived, yet if he discourses of the errors of orthodoxy he gives equal space to its truths. Never was a more many-sided reconciliation in religion than he tries to bring to pass.

A quiet manner in the pulpit was Dr. Clarke's: no violent gesture, no shriek, a conversational tone, as if what he was saying were the perfection none could dispute of reason and good sense.

Some men stick to us like wax and some stand before us like a bar. Dr. Clarke combines sympathy with individuality. He loves to associate and hates to exclude. He would belong to and use organizations and not be by them confined. He likes *Freeman* in his name. His anti-slavery contemplates intellectual emancipation. Apparently slow to move, devoid of nervous haste, he can, however, answer swiftly to a sudden call. When I once told him he was the tortoise outstripping the hare in Æsop's fable, he answered he could be the hare, too. Such volume and weight did he possess, this stalwart man, that when a call was in question for him to go to New York, it was said we might as well attempt to move Bunker Hill monument. The marvel was that his conscience was his intelligence. His genius was born of the moral sense. The sign he would conquer by, was integrity and justice to all. Great men are not always great talkers, but they are always good listeners; and listening to the voices without and within, human and divine, makes them great. When I was unofficial chairman of the so-called Radical or Chestnut Street Club, he asked leave to come to the meetings, in which with great acceptance he spoke. But he was never a radical in the extra-Christian sense. He clung to the Christian faith and the Christian name as being spiritually and historically charged with more meaning than can be crowded into any abstract religious terms, as did Channing and Dewey and Walker, and as do Martineau and Hedge, names strong enough to be gospel proofs. For the undertaking of Western Unitarianism to omit the word God as doctrinal from conditions of church fellowship he published his protest.

From Dr. Hale.

Such a work as Dr. Clarke has done for forty-eight years in such a pulpit as that of the Church of the Disciples, is central and fundamental in the growth of a town like ours. No man will estimate the number of people who have listened to his words, or read them as they have been printed week by week and sent literally over the whole world. And far less will any man estimate the weight and worth of these words. How many men and women who had been blinded or deafened or stunned and stupefied by the blows of the stupid giants of mediæval Orthodoxy—how many of such wounded and sore men and women have been comforted and strengthened and made alive again at his word and touch!

But great as has been the influence of his weekly sermons, perhaps the influence of his books has not been less. The passionless simplicity of his writing —what I called his judicial fairness— his freedom from gush or cant or overstatement of any sort, his reliance at the same time on the idea, his willingness to trust his boat on the infinite tide, all these qualities have given to his books a circulation of a kind—I do not say of an extent—which is, I believe, unknown to any other American theological books of our time. It is interesting to observe that they are not nearly so largely circulated in Unitarian as in Orthodox circles. This is mostly because the Orthodox circles are so much larger than the

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Unitarian circles. There is a frankness, a squareness, a freedom from apology with which he dwells on the largest and most sacred themes, to which pure Orthodox writers are not given, and which Orthodox readers, therefore, are not accustomed to. It is the frankness of a pure idealist, a real son of God, who was born free; and while he is careful and thoughtful as he handles the jewels of truth in his Father's palace, he does not handle them as if he were an outsider. He was born there himself; he has seen these things from his babyhood; there is nothing strange to him that he should have them in his hands and be showing them to you.

I put in print not long ago a charming story about one of his sermons, which illustrates as well the circulation of his books of theology. A preacher in a close creed church at the West had preached one of them, pretending it was his own. It was so much better than the people were used to that they insisted on printing it. And the poor man had to consent, be the risk of exposure what it might be. The printed sermon was sent to Dr. Clarke's Boston publisher. And then when Dr. Clarke himself heard of it, he would not have the man exposed. "Why should I care?" he said, "if the truth is only proclaimed, that is all so much the better."

His hold on the world of thoughtful readers was not in any narrow or technical or professional line. The two great volumes on the "Ten Great Religions" have done more than any books or all books put together to show the religious people of this country the real fatherhood of God, and that He has not left Himself without a witness anywhere. How could God be so cruel as to leave three-quarters of the world in abject darkness and give to only the little Christian quarter a gleam of light? That question has distressed many an eager girl and hearty boy, it has lingered unspoken where men were slow or heedless about what was called the support of missions.

In the "Ten Great Religions"—a book which has been studied by laymen as well as preachers in every communion of Christians—this great teacher—that is what Dr. Clarke is—has shown to eager students how it is that what we call the Christian religion, because it voices absolute religion, takes up and develops the work of all the great religious teachers of all time. The book is a noble illustration of what the Master meant when he said: "I am not come to destroy, but to fulfill." Had a man done nothing in forty years of life but to enlarge people's idea of what the work of Christianity is, as this great man has done it, he might well die proud and happy.

THE PROPOSAL OF DR. MARTINEAU TO PRESBYTERIANIZE UNITARIANISM.

It probably would not be an overstatement to say that no event has taken place in connection with English Unitarianism for many years that has been looked forward to with so deep and general an interest, as the reading of Dr. Martineau's paper on Church Organization at the recent Tri-ennial Conference of Unitarian and other Liberal Christian Churches at Leeds. Dr. Martineau holds a most distinguished, not to say a unique place, not only in his own denomination and country, but in the Christian world. He is not simply, by general agreement, our most eminent living Unitarian, but he has attained an eminence as a thinker, scholar, preacher, educator, and, above all, prophet of the spiritual consciousness in man, which is too lofty to be bounded by sect or even national lines. The tendency seems apparent on every hand to assign him, by steadily growing unanimity of consent, the place of the best furnished, the profoundest, the most catholic, the most fruitful religious thinker of our generation. It was not strange therefore that an elaborate and carefully prepared paper from him on a theme in which he was known to be deeply interested, and of vital importance to the welfare of Unitarianism in England, should be looked forward to with much more than usual interest.

The problem of the organization of liberty in one of the greatest, perhaps

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the very greatest, that our modern world has to face. It is at once a political and a religious problem. In the state we see at least an approximate solution, in such a government as that of our own Republic. Here, with a freedom for the individual nearly or quite as great as it seems possible to attain, we have at the same time a governement which is effective and powerful. That is to say, while every individual is left with a liberty which is almost absolute, to pursue his own just and right ends, at the same time all these separate individuals obtain through the government a union of strength and a co-operative power, which enables them to secure for themselves such common benefits, of protection, justice, co-operative service on a large scale (e. g. postal service, etc.) as the world has never before known.

Now the question is, can an equally satisfactory solution of the problem be wrought out for itself by the Church? The problem is essentially the same in the Church and the State. For thousands of years there has been no lack of strong political governments. But they have generally been as tyrannical as strong. Nor has the world been without governments under which there has been more or less freedom—sometimes a very high degree of freedom. But they have generally been as weak and ineffective as they have been free. Essentially the same is to be said of the church. For centuries we have had churches so strongly and efficiently organized as to be worthy of all admiration. But they have invariably been soul tyrannies. Side by side with these we have had other churches which have fostered liberty,—a few going so far as to clear themselves of all tyrannies and ensure for their adherents full freedom of reason and conscience. But, alas! in connection with such there have generally been associated organic weakness, isolation, a tendency to extreme individualism, a fear of all unifying, co-operative agencies, a jealousy of organization, which have too often proved fatal to growth or strength. Is it not time for the Church to learn the lesson which the State is at least beginning to learn that government and liberty are not incompatible; that organized strength does not necessarily mean tyranny; that liberty itself may be organized and still remain liberty, nay may be all the more perfect and complete liberty because of the larger power and effectiveness it gains from organization?

It is to a clear, open-eyed, unequivocal facing of this great problem of the organization of liberty by the Church, that Dr. Martineau has summoned the Unitarians and other liberal Christians of England. Nor did he stop with simply showing the *need* for such organization. With a care, a patience, a breadth of view, a thoroughness, that evince how deep is his sense of the importance of the subject, he elaborated and laid before his constituents a plan whereby in his judgment such organization could be effected and made successful.

Of course, many of the details of the plan have an application only to the special circumstances and conditions of the liberal churches of England, and do not apply, for example, to our churches in this country. Indeed, one of the characteristics of the plan that is most striking (and perhaps we should say most unexpected, coming as it does from one whose life has been given so largely to study and reflection and so little to practical affairs) is its masterly handling of the purely administrative questions involved, and its careful elaboration on its whole practical side, so as to meet the peculiar and by no means light difficulties that rise up before the English churches when they attempt out of their isolations and diversities to form an organized unity.

Dr. Martineau's scheme of church organization cannot be better epitomized than by the word Presbyterian. His paper before the Leeds Conference was a powerful plea for the superiority of the Presbyterian, over, on the one hand, the Congregational, and, on the other, the Episcopal forms of church organization and government, and a careful statement of ways and means by which, in his judgment, the Presbyterian system could be made available for the needs

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of the Unitarian and other liberal Christian churches of England.

This whole position of the superior adaptability, or indeed of the adaptability at all, of the Presbyterian form of church organization to the wants of Unitarians, seems somewhat startling to us in this country, accustomed as we are to a purely Congregational system. But Dr. Martineau makes it clear that, as a matter of fact, soul liberty has flourished quite as well under other forms of organization as under the Congregational, and that Congregationalism has proved itself capable of tyrannies quite as severe and dangerous as either of the other great types,—certainly quite as great as Presbyterianism. This of course we ought to have known without his reminding us of it, for it is simply matter of plain history. We have only to look back into the past to see that the Puritans (Congregationalists) of early New England (yes and of old England too) were terrible spiritual tyrants and persecutors. And we have only to look about in the Christian world to-day to see that in the Episcopal Church of England and the Presbyterian of Scotland, are found as much breadth and freedom of thought as in any Congregational body that is not Unitarian; while Unitarianism itself in Hungary is Episcopal in its church organization and government, in Ireland it is Presbyterian, and in England it is mainly of Presbyterian antecedents. Even in America the first church to openly adopt Unitarian views was an Episcopal church —King's Chapel, Boston.

Dr. Martineau's arguments in favor of the Unitarian churches of England adopting the Presbyterian form of denominational organization, were based partly upon the fact that a large part of those churches were originally Presbyterian, and hence in adopting Presbyterian forms of organization would only be returning to their true line of historic connection and development. But in addition to this he urged very strongly the intrinsic superiority of Presbyterianism, in and of itself, to every other known form of church organization and administration. He institutes a comparison between the Church and the State which is very suggestive, showing that the Congregational idea in the church corresponds to the democratic in the State, the Episcopal idea in the church to the monarchical in the state, the Presbyterian in the church to the republican in the state; so that whoever believes republicanism to be the highest and most perfect form of government, the form best adapted to secure at once efficiency and strength in administration, and liberty to the individual, is driven by his principles (as applied to the church) to Presbyterianism.

Dr. Martineau's argument here is so strong and suggestive that we should not be justified if we did not give it nearly in full. He says:

> The orderly management of human social affairs is really susceptible of only three main forms, which turn up alike in the civil and in the ecclesiastical province; and the working of each one of them in the State will sometimes exhibit its character with less disguise than when we look at it only in the church.
>
> (1) The elementary form is that of a *village community*, a simple group of homogeneous families, living under equal conditions, by rules of their own framing, under elders of their own choice. Such a community might be completely self-sufficing, if it existed on an oasis in the desert; its disputes adjusted by the elders; its laws and imposts and elections determined by the general vote. The inadequacy of this provision reveals itself when other communities multiply around, out of relation with which, sympathetic or competitive, complexities arise which the separate autonomies cannot resolve. In short, the co-existence of equals is the negation of government. This is the fatal flaw in the French doctrine of the *Commune:* as it was in the ancient rule by *single Cities*, each controlled by the primary assembly of its own citizens, while yet ambitious to be a territorial State. Precisely this is the congregational system in the church. True, each Christian communion in a Proseucha is *complete in itself*, so long as there is no other; just as a family of three is complete, till there are four, five, six. But each addition brings new duties, new affections, new subordination; and the pride of independence and the right of indifference, in the separate units, are thenceforward out of place and constitute a denial of obligation. Not even the bonds of Christian sympathy suffice to prevent the feuds and divergencies among a number of co-equal but detached societies; just as the

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common Hellenism of the Greeks could not prevent constant wars, or give them a common history and civilization. That a swarm of primary assemblies should long continue to have the same preponderant wishes, and decree the same things, is as little possible, as for a fleet of sailing ships, in the midst of ever-veering winds and through a dark night, to be found together in the morning.

(2) In *monarchical* government (often induced by reaction from the former) we have the opposite extreme, never quite divorced from the conception of Divine right, vested in a human person. Its ecclesiastical application is seen in the *Hierarchy* of the Episcopal system, the grades of which are occupied by officers under appointment from a heavenly King, to whom alone they are responsible; and *whose Will*, and not *that of the governed*, is their rule. On this fiction I will only remark, how curious an illustration we have here of the *early political ripeness* and *slow spiritual maturity* of the English genius; in its bold rejection, under the Stuarts, of Divine right in the State, and its childish retention of it in the church. Were Episcopacy rid of this pretension, a fair case might be made for it, on the ground that gradations of official authority were favorable to a just order. But, resting as it does with one foot on a hollow superstition, and the other on popular forbearance, it totters to its fall.

(3) The Swiss system of the "Reformed" church concedes legislative functions neither to the primary congregational assemblies, one by one, nor to the Prelacy, as a sacred order; but, assuming the fraternal equality of duly enrolled ministers, and the competency of the Christian laity to judge of ecclesiastical affairs, vests the administration of all collective concerns in *Representative Bodies*, elected by the separate societies, from their own members, clerical and lay. Securing itself against both municipal humors and hierarchical dictation, it appropriates the great modern instrument of combined order and development for a free people; and, accordingly, has played part in the struggles and accompanied the wanderings of free peoples all over the world: Huguenots, Flemings, Dutch, Swiss, Scotch,—all have carried with them to new continents and islands a church-order of which they have never repented. In Scotland there have been plenty of schisms, by which successive swarms have been severed from the Established Church; but every one of them has carried off with it the old church-order; it has never been *with that* the quarrel has arisen. And in Switzerland and Holland it has flexibility enough to persist through theological changes quite as great as have been needed here.

I deplore, then, the arrest, by the *Caroline* persecution, of the natural course and power of development, and the enforced substitution of the isolated congregational system which had repelled us from independency. I recognize, in the obvious desire for union, a healthy revival of the best spirit and true discernment of our forefathers. And if union is to be effected, I believe that neither experience nor invention can commend to us a form more effective, more popular, and more in harmony with the genius of our civic life, than that of which *they* and *we* have been bereft, [viz. the Presbyterian].

All this is exceedingly suggestive. Of course the *historic* argument would operate to hold *us* as Unitarians in *this* country to our *Congregational* polity, as the same argument would lead our English bretheren to return to Presbyterianism, since most of *our* antecedents were *Congregational* as most of *theirs* were *Presbyterian*. But the argument which Dr. Martineau makes in favor of the *essential superiority* of the *Presbyterian system* is one which we in America as well as the Unitarians of England, may well consider with care. It ought at least to have the effect of making us see that the extreme jealousy with which we foster our ultra church independency, and the extreme unwillingness which we manifest to lay any of that independency aside for the sake of a more effective denominational organization and life, is not wisdom, but unreasoning prejudice and folly. It is clinging to the crude democratic, instead of advancing to the higher republican, idea. It is as if we preferred to have our country a thousand petty democracies, instead of one republic.

Dr. Martineau's elaborated plan whereby he would carry out practically the organization of the English liberal churches under the Presbyterian system, we need not give,—the less since in our "English Notes" last month we explained the system in its more important features. It is only necessary to say that he would restore the old local Presbyteries where remnants of such remain, and create new ones in localities where there are none; and, of course, create a General Assembly, made up of carefully chosen representatives, ministerial and lay, from all the local Presbyteries, together with the presidents and professors of theological colleges. "So might we construct, as I believe," he

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says, "a true working parliament, which would find our weaknesses and develop our strength, and secure for us precisely that pervading evenness of order which is the condition of healthy growth and life."

Are we not compelled to believe that he is right in his claim? If a parliamentary government combined with local governments (and unifying them) is better for political England than a vast number of almost unrelated local governments would be, must we not think the same true of Unitarian or liberal Christian England? And would not the same be true of America, or any other land? Must not the primitive and crude democratic system (good on the scale of one church or community, or perhaps even half a dozen closely contiguous churches or communities) give place to the larger and more developed republican system, before effective administration on any large scale in church or state can be secured?

Dr. Martineau recommended in connection with the adoption of the Presbyterian system of church organization, also the adoption of the Presbyterian name. He would have the Unitarians of England and those who affiliate with them, call themselves the "English Presbyterian Church," instead of, as now, the "Members and Friends of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations." His arguments in favor of the Presbyterian name were at least in part local—such as would not apply elsewhere than in England. With us in this country the Presbyterian name would of course be wholly out of the question, for the reason, if there were no other, that we already have a long-time established and powerful orthodox church here of that name. But the value of the Presbyterian system of church organization is wholly independent of name, and might be adopted, wholly or in part, with perfect propriety in connection with the name Unitarian. This, many in England see. For example, the editor of the *Unitarian Herald* of Manchester, in an able editorial on Dr. Martineau's plan, says:

"We want organization. 'Presbytery' affords the most easily available form for it. To it all the churches are tending. The Congregationalists are seeking it by their local unions, and their Central Union. To it, the Episcopal church is tending. The Court of the Bishop is becoming more and more of a Presbytery, with only a permanent Moderator, Speaker, or Chairman, instead of a movable one. The Methodist bodies are all becoming more and more Presbyterian. Even the Wesleyan body is giving a place—its due place—to the laity. Why should we not Presbyterianize as all the other churches are doing? We accept Dr. Martineau's as the very word we wanted."

On our part we believe Dr. Martineau's great plea for less of selfish isolation, less of unnecessary and foolish ultraism of independency, and more drawing together in sensible ways for united wisdom and co-operative work, is exactly the word that the Unitarians of America, as well as those of England, need. And we believe that the path by which he urges that the change must be reached is the true and the only possible one. Just as in the world's political evolution the weak and isolated democracy has developed into the strong republic, gaining power and efficiency, while not losing, but on the whole enlarging its liberty, so in the progress of religion and religious institutions we may and must pass on from the weakness of individualism to the efficiency and strength of associated and representative organization and administration.

To some extent we are beginning to do this in this country already. We have a National Conference, and local Conferences, to which after a fashion we send delegates. But we clothe them with no power, and thus leave our delegate system hardly less than a farce. The place where we come nearest to giving our delegates some real power is at the annual elections of the American Unitarian Association. Here we empower them to assist in electing a Board of Directors, of eighteen men, to whose hands are committed the management of certain denominational funds and missionary interests. But aside from this, we have little among us that is "representative,"—very little that can

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be called administration or organization.

As a denomination we are in the crudest democratic stage. And what is worse, so far in our history there has been strangely little disposition to get out of it. Indeed there are not wanting some among us, who, caring for progress in everything else, in this matter of denominational oganization seem to hug and fondle our stationariness, crudeness, impotence, as something precious. Men who in matters of the state would brand as insanity the proposition to go back to the weakness and isolation of primitive democracy are content in matters of the church to remain in the same isolation and weakness, and even glory in it as if it were a mark of superiority instead of inferiority.

None too soon, therefore, has come Dr. Martineau's powerful essay. The same thought coming from a less influential source would be likely to make little or no impression in this country, so firmly are we joined to our idols of ultra Congregational independency, and so firmly fixed in mind we have it that no other form of church organization is compatible with religious liberty and progress. But the powerful argument of Dr. Martineau and the discussion which is certain to grow out of it in England we cannot escape the influence of. We are sorry to say, we are not sanguine, from what we know of the English churches, that Dr. Martineau's scheme will be adopted, at least in the form in which he has proposed it. But whether it is or not, it will do much to destroy illusions, and cannot fail, we believe, to give to the Unitarian and liberal Christian churches of both England and the United States an impulse in the direction of a wiser, stronger and better denominational organization. We can never again be so complaisant in our individualism as we have been. We have had a vision of the poverty and weakness inherent in our ultra congregational system, and a picture of something better, which will not be lost. We may not become Presbyterian in name, —it is certain that we shall not in this country; we may never become in all respects Presbyterian in government, but that we shall sooner or later lay aside our foolish identification of liberty with ultra individualism and extreme congregationalism, and adopt many of the valuable features of the Presbyterian system, we have no doubt. And the sooner we all begin moving carefully and wisely in that direction the better it will be for us. J. T. S.

MRS. CHANT ON LONDON POVERTY.

Mrs. Laura Ormiston Chant has spoken on many subjects in this country during her crowded weeks here, but upon none with more earnestness or power than upon the poverty and degradation of London, and the earnest work which a great army of as noble men and women as the sun ever shone on are doing there to make things better. In one of her lectures in Ann Arbor she told the following incidents in her own personal experience, which throw strong light upon the terribleness of the poverty and suffering in the great English metropolis,—poverty and suffering, alas! nearly if not quite equalled in some of our great cities on this side the sea. She said:

"I started out with a friend one morning before daylight for a walk over the Thames bridge, a favorite sleeping place for London's poor, and there we saw 207 men and a number of women, sleeping out in the open air, in their helpless piteousness, grouped together in various positions, the head of one resting on the body of another, two or three here and there huddled together for mutual comfort, and occasionally would be seen the poor, wan, upturned face of a helpless starving woman. Oh! it was a picture, a study for future artists. It was an awful sight to see 207 of our brothers and sisters out there sleeping or walking wearily up and down the whole night long. It was enough to break one's heart.

"Another night about two o'clock, accompanied by my husband, I was driving through the streets, and saw a young girl not more than 16 years old, carrying a little babe, slowly walking up and

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down, alone and unattended. I went up to her and asked if she had no home. With an oath she turned on me and demanded what business was it of mine whether she had or not. After some persuasion, she told me she must remain in the street till morning; that her husband had come home drunk, kicked her and her child out of doors, and so she must remain walking up and down till he saw fit to let her in the house again. I took her into my cab and drove to a coffee house, where for a small sum of money, I procured her some nourishment, and then bade her good bye. I could not get her to leave the drunken brute of a husband, but turning away, she said with a sigh, 'There's only one more hour to wait, then he'll let me in.' I tell you, my friends, the price of the salvation of our fellows is our eternal vigilance. It is in these awful depths of misery and crime that we find our newspaper tragedies.

"If wages for men and women for the same work were alike, it would have a great tendency to decrease debauchery and crime, and to stop this awful struggle for existence. But the wages paid the working women of London are nothing. Six cents they receive for making a white shirt, and find their own thread and needles. But you say, why don't they strike? Yes, the men can strike and get higher wages, but let the poor women strike and their work is taken away from them altogether, and given to others. The great curse of the sewing women is the middlemen or 'sweaters' as they are called; and no less than 13 of them share in the profits between the sewing women and the retailer. A woman, possibly with two or three children, makes a pair of trousers requiring four hours' work, for which she is to receive two pence. She takes them to a 'sweater,' under whose contract she is working, and he looks them over, and finally finds fault with the button holes; they are not worked enough. He says 'You must be drilled—stand there!' She stands there hour after hour, for if she stirs she will lose her money. Think of it! She has perhaps left a little babe at home, which is perchance crying from hunger. Yet stand there she must. The next day she returns and stands in the same position till she has been sufficiently 'drilled' and the 'sweater' gives her her money.

"Oh, my friends, don't grow weary of your immigrants. If you could realize how they are crushed down by the poverty of foreign lands; how they long to reach the shores of free America, you would bid them welcome."

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Rest in the Lord.

God draws a cloud over each gleaming morn.
Would we ask why?
It is because all noblest things are born
In agony.

Only upon *some* cross of pain or woe
God's Son may lie;
Each soul redeemed from self and sin must know
Its Calvary.

Yet we must crave neither for joy nor grief;
God chooses best;
He only knows our sick soul's fit relief,
And gives us rest.

More than our feeble hearts can ever pine
For holiness,
That Father, in his tenderness divine,
Yearneth to bless.

He never sends a joy not meant in love,
Still less a pain;
Our gratitude the sunlight falls to prove,
Our faith the rain.

In his hands we are safe. We falter on
Through storm and mire:
Above, beside, around us there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory:
In Him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us that we should go
From his great love.

Frances Power Cobbe.

MONDAY.

Strive, Wait, and Pray.

Strive; yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,

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And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait; yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

Adelaide Procter.

TUESDAY.

Contentment.

Some murmer, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid,
Love that not ever seems to tire,
Such rich provision made.

R. C. Trench.

WEDNESDAY.

Pure Religion and Undefiled.

He whom Jesus loved hath truly spoken:
The holier worship which he deigns to bless,
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there.
To worship rightly is to love each other—
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

J. G. Whittier.

THURSDAY.

The Sin of Omission.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And the blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.

Margaret E. Sangster.

FRIDAY.

Freedom.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak:
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

J. R. Lowell.

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SATURDAY.

The Purpose of Life.

Hast thou, 'midst life's empty noises,
  Heard the solemn steps of time,
And the low, mysterious voices
  Of another clime?

Early hath Life's mighty question
  Thrilled within thy heart of youth,
With a deep and strong beseeching,
  "What and where is Truth?"

Not to ease and aimless quiet
  Doth the inward answer tend,
But to works of love and duty
  As our being's end.

Earnest toil and strong endeavor
  Of a spirit which, within,
Wrestles with familiar evil
  And besetting sin.

And, without, with tireless vigor,
  Steady heart, and weapon strong,
In the power of truth assailing
  Every form of wrong.

J. G. Whittier.

A CHRISTIAN BASIS FOR UNITARIANISM.

Nothing was more noticeable in Dr. Martineau's recent great address at the Leeds Conference in England, than his insistence upon a Christian basis for Unitarianism. Unitarianism has ever been Christian, he urged, is Christian in its very nature, and always must be Christian. The problem that is before it he declared to be, How can it remain true to its Christian heritage and nature, and at the same time keep free and progressive? The solution of this problem he finds in its past course of conduct—what it actually has been doing — viz., rejecting all dogmatic creeds absolutely, while at the same time continuing true to the few great, central, simple faiths which lie at the heart of Christianity,—faiths which hold it firm to what is deepest in religion, and yet which, not being in the nature of creeds, allow of unending growth and progress.

The definite basis which he proposed for Unitarian churches and organizations to plant themselves upon was that of "the worship of God and the culture of the Christian life," or, "the worship of God and the service of man in the spirit and faith of Jesus Christ." Such a basis, he urged, insures not only perpetual growth but perfect freedom.

During the discussion which followed his paper the question was asked him if he would propose affiliation with others than Christians. He answered that "he would not so propose." (We quote from the London *Inquirer*). "Not because there cannot be good men who teach and listen to non-Christian theism; there were doubtless many such; many also who formed ethical societies, etc. They were perfectly at liberty to do so, but they cannot both do that and stay with Christians. You must limit somewhere, and the best limit, the widest he knew, was that of Christian affinities."

REV. LEONARD WHITNEY.

The last number of the "Iowa Historical Record," a quarterly issued by the State Historical Society, has, as its leading article, a biographical sketch of Rev. Leonard Whitney, prepared by his ministerial successor, Rev. Oscar Clute. The article is a very interesting one, tracing the career of Mr. Whitney from an early New England home, through a course of law study and practice in Ann Arbor, Mich., followed by several years of preaching as a Baptist minister, then a number of years of service as the first Unitarian minister settled within the state of Iowa, and founder of the Unitarian church at Keokuk, Iowa, and ending with his death, the result of exposure endured as Chaplain in our late war.

Much additional interest is added to the sketch by the incorporation into it of a number of letters from such men of national fame as Hon. Samuel F. Miller of the U. S. Supreme Court, Hon. Geo. W. McCrary, and Col. Robert Ingersoll, —the first two old parishioners of Mr. Whitney, and the last the Colonel of the regiment in which he acted as chaplain. And the testimonials are as strong as the writers are distinguished. Says Col. Ingersoll: "Rev. Leonard Whitney was one of the best, one of the purest, one of the noblest men I ever knew. He was in the highest sense a deeply religious man—that is to say he lived in accordance with his ideal." And Chief Justice Miller writes: "He was a

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true man with a noble heart and a commanding intellect. He died a martyr to his sense of duty, died in the prime of life, regretted and mourned by the population of an entire city, died without an enemy, and his loss was an irreparable one."

Thanks are due Mr. Clute for having done something substantial to perpetuate the memory of a noble man and a fellow worker in the cause of religion and morality. It is a deserved tribute paid to worth and service. And this suggests the query: Why would it not be a good thing to have a denominational Historical Society, into whose published records sketches of many such consecrated lives as this might find their way, to serve first as an inspiration to fellow workers, and second as invaluable historical material for coming generations?

SOME RECENT EASTERN UTTERANCES UPON THE WESTERN ISSUE.

In another column (under "Woman's Work") will be found a brief abstract of Mrs. Andrews' interesting report, given at the annual meeting of the A. U. A., of the work done by the Women's Auxiliary Conference during the eight years of its existence. We are very sorry to feel obliged to couple with the expression we there give of our deep interest in the Auxiliary, and our pride in its achievements as brought out in the excellent report of its president, a word of disappointment over the closing paragraphs of that report. In these, by a seemingly implied censure, Mrs. Andrews did, we can but think, a real though doubtless unintended injustice to that large body of Western Unitarians with whose beliefs she is herself personally in sympathy, namely, the Christian Unitarian party, which feels that it can no longer work with the Western Conference and the Women's Western Conference on their present misleading and false basis. Speaking of her recent visit to the Women's Western Conference, she says: "I went to it almost ignorant of the merits or demerits of the 'Western Issue,' and returned quite as ignorant as I went, but with the feeling that the controversy was over words rather than over principles and beliefs."

We can but wonder that Mrs. Andrews should have been willing to make any public expression about a matter concerning which she confesses she is in ignorance. One of the great troubles about this whole matter has been, from the beginning, that persons who were in ignorance, who had not taken the trouble to find out the truth in the case, have allowed themselves to pronounce judgments and publish their judgments to the world. If Mrs. Andrews, instead of being content to come and go in confessed ignorance of the western issue, had given a little thoughtful study to it, she would have quickly seen how very far from a controversy over mere "words" it is, and would thus have been saved from unintentionally putting in a false light much more than half of the earnest Unitarian workers of the West.

Mere words! One thing is certain, to the Christian party in the West, at least, it is not mere "words," but a question of "beliefs and principles"—the deepest realities of religion. If to the Ethical party it is only words, then are they culpable in a deeper way than we have ever said or believed, for stickling over words at the expense of fellowship and co-operation among brethren, — being willing permanently to divide Western Unitarianism in order to gratify a whim of prejudice (if the issue is merely one of words it can be only a whim of prejudice) against using such great words as God, Christianity, worship,—words which they know are dear to their brethren, and expressive of the very soul of Unitarianism. For our part we cannot believe that our Ethical friends would do so unjustifiable and so wicked a thing as thus to tear Western Unitarianism to pieces for nothing. It must be more than "words" with them or they surely would not have brought all this heart-ache and disaster upon Unitarianism in the West, when they could have saved it all and brought all parties together in five minutes time, by voting at Cincinnati or Chicago, that the pur-

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pose of the Western Conference was the promotion of "pure Christianity," or "love to God and man," or anything that meant Christian theism.

Mrs. Andrews says further (speaking of the persons she met at the Western Conference and the Women's Western Conference): "In their spirit of self-sacrifice, in their earnestness of purpose, and in the reverence of their religious utterance, I recognized that sacrifice, earnestness, and reverence, were the same in the West as in the East." True; and so were sacrifice, and earnestness, just the same in the South as in the North, twenty-five years ago; but did that make the "Issue" between the South and the North one of "words" merely?

No, everything still shows, as everything has shown from the beginning, that the issue in the West is, alike in Western Conference and the Women's Western Conference, clear and deep and real. To one party *God* and *worship* are *essentials* of Unitarianism, as much essentials as are "freedom," "fellowship" or "character." To the other they are *not*: they may be *good*, in the minds of many *very* good, but they are *not necessary*, and the time has come for a *declaration to the world* of their non-essential character. This declaration was made by the Western Conference in its Cincinnati and Chicago action (1886 and 1887); and the late action of the Women's Conference (Chicago, May, 1888) through its President (the Conference acquiescing) in refusing to adopt or even consider the amendment offered by the St. Louis ladies, of "love to God and man," can be interpreted only as a stand taken for the same. Here, then, plain as anything can possibly be, is the issue that is before the Unitarians of the West, women as well as men. We regret that Mrs. Andrews should have made the mistake of calling it "words."

No one has expressed it better than Mr. Gannett:

"We hold him to be 'Unitarian' who emphasizes Freedom, Fellowship and Character as his three grand emphases. * * * There is another great word which right willingly we would admit [to a place with these] save for one reason—it is *worship*. And the reason it does not enter is because to most minds it still carries a more than ethical significance; it is the gate through which for them the 'God'-doctrine quietly passes in. This is why some friends want it in the motto, and that is why it must stay out."—(*Unity, May 29, 1886, p. 174*).

And now a word regarding a recent utterance of the *Christian Register*. In the issue of May 24, the editor refers indirectly to the proposition made in the Women's Western Conference (its mover acting under instruction from the Church of the Messiah, St. Louis, and its seconder representing the nearly unanimous sentiment of Unity Church, Chicago) to amend the Constitution of the Conference in such a way as to make the purpose of the organization, instead of "freedom, fellowship and character in religion," "love to God and man," —that is, to give it a basis which, instead of ruling out, should unequivocally include "worship" and the "God-doctrine," as something for which the Conference stands and proposes to stand. Does the editor of the *Register* express his regret that this desirable amendment did not pass—this amendment so reasonable, so fair, so broad, so in harmony with all that is best in Unitarian history, and calculated, if it had passed, to bring all the Unitarian women of the West into united and harmonious working relations once more? Instead, he says: "The Women's Conference promptly refused to have anything to do with verbal quibbles."

We submit, is this just or even respectful treatment to give to a matter of grave and far-reaching denominational concern? Is it what the Christian Unitarian women of St. Louis and Chicago and the West have a right to expect from the editor of our oldest, and heretofore most representative and most esteemed organ of Unitarianism in this country? Has it come to this, that the earnest effort of our first churches and best known workers to keep "worship" and the "God-doctrine" as still essentials of Unitarianism, is to be stigmatized as a "verbal quibble?"

We regret to say this, but we should

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be untrue to Christian Unitarianism, East as well as West, if we did not protest against such summary treatment of matters that deserve at least fair and candid consideration.

ELIZA R. SUNDERLAND.

EDITORIAL NOTES.

The directors of the American Unitarian Association report the past year as one of the most prosperous in the history of the denomination. Our organized Unitarian parishes in this country have been increased during the year by seventeen, and during the past five years by fifty. The churches have contributed to the Association for missionary work within the year fifty-three thousand dollars, which is three thousand dollars more than last year. The Association has also received thirty-five thousand dollars in bequests.

Says the recent Annual report of the British and Foreign Unitarian Association:

> The profession of Christian Unitarianism has never ranked so high in public estimation as it does at this moment, and it is manifestly in this direction that the leading liberal religious thought of the time is, more or less consciously, tending. Unitarians have still to bear as a denomination much ill-deserved opprobrium, the fatal legacy of past times of bigotry and ignorance; but Unitarian principles gain ground everywhere as they become better understood, and in intelligent and well-informed circles, even the name Unitarian has become a title of honour.

We are glad to notice that the Post-office Mission which we have been finding for some years so useful an auxiliary to our work in this country, is being taken up by our friends in England. A recent number of the *Unitarian Herald* gives a report of the Postal Mission which the Hope Street Church in Liverpool has been carrying on for a year past with much success.

A successful preacher to and worker among the poor in one of our cities writes: "The impression prevails that the Unitarian Gospel is adapted to the wants of none but the intellectual and the cultured. This is a mistake. It is not that our truth is too grand or lofty for the common people to understand and accept, but that so many ministers do not put it in a form or manner that is sufficiently vivid, picturesque, direct, *personal, religious.*"

We have just received a letter from Mr. H. Kissor Singh, of Jowai, Assam, India, thanking us for printing his communication in our March number, and for the assurance we gave him of the sympathy of American Unitarians. It seems that the Khasis are not Hindoos proper, as we gave the impression that they were, but are an aboriginal hill tribe. Mr. Singh is very desirous of getting a few tracts printed in the Khasi language to help him in spreading the Unitarian Gospel among his people. The tracts he particularly wants are three: 1. A tract on Unitarianism; 2. A pamphlet of hymns; 3. A pamphlet containing services of worship, a brief statement of Unitarian faith, etc. These tracts can probably be best printed in this country. We shall correspond more fully with Mr. Singh, and if the details can be arranged satisfactorily, shall probably at a future time appeal to our readers to help us in securing the funds necessary for the printing of the tracts. We would add that friends have already sent us some $15, which will be used either in this tract publication work, or in supplying Mr. Singh with Unitarian literature for his own use.

The completion of President Livermore's quarter of a century of service in connection with the Meadville Theological School, which we notice on another page, may well call attention, not only to the debt of gratitude we owe him for his long, loving and faithful labor, but also to the value of the school itself in our denominational economy. Through all these twenty-five years, and indeed through all its history, it has been the source whence has come a very large proportion of our best ministers. And it is grati-

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fying to know that it was never more prosperous or doing a larger or better work than now. It ought, however, to be more generally known that it greatly needs more teaching force. The professors are sadly overworked. The school ought to be strengthened by the establishment and adequate endowment of one or two new chairs. Will not the denomination give earnest and prompt attention to this great need?

More and more it is coming to be the practice in many denominations to set apart one of the Sundays of June as a Flower Sunday or Children's Sunday. The custom is a beautiful one and we hope it may still more prevail. The question has been raised in some of the papers of the origin of the custom. The editor of the *Pilgrim Teacher* (Congregational) weighs the claims of several denominations and accords the priority to the Universalist church. And a writer in a recent number of the *Universalist* gives in some detail the history of its origin. According to this writer it arose with Rev. C. H. Leonard, pastor of the Universalist church in Chelsea, Mass., now a professor in Tuft's Divinity School. About the time of the beginning of the war he began the practice of regularly setting apart the second Sunday in June for the dedication of children by baptism, and other exercises appropriate to a children's sacred festival,—calling the day Rose Sunday or Flower Sunday. Soon the practice began to spread to other Universalist churches. In 1867 and again in 1868 the Universalist General Convention commended the practice, and in 1870 the Convention laid it upon all Universalist parishes as a duty to set apart the day for baptisms and dedications.

In the last named year the Board of Education of the Methodist Episcopal body recommended that this day be kept as a Children's Day by their churches, and that collections for the Board be then taken from all Sunday-schools; and in 1872 the M. E. General Conference made the recommendation the law of that church. Of late the observance of the day has spread into nearly all the Protestant churches,—into none perhaps more than our own.

A number of philanthropic, justice-loving persons in Chicago have established an institution which, if properly managed, cannot fail to do great good, and may well be imitated in other cities. It is a "Bureau of Justice"—that is, an incorporated association of individuals for the following purposes: 1, To assist in securing legal protection against injustice for those who are unable to protect themselves; 2, To take cognizance of the workings of existing laws and methols of procedure and to suggest improvements; 3, To propose new and better laws, and to make efforts toward securing their enactment.

A circular which the organization sends out, says: "The Bureau of Justice is organized to make it possible for a man with neither money nor friends, but with a just cause, to contend before the law on equal terms, against any one who would wrong him." An office centrally located has been opened, where the agent and attorney of the association can at all times be found. The organization is one which proposes to do for men as well as women essentially what the Woman's Protective Agency has been doing for women. Its office is at 149 LaSalle street.

A writer in the June *Lend a Hand* calls attention to the injustice practiced upon the poor in our large cities by the pawnshops. There are very few of the poor, no matter how worthy and industrious, who do not sometimes get into straights, caused by calamities or accidents or sudden sickness, in which their need is very great for a little money. Comparatively few have friends to whom they feel free to go for help in such emergencies, and so there seems to be nothing to do only to take something that he has to the pawnbroker and get a loan of a little money upon that. But what does he have to pay for his accommodation? In New York city the law allows the pawnbroker to charge three per cent. a month for six months,

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and two per cent. after six months on sums less than $100. This is six times the legal rate of interest (six per cent.) on ordinary loans in New York. But, it is said, the pawnbroker is permitted to charge so much because of the risk he runs. No, the idea of his risk is all a mistake. In fact he runs no risk at all. He estimates the article pawned at about one-third of its value and then loans only about one-third of that decreased amount. Thus while doing a perfectly safe business the law permits him to swindle the poor in their times of necessity in this outrageous fashion. Nor is this all. Often the pawnbroker will extort a much higher interest than that fixed by law (five or even ten per cent. a month) as the only condition on which he will lend the distressed applicant the *amount* of money which he is compelled to have, even though the property pawned is worth many times more than that amount. No wonder that pawnbrokers get rich! What ought to be done. The writer referred to, in *Lend a Hand*, urges the establishment in our large cities, either by private charity or by public law, of a system like the Paris Mont de Piété—that is, institutions for loaning money to the poor, on personal property, at low rates of interest. He says:

"A system by which a fund of $100,000 or $200,000 is established; clean, wholesome offices opened; capable, honest attendants engaged, and a low per cent. is charged—this is all there is of the Mont de Piété. With such a system established in any city, the pawnbroker would be legitimately driven out of business, or else compelled to do business on the same honest basis as the charity institution."

Scholarship in this country suffers much in the death of Michael Heilprin, of New York. To our liberal ministers and to biblical students generally he was perhaps best known by his two striking volumes entitled "Historical Poetry of the Ancient Hebrews." Probably no abler or more scholarly work in the line of biblical criticism has been done in this country than is found here. The positions he maintained are in the main those of Wellhausen and Kuenen and the most advanced school of Holland and Germany. His translations of Hebrew poetry in these volumes are particularly vigorous and excellent.

But though his knowledge of Hebrew was unsurpassed, all this formed but a very small part of his vast scholarship. His attainments were linguistic, historical and critical. He read thirteen languages and spoke eight. The extent and thoroughness of his knowledge of history were almost incredible. He was an associate editor of Appleton's Cyclopædia, and every page of that great work was submitted to him for final revision before publication. He was called the "walking encyclopædia" of the establishment. For many years he was connected with the *Nation*, as a contributor of articles to its pages, but especially as a reviewer of books, particularly books of critical and historical scholarship. The *Nation*, the New York *Tribune*, and all the leading Jewish papers of the country have paid warm tributes to his memory,—the Jewish papers dwelling lovingly upon his ardent and valuable philanthropic services rendered to his countrymen—particularly to the Jews of Russia and Poland when they were driven out of those countries and were obliged to seek refuge in America.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

THE WOMEN'S AUXILIARY CONFERENCE.

A new feature in the business meeting of the American Unitarian Association this year was a report made of the work of the Women's Auxiliary Conference by Mrs. Andrews, its President. From this report it appears that during the eight years since its organization in 1880, the Auxiliary has paid into the A. U. A. treasury $31,887, or nearly $4,000 yearly, besides large sums expended directly in P. O. Mission work, and not included in this aggregate. In P. O. Mission work, the report credits one branch alone with having sent out 4,579 tracts during the year, and another with having sent during six months 3,746

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tracts, 217 *Unitarians* and 113 *Christian Registers.*

The Auxiliary Conference now numbers one hundred and fifty branch societies, organized in churches from Maine to California. All this is most gratifying as a record of eight years. The Auxiliary has surely demonstrated its right to be; shall not the women of our churches rally around this national organization with interest and pride in the noble work it is doing, and a determination to make its influence still more far-reaching? Many new branch societies ought to be organized next year, particularly in the West. Shall they not be?

SANTA BARBARA, CAL.

From Santa Barbara comes encouraging reports of women's work. Our correspondent writes:

"Since the beginning of the year 1888 we have organized a Woman's Auxiliary to the A. U. A., which thus unites us to that body. The P. O. Mission has received some responses, now increasing rapidly. We were greatly surprised upon reading the address 'Spencer, N. Y.,' on the first letter received by the P. O. Mission. So there is opportunity for Missionary work east of the Rockies as well as west, it seems. The ladies of our church have been especially energetic in the organization of a Cottage Hospital—a long felt want here, for the benefit of our own sick, as well as of invalids coming to us.

"Our Ladies' Aid Society, the earliest organization in our church, and always a great help financially, has recently made the Society a considerable loan to meet the demand for street pavement. A few weeks since we had the pleasure of hearing an address by Julia Ward Howe in our chapel, Sunday morning."

THE WOMEN'S LEAGUE.

As the result of a call issued by the board of the Chicago Women's Club to all organizations of women in Chicago, fifty societies responded, and an organization has been effected under the above name with Frances E. Willard as president. The objects of the organization are to promote better knowledge of the work done by women's Societies, and generally, mutual helpfulness and a broad generous spirit of union and friendship among women.

The Women's Club has also been pressing the claims of women to places upon the School Board. Many articles have appeared in the daily papers in favor of the movement and not one against it. A petition in its favor has been largely signed by prominent business and professional men, and the movement has received such general endorsement that the committee are quite hopeful of securing one or two more women upon the Board this year. M. C. R.

MRS. CHANT.

Mrs. Laura Ormiston Chant, whose name has become almost a household word from Chicago to the Atlantic, in the three months of her stay in this country, gave her farewell address in Chicago on June 9th. Her subject was "The Moral Relations of Men and Women to each Other," and Central Musical Hall was packed with over 3,000 earnest listeners. She sailed from New York, June 13th.

Our American idea of the English Lecturer—that of a dignified, rather heavy, and unimpassioned speaker—has had to re-adjust itself in the presence of Mrs. Chant. She is certainly not heavy and not unimpassioned. She has spoken 120 times during her stay in America, and everywhere to crowded houses. Nor have her public lectures been all of it. Everywhere people have waited and crowded about the speaker for a personal word. In Ann Arbor when a collection was taken up to be applied to such charity as Mrs. Chant should elect, one of the boxes brought back, in addition to a generous gift of money, a handsome bracelet as token of the deep impression her words had made on the owner, and when she left, although her train came in the midst of college hours, a company of earnest college girls were at the depot to have a last word, and to wave an adieu. Wherein consists her power? Not in logic certainly, and not in any great display of

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erudition. Closer acquaintance, however, discloses a broad and well rounded culture, and fine gifts as poet, musician and literary critic. But on the rostrum she is simply an attractive, unspoiled, natural woman, with a warm heart, high ideals, an earnest desire to do good, a perfect and quick command of her powers, a very winning voice, and a personality of such wonderful sympathy that all hearts are drawn to her whether they will or not.

She leaves hosts of friends in America who will gladly welcome her on any future visits she may make.

UNIVERSALIST NOTES.

THE CHURCH YEAR.

More and more our churches show the tendency to compress the greater part of their active work into the term between October and May. After the middle of the latter month there are very few places, especially in the cities, in which there is very much parish work done. The "busy season" closes then, and most enterprises of pith and moment have to be deferred until the fall opening. The almanac and the temperature seem imperative, and pastors and their charges have to adapt themselves to these conditions. To be sure the college commencement season is of interest to those churches which form a sort of constituency to any of our institutions of learning, and usually call out the clergy in some show of force; and in the West very many of our important State conventions are held. The habit appears to gain moreover, of utilizing the season of out-door life by holding grove meetings, and religious gatherings at pleasant summer resorts. The Universalists in the East have held very successful meetings of this character in recent years, at Weirs in New Hampshire, and at Queen City Park in Vermont. But these are quite apart from the work of the individual churches, and even pre-suppose that people are more in the mood for work away from home and apart from the usual routine. For most of us the home work must be done chiefly in the fall, winter and spring.

THE VACATION.

Nevertheless, there is an evident reaction all through our church, from the old custom of closing the city churches during the summer. There is no disposition to deprive the pastors of their vacation. On the contrary the fact seems to have established itself very firmly that the ministers work hard and need the rest of a few weeks in the summer. But it is becoming the practice, both East and West, to provide a supply for the Sundays that cover the pastor's vacation, and keep the church doors open, and maintain the services for the benefit of the people who stay at home. Many of our Sunday schools, too, are holding summer sessions, less formal than the usual services, yet with sufficient teaching force to hold the children in their places, and keep the machinery in good running order. The newspapers will soon be obliged to drop the stale jokes about Satan's zeal in the minister's holiday. Perhaps these same irreverent jibes may have contributed to the improved order of things. Improvement there certainly is, and in a good many churches besides Universalist. J. C. A.

ENGLISH AND FOREIGN NOTES.

The English denominational papers are full of anniversary news. The London May meetings and their doings fill a large space in the journals. Dr. Martineau's paper on "Church Organization" is receiving the consideration from the Unitarian body, which its importance demands. The *Christian World* speaks of its proposals as being quite revolutionary.

In opening a large Board School at Birmingham the other day, the Right Hon. J. Chamberlain, M. P., reviewed the work of education in England, since the passing of Mr. Forster's great act in 1870. When that act was passed the total accommodation in Elementary Schools in England and Wales was a little over 2,000,000. Two years ago the accommodation had risen to 5,145,000, an increase of 155 per cent. The average attendance at the schools had in the same period risen from 1,231,000 to 3,438,000, an increase of 280 per cent. The life of the people, and especially of the poorer classes, has, as a result, been made happier, less monotonous, more varied, and fuller of interest. Intemperance has greatly diminished and official statistics show that there has been an extraordinary falling off of crime.

The British peers are awakening to a true sense of their duty to less favored people in their midst. The House of Lords has appointed a committee to inquire into the working of a pernicious system known as "sweating" in vogue in London and the great provincial towns. The dependent industrial poor are oppressed by a class of persons who trade on their necessities and subject them to the worst kind of slavery. Taking advantage of their poverty, these "sweaters," mostly Jews, compel them to work sixteen or seventeen hours a day for starvation wages. The bootmakers, tailors, and sempstresses are the chief victims of these commercial leeches. Boots, pants, and men's and women's clothes are made at starvation prices, and slave labor competes with honest industry. According to the evidence laid before the committee, the condition of these people, sanitary and moral, is pitiable in the

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extreme. Many of them are working from sixty-two to seventy hours a week with wages varying from thirty-seven cents to a dollar and a quarter per day. And that which goes on, on a large scale in London exists to a less degree in Birmingham, Leeds, Liverpool, Manchester and Newcastle-on-Tyne. Investigation brought to light no less than 68 of these "sweating" shops in Birmingham alone. The Jews in all these places are alike the chief instruments and the chief victims of sweating. The following noblemen and gentlemen are on the Peer's Committee: Lords Dunraven, Derby, Thring, Onslow, Rothschild, the Archbishop of Canterbury and W. Arnold White. No doubt some beneficial legislation will come out of the investigation.

The daily newspapers are mischievously working up a scare about the condition of the army and navy. Every decade England is afflicted with this Jingo fever, and forthwith launches into extravagant expenditure to protect herself against imaginary dangers. Not less than eight hundred million pounds sterling have been spent by the government on armaments since the Crimean war, and yet "the tight little island" is said to be defenseless.

Mr. John Bright, M. P., the old "Tribune of the People," has been seriously ill with congestion of the lungs which, for an old man, is a very critical ailment. At such news, only one feeling of deep sympathy can fill the breasts of lovers of freedom and political righteousness all the world over. Not only is Mr. Bright "a grand old man," but he is an honest old man, who, throughout his career as a statesman and a citizen, has been true to his convictions and to the best interests of his country. He has been just and fearless, and has dared more than once to stem the popular tide of feeling in England when he thought it was running in wrong directions. He was right on the Crimean war when his denunciation of that war cost him his seat for Manchester; he was right on the American Civil War, on Free Trade, on the Parliamentary Oath's Question, and the Tory Government has recently passed the very legislation on this question which he advised it to pass ten years ago. And no small number of his countrymen believe him to be more than ever right on the Irish question.

Wm. Ward's "Robert Elsmere" is creating quite a sensation. It is a theological fiction which challenges the operative worth of current Christianity. It has elicited an eloquent criticism from Mr. Gladstone, who is spending the leisure time of an opposition leader in championing orthodoxy, now in the *Nineteenth Century* and then in the *North American Review*. But he dons ancient and vulnerable armor. There are too many weak spots in his mail. The hero of this story, unable to accept popular opinions on religious questions, rejects the supernatural altogether as it is generally understood. He takes delight in assailing the weak points of orthodoxy without presenting an alternative theology, and the majority of the readers of this striking novel will object alike to the wholesale rejection of the doctrine of Christianity by Robert Elsmere and the wholesale acceptance of them by Mr. Gladstone.

Mr. Matthew Arnold's will is a model of brevity and completeness. The lawyers cannot very well raise a fight over it. Here it is:

"July 21st, 1862. I leave everything of which I am possessed to my wife, Frances Lucy Arnold. Matthew Arnold."

Dr. W. Blake Odgers prepared a valuable paper on "Our Duty in the Older Universities" which was read before the Leeds Conference, appealing to the Unitarians of England to provide churches in the university cities of Oxford and Cambridge. He pointed out the Episcopalian attractions in university life there, such as the preaching at St. Mary's, and the choral services at Trinity, King's, and John's, and showed how hard it was for a young man accustomed to the poor chapel and bald ritual at home to resist the fascination of the more popular and distinguished church at the university. He further spoke of the influences which were being brought to bear not merely upon the sons of Unitarians, but upon young Dissenters generally in public schools like Clifton, Marlborough, and Cheltenham, where they attended the Episcopal service in the school chapels. Nothing but a thorough religious training preliminary to life at the public school or college, and an opportunity to worship, during their university course, in a church of their own, will equip the young for such surroundings. Much the same difficulty exists on this side of the Atlantic in respect to public schools. There are several which profess to be undenominational, and others are what they profess to be, but in most cases "undenominational" means within Evangelical lines, and a large and well-equipped school in which the sons of Unitarians can obtain the best educational and religious advantages combined is sorely needed. Perhaps the need is greater still for girls, and some of us are waiting eagerly for Brother Fay to develop his plans for a great school in which Unitarians may receive an intellectual and religious training in which equal care shall be spent upon their education and their Unitarianism, for the one is scarcely of more value than the other. Other religious bodies find it to their advantage to provide such schools, and they are zealously and properly working them for all that they are worth. J. C.

"Culture is the acquainting of ourselves with the best that has been known and said in the world.—*Matthew Arnold.*

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LITERARY NOTES.

Robert Browning is said to be writing a book of Reminiscences. The first part, which is nearly completed, will contain an account of the early life of his gifted wife.

It is proposed in England to collect a fund for a memorial to Matthew Arnold. A bust in Westminster Abbey and a scholarship in English Literature at Oxford are suggested.

Persons interested in the early history of Unitarianism in England will be glad to learn that a book is now going through the press, giving the Apology of Theophilus Lindsey on resigning the vicarage at Catterick, together with his Farewell Address at Catterick,—the whole accompanied by a Biographical Introduction, prepared by Dr. Vance Smith. Price, in cloth, one shilling; paper, six pence. Orders may be sent to Mr. John Toye, Essex Hall, Essex St. Strand, London.

Alas, how little do honorary degrees mean, even when conferred by the most illustrious institutions of learning! Says the Boston *Commonwealth:* "The University of Cambridge, England, has just conferred the degree of LL. D. on Prince Albert Victor,—a degree for which Herbert Spencer has waited in vain."

Mrs. Livermore's temperance story, which received the highest prize among two hundred competitors, has been translated into the Bulgarian language by an American lady residing in Bulgaria. "Thirty Years Too Late" is the title of the story.

Taking the place in some slight degree of the omitted Concord School of Philosophy, several extended courses of lectures on Philosophy and Art are being given at Farmington, Conn., (June 18 to July 6) by Thomas Davidson, Wm. T. Harris, Edmund Montgomery and others.

P. T. Barnum has decided to turn his large, fine residence at Bridgeport, Conn., into a seminary for young ladies.

Send 30 cents to the A. U. A. rooms, 25 Beacon street, Boston, and get an excellent phototype of Theodore Parker.

The Revised Version of the Bible is used in the Chapels of Harvard and Yale colleges: an example not followed probably by a quarter of the colleges in the United States. F. W. H.

The new report of the Boston Public Library shows nearly three hundred and forty-eight thousand volumes, an annual increase of over thirteen thousand, with five hundred and twenty-nine thousand magazine readers. Its ten branches require about one hundred and thirty-six thousand volumes. It is to be deeply regretted that the library has outgrown its accommodation and must be moved to a less central position on Dartmouth street, where the State has made a generous donation of abundant space. F. W. H.

Rev. Hugh O. Pentecost, who came out from orthodoxy a few months ago and is now preaching to liberal, independent congregations in New York, Brooklyn and Newark, prints his sermon each week (together with a few brief notes or excerpts), under the title of "The Twentieth Century." The price of subscription is a dollar a year. Address, 56 Oriental street, Newark, N. J.

The four papers which Matthew Arnold has recently devoted to American subjects have been published by Cupples and Hurd, Boston, under the title of "Civilization in the United States: First and Last Impressions of America." It includes the two magazine articles on General Grant's "Personal Memoirs," the article written on the United States before he came to this country, and the two essays published since he was amongst us. The volume is one of great interest, and one of the most valuable which has been written about this country by any foreigner. The criticisms are sometimes severe, and have been complained of with a feeling of bitterness on the part of many; but they are of the kind we need. We have had praise enough of the kind Mr. Carnegie has given us in such overwhelming plentitude; but these clear, sharp, cutting words of Mr. Arnold are of much greater value. We need to take them to heart, and to act upon them. He points out errors which do undoubtedly exist, and he does it in a kindly spirit, the spirit of a genuine affection. We regard this as the best written and the most instructive of Arnold's recent books. It is with a deep feeling of regret and loss that the thought comes to us that we are to have no more such brave and incisive words of wisdom from his pen. The present volume is published in a style uniform with Macmillan's nine volume edition. G. W. C.

A lecture by Professor E. D. Cope, on "Theology of Evolution," is published by Arnold and Company, of Philadelphia. It sets forth briefly the nature of the evidences for evolution, the character of the theories of Darwin and other students; and then it discusses the relations of evolution to theology. The position of Professor Cope is a broad one, and one of a generous recognition of the worth of religion. We are inclined to think he is not so well informed in philosophy as in science, and that his theological speculations have not so much weight as those growing directly out of his scientific studies. G. W. C.

An intesesting volume is that compiled by Henry M. Brooks, and published by Ticknor & Company, under the title of "Old-Time Music." It is a collection of items about music in New England, obtained

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from old newspapers and books, and carefully arranged in chapters. Many of these items are unique and suggestive, showing how crude the people were in the primitive days, and how slow was the growth of interest in this most impressive of all the arts. Laughable are some of the queer advertisements here given, and some of the anecdotes repeated. From 1725 to 1735 the churches of New England were greatly excited over the proposition to abandon the custom of lining-out hymns, and the adoption of what was called "regular singing." Organs were first introduced into the country at about the same date, those set up at Boston, Providence and Salem being among the earliest. (This volume is for sale by A. C. McClurg, Chicago, postpaid at $1.50.)

A Unitarian Oberlin, or The Story of Jasper L. Douthit. By A. P. Putnam, D. D. Damrell & Upham, Boston. Price, 25 cents.

This little volume is a labor of love on the part of the author, and a worthy tribute to the self-sacrifice and zeal of a devoted and noble missionary of our Unitarian faith, and toiler in many good causes. It will prove good reading for easy-going optimists who think the world will in due time reform itself, and that truth will ultimately prevail without their troubling themselves much to help it to prevail; and equally good reading for those who are tempted to discouragement under hardship. The life portrayed is full of much of the homely but picturesque interest that attaches to the earlier life of Lincoln which was lived not far away from Mr. Douthit's home. Dr. Putnam has told his story charmingly. We wish every reader of the UNITARIAN would send 25 cents and get the book, to read and to circulate especially among the young.

Hot Weather Dishes. By Mrs. S. T. Rorer. 12mo, with index; cloth, $1.00; paper 50 cents. Philadelphia: Arnold & Company.

In this attractively printed volume the author presents a tempting array of seasonable dishes for the hot weather.

The Fatherhood of God. By Rev. John Coleman Adams. Price 25 cents.

This is the first of a series of "Manuals of Faith and Duty," to be issued at intervals of three or four months, by the Universalist Publishing House (Boston and Chicago), for the purpose of presenting in brief and popular form, the prominent teachings of the Universalist body. Other subjects already announced to follow this in the series are: "Jesus the Christ," "Revelation," "Retribution," "The Indwelling Christ," and "Heaven and Hell."

This seems to us a move in the right direction, and one which other branches of the liberal church may well copy. It has been the fashion in many quarters for some years past, indeed ever since science came so prominently to occupy public attention, to decry theology and philosophy as unprofitable speculation. The preparation of these manuals is but one of many indications that there is a reaction beginning, which is destined to put each of these great subjects once more in its proper place, philosophy as the science of sciences, and theology as the philosophy of philosophies. When that reaction has been consummated, we shall have less of loose thinking and talking upon many fundamental questions.

Mr. Adams' treatment of his theme, in this first manual, seems to us admirable for the purpose intended. The subject chosen he justly regards as not only central in Christianity, but as pre-eminently the basis of liberal theology. In his treatment of the subject he traces briefly the evolution of the thought of God's Fatherhood through the Hebrew and Christian scriptures and the early Christian Fathers, its transformations at the hands of St. Augustine, and the movement now everywhere clearly discernable through Christendom away from the Augustinian theology and back to that of the first Christian centuries. Having found the source of the Divine Fatherhood in Divine love, and its outcome in the Divine image in man, it follows that the relation must be co-extensive with humanity, and enduring as God. Every being endowed with a soul, therein possesses the sign manual of a child of God. The bearings of this truth of God's fatherhood upon the questions of human depravity, the problem of evil, retribution, human sorrow, human conduct, and human destiny are discussed in the last half of the book. The manual ought to go into a large number of bible classes, and young people's religious classes, not only in the Universalist body, to which Mr. Adams belongs, but in our own, as the basis of some careful religious study. We would suggest that a new edition be supplied with a brief, but carefully formed list of easily accessible books for collateral reading.

The Minister's Charge. By Wm. D. Howells. Ticknor & Co., Boston.

Mr. Howells, though a realist, writes, at least in this book, with a purpose. Indeed a spiritual ideal is seldom far away from his impartially painted pictures. The theme of the novel is complicity; the text, "Remember those that are in bonds as bound with them." The book, however, is not a sermon, but a heart-stirring story. So gracefully does the author convey us to and fro between the ecstacy and delight of a purely sensuous love, and the calm restfulness, or the mental and moral inspiration of a spiritual sympathy between intellectual equals, that, in spite of a feeling of compassion to the contrary, we cannot but choose the latter. Sensuous love may lead to happiness, but something nobler is needed to

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lead to what is "worthier and better in life than happiness." The book is well worth reading.

Atalanta's Race. And other Tales from the Earthly Paradise.

This is a dainty little volume of selections from the poems of William Morris, with critical notes by the editors, Oscar Fay Adams, and William J. Rolfe, adapting it to the use of classes in literature. As a poet the author ranks in nearly the first class, and the present volume, which contains a portrait of Mr. Morris as a frontispiece, and is otherwise prettily illustrated, is well adapted to extend the popular acquaintance with a writer who is not nearly so well known as he should be. "The Wanderers" with which the volume begins, is choice poetry, and also a story of considerable merit as a work of fiction. "The Earthly Paradise," from which these selections are made, is Mr. Morris' contribution to the great procession of poems after the pattern set by Chaucer in "The Canterbury Tales." Price, 75 cents. Ticknor & Co., Boston; S. C. Maxwell & Co., Chicago.

PUBLICATIONS RECEIVED.

The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. Charles H. Kerr & Co.

Show us the Father. By Minot J. Savage, Samuel R. Calthrop, Henry M. Simmons, John W. Chadwick, William C. Gannett, Jenkin Lloyd Jones. Charles H. Kerr & Co.

The Living God; a Poem. By John W. Chadwick. Charles H. Kerr & Co.

The *Unitarian.* Vol. I, 1834. Edited by Bernard Whitman.

Woman: Her Power and Privileges. By Rev. T. De Witt Talmage. J. S. Ogilvie & Co.

A Wayfarer's Wallet. By Henry G. Hewlett. Geo. Redway, London.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (June).

Martineau's "Study of Religion." Charles C. Everett.

Bishop Colenso. N. P. Gilman.

Righteousness and Worship. A. Emerson Palmer.

The Corner-Stone of Christianity. Charles A. Allen.

Freedom and Half-Freedom. Horace L. Traubel.

Lend a Hand (June).

Mont de Piete. J. S. Wood.

Wealth in Common. Edward E. Hale.

Education of the Blind. Septimus Fraser.

Sunday at the People's Palace. John Williams.

Nursing as a Profession for Women.

Reports of Lend a Hand Clubs.

The Forum (June).

The Next American University. Andrew D. White.

Poverty, Sympathy and Economics. W. H. Mallock.

The Haste to be Rich. Howard Crosby.

What Shall the Public Schools Teach? Bishop R. Gilmour.

Men, Women, and Money. Julia Ward Howe.

Andover Review (June).

European Deaconesses. Mrs. C. M. Mead.

The Distribution of our Immigrants. Edward W. Bemis.

Religion and University Life: The Experiment at Harvard. D. N. Beach.

Is it Time for an Institute of Theology? George A. Jackson.

North American Review (June).

To the Rt. Hon. W. E. Gladstone, M. P. R. G. Ingersoll.

The Perfected Phonograph. Thomas A. Edison.

Matthew Arnold as a Poet. R. H. Stoddard.

Atlantic Monthly (July).

Studies of Factory Life: The Village System. Lillie B. Chace Wyman.

A Changing Order. Harriet Waters Preston.

Boston Painters and Paintings. I. William Howe Downes.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Mrs. Julia Ward Howe's visit to the Pacific Coast has been an ovation all along the line. Spokane Falls, Walla Walla, Tacoma, Seattle, Portland, Oakland, San Jose, San Francisco, Santa Barbara, and Los Angeles arranged lectures for her, tendered her receptions, at which hundreds were sometimes present, opened their pulpits to her, welcomed her in editorial utterances and musical greetings, until there is danger lest the good lady be overcome by all this fervor and its reciprocal duty. Everywhere her visit is greeted as an event of importance and has had an admirable influence for woman's advancement and for liberal religion.

Ann Arbor, Mich.—Mrs. Omiston Chant spent Sunday, June 3d here, preaching in the Unitarian Church in the morning on "The Ideal Life," speaking to the Sunday-school at noon on "Doing Duty," and lecturing in the evening on "Religious and Philanthropic Work in London." The church

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was crowded, aisles and parlors, in the morning, and in the evening many hundred went away not able to get even standing room. It is a source of general regret that University Hall was not opened to her. Next time she comes it will be. All listeners were moved and charmed by her simple, pathetic eloquence. Among her hearers was a very large number of students of the University who will not forget her morning plea for higher ideals of life, or her evening plea, more powerful still, if possible, for the poor, the suffering and the sinning, and the claims of such on the educated and the well-conditioned.

—June 17th was observed as Children's Sunday. The church was beautifully decorated with flowers. There were recitations, brief papers, and addresses, by children of the Sunday-school, young men and women of the High School and University, and Mr. and Mrs. Sunderland. Six persons united with the church.

—On June 24th Prof. A. W. Gould, of Olivet College, the Congregationalist institution located at Olivet, Mich., preached for Mr. Sunderland in the morning. Prof. Gould was graduated at Harvard in 1872. Soon after, he became a tutor at Harvard, and came to Olivet five years ago. He has preached a good deal for the Congregationalists, but not as an ordained minister. He has gradually grown into sympathy with Unitarian thought, and now has made application to our Committee of Fellowship for admission into our ministry.

—There are now three young men studying at the University here who have the Unitarian ministry in view.

Athol, Mass.—Rev. Charles E. Perkins, who recently joined our fellowship, from the Universalists, has accepted a call from the Second Church here, and entered upon his work.

Boston and Vicinity.—Above all other Boston intelligence in importance is the sad word that James Freeman Clarke has passed away. To the last he worked. He wanted to complete a course of sermons on the Lord's Prayer. He preached the last but one himself, though he had to read it *sitting* in the pulpit, and he wrote the last, which a friend, Mr. Darwin E. Ware, read for him.

—The funeral services would have been very impressive if they could have been heard; but with a thousand people filling the Church of the Disciples, of whom more than half could hardly make out a word from beginning to end, the effect was painfully weakened. The addresses of Dr. A. P. Peabody and Rev. Samuel May, as given in the newspapers, were very fitting and noble, and it was good to hear "While thee I seek, protecting power," and, "Nearer to Thee," sung, strongly and solemnly by the whole people. The whole tone of the services indeed, was worthy of the man,—deep venerating love, but none of that exaggerated grief which so often disfigures funeral occasions.

—Now, every one is asking—what will become of the church which Dr. Clarke founded and has built up into one of the foremost churches of Boston. Those who dislike the "Free Church" system, have said for years, that when Dr. Clarke's own powerful personality was withdrawn, the church would collapse. Others have thought that it might change to the pew system, but this is impossible by the condition of its foundation. Nor, indeed, ought there to be any talk of either kind, for the church is situated in a neighborhood where not only a Freeman Clarke, but any minister of fair ability and deep earnestness might make a "free church" a success. The difficulty is that some of the wealthier of Dr. Clarke's old personal friends *may* withdraw, and so it is difficult for the congregation to offer a minister any definite income. But if any minister has faith in the system he need not be afraid to trust himself to it, without any definite pledge.

—The anniversaries have passed off exceedingly well. The meetings of the American Unitarian Association were well attended, and the proceedings were thoroughly alive and interesting. There was, indeed, a good deal of dissatisfaction at the nomination of new directors, and the "ticket" reported by the "nominating committee" was "scratched" more freely than in any recent year; but as the ticket was only presented on the morning of the meeting, there was, no time for any concerted action, and the dissatisfaction came to nothing. It was however, voted that in future years the ticket of the nominating committee shall be reported through the *Register* a fortnight before the annual meeting.

—The financial report of the A. U. A. shows a steady increase in subscription, though not yet sufficient to meet the constantly enlarging work, for which part of the capital fund has now, each year, to be drawn upon. The churches *ought* to 'double up' all round!

—The Sunday school mass meeting in Tremont Temple was large and enthusiastic. Yet we venture to suggest that it would be better still, if held *not* in anniversary week, which is already overcrowded, but earlier, before the Boston Sunday schools have begun to thin, and best of all, if held as a great Union Sunday School service on some Sunday afternoon.

—One of the best meetings of the week was that of the Women's Auxiliary Conference, on Monday afternoon. Much interest was created at this by Rev. Mary L. Leggett of Beatrice, Neb., for whose new church a liberal contribution was made upon the spot. It is worth noting, that a clerical *brother* who was asked to speak at this Woman's meeting, exceeding a little, was promptly stopped. At the A. U. A. evening meeting, however, a sister who instead of the stated

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twenty minutes went on for fifty-five minutes, was allowed to do so without hint of interruption.

[Which shows, we suppose, how much more interestingly the sister spoke than the brother. ED. UN.]

—Let visitors to Boston note that King's Chapel will be open throughout the summer, the ministers of First, Second, Arlington St., Hollis St. and King's Chapel, taking turns in preaching.

—One of the latest novelties in the city is that of providing for poor children recreation in Boston church grounds during hot weather, each play ground to be under the supervision of a matron or guardian, and to be provided with some simple gymnastics, with sand heaps and bean bags, if nothing better. Dr. Francis Minot, president of the Emergency Association, has this principally in charge. Col. Rand, 23 Milk St. is the treasurer. Last summer's experience was a great success; this second year will no doubt be an improvement.

Brooklyn, N. Y.—Rev. Dr. Putnam has written an extended and admirable account of the life and public services, particularly in Brooklyn, of the Hon. Ripley Ropes. The article has been printed in the Boston *Globe*, and afterward reprinted entire in the Brooklyn *Eagle*. To few men does the city of Brooklyn owe more than to this "noble Unitarian reformer, philanthropist, citizen and public servant." Well may the editor of the *Eagle* commend the career of Mr. Ropes "to the study of the young men of the country."

Chicago, Ill.—On June 9th, the Church of the Messiah and the Third Church held pleasant flower services, with recitations by the children.

—Pundita Ramabai recently passed through Chicago on her way to San Francisco, whence she will soon sail for her home in India. She stopped here long enough to speak three times, once in the Methodist Church Block, under the auspices of the Central Church Union, with Miss Frances Willard presiding, and Prof. Swing adding a favoring speech, and once in the South Congregational Church, many of the south side churches uniting. A considerable amount of money was raised toward the support of her proposed school in India.

—Rev. J. Coleman Adams, of St. Paul's Church, gave the oration on Alumni Day at Tuft's College, near Boston, June 19th.

—The Conference number of *Unity*, date June 2 and 9, contains not only the usual extended reports of the Western Anniversaries, but much information (in "year book" form) regarding the organizations and machinery of the denomination, particularly in the west. We notice some mistakes, several rather serious ones, but on the whole the year book part of the number is commendable, containing much valuable information in convenient shape.

—*Unity* urges its readers to study the statistical tables of the Conference number. One or two items resulting from such study may be of interest.

Of the 87 churches named as within the limits of the Western Conference 23 are reported as having contributed to the Conference treasury the past year,—the total amount of their contributions being $781.63; this sum as against $2489.51, the amount contributed by the Western churches to the Conference the year before the Cincinnati action.

The rest of the money needed to carry on the Conference (above the $781.63 at present contributed by the churches) has now to be raised by a "guaranty fund," which must be a heavy burden on the few devoted and willing ones.

The total amount contributed the past year to the Women's Western Conference from all sources, was $492.32, as against $834.61 the year before Cincinnati. Furthermore the sales of merchandise by the Sunday-school Society which were that year $1251.95, dropped down the past year to $701.10. These figures throw light upon the claim of the Western Conference and its affiliated organizations to "represent" the Western churches.

Des Moines, Iowa.—A Des Moines paper says: "Unity church is prospering. The pastor, Miss Ida C. Hultin, is attracting increasing audiences as she becomes better known. She preaches here three Sundays in each month, the other in Michigan, where she was formerly stationed and where the people refused to entirely surrender her as their pastor. The capacity of Unity church has recently been fully tested."

Gardner, Mass. — At the memorial service held in the Unitarian church, the G. A. R., Sons of Veterans, and the Woman's Relief Corps all attended in a body, and the sermon by Rev. W. C. Litchfield was pronounced the ablest ever delivered in town. In the evening a special service by the young people was well attended and highly praised.

—On the following Wednesday evening a strawberry festival was held at the Town Hall. These social gatherings are always well attended and enjoyed by all.

Iowa City, Iowa.—For "the services of Flower Sunday," the church was beautifully decorated, and the exercises, including the sacred drama, "Behold the Fowls of the Air," were almost entirely conducted by the children. The union of six persons with the church fittingly closed the interesting and reverent service.

Jamestown, N. Y.—Prof. H. H. Barber, of Meadville, preached at the Independent Congregationalist church here, on a recent Sunday. Dr. Townsend is still on his farm in Brookfield, Ohio, and is improv-

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ing in health, and confidently expects to be ready for work in his pulpit again by August or September.

Littleton, N. H.—Mr. L. D. Cochrane, from the Meadville Theological School, has just begun a six months' engagement with the Unitarian society here.

Los Angeles, Cal.—Dr. Fay promises very soon to lay the corner stone of the new Unitarian Church which will be 40x110 in dimension, built of wood, as is usual in So. California, seat 700, and cost $16,000. It is hoped to have it ready for dedication by the Unitarian conference in November next.

Meadville, Pa.—President Livermore has just completed his twenty-fifth year of loving and devoted service at the head of the Theological school here. The event was duly celebrated by a reception given by his many friends at his residence early in June. The following testimonial, beautifully and elaborately wrought with a pen, was presented:

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TESTIMONIAL.

To Rev. Abiel A. Livermore, A. M., on the completion of his long service of a quarter of a century as Professor and President of the Meadville Theological School.

Students and graduates unite in heartfelt gratitude to God for sparing to us one whom we all delight to honor as a Faithful Apostle of True Religion.

[Here followed the names of those contributing to the presentation].

A very handsome easel, too, hand carved, and an artist proof etching by C. P. Grant, selected by Dr. and Mrs. Bixby in New York, were presented to President Livermore, from the graduates and students of the school, as a slight token of their loving regard. Several addresses were made, and letters and telegrams were read from friends at a distance. Prof. H. H. Barber read a poem, written for the occasion.

President Livermore's remarks on accepting the presentations were very happy. The occasion was a touching and delightful one, never to be forgotten by those present.

—We have a promise from Mr. Livermore of an article for a future number of the *Unitarian*, giving Reminiscences of his twenty-five years in the Theological School.

—Dr. Thomas Hill has lately given a series of lectures before the Theological School on "Ethics," Dr. Bixby a series on "Science and Religion," and Rev. J. H. Heywood a series on "Homeletics."

Montpelier, Vt.—On Sunday, June 3d, an impressive memorial service was held at the "Church of the Messiah." The following Sunday, Children's Day was observed by a dedication service in the morning and a well-conducted Sunday-school concert in the evening.

—The church lost, June 13th, by the death of Mrs. H. S. Loomis, a friend through whose interest and perseverance it was built up and brought to its present strong financial and social position.

Newburgh, N. Y.—A correspondent writes: After twenty odd years of short pastorates and long pauses, (the last of which was of fifteen months duration) this "Church of Our Father" still lives. On the first Sunday of last December its doors were re-opened for a few Sundays' worship. The faithful gathered themselves into the fold to listen to the word as it was preached to them by Rev. Henry H. Woude, of Boston. The doors are still open and the faithful ones are encouraged to go forward. The Church attendance has nearly doubled, and a Sunday school of twenty young people has been established. But this has not been done without hard work and plenty of it. The present minister, Rev. Mr. Woude, found us a Church whose spirit seemed almost or altogether broken. We had sustained such losses by death and the removal of prominent and faithful members, that we were reduced to a mere handful. After some preliminary work had been done by Mr. Woude, Rev. D. W. Morehouse, our then newly elected State Secretary, came over to help us. He carefully reviewed the situation, saw our immediate needs, our probable future and, after speaking his own strong, earnest, helpful word, mapped out a series of special evening services, drawing for this purpose upon our ever ready and willing brethren in New York, Brooklyn, and Yonkers, to fill out his programme. And what a filling out it was! First came Rev. Merle St. Croix Wright, his eyes full of hope, his word full of power, on "The Duty of Doing a little More than our Duty." Following him came Rev. Stephen H. Camp, with a sweet, clear, helpful "Message to the weary and heavy laden." Rev. Dr. James T. Bixby came next with a fine lecture on "Tolstoi," and a sermon on "The Story of Jonah and its Lesson," which, as one Orthodox hearer said, "was almost too good to be true." Then came Rev. Theodore Williams with a beautiful, persuasive, uplifting sermon, having for its subject "Man's Relation to God regarded from the Liberal Standpoint." Next Robert Collyer came and gave us his sermon on "The Faithful Twenty-nine," a sermon which inspired all who heard it with new courage, and made the large congregation which came out to hear him, feel how great, and noble, and sacred a thing is *fidelity*. Last in the series Rev. John W. Chadwick came and preached to us of "A glorious Trinity," and such a glorious trinity as made his own face to shine in the telling of it, while something of its brightness was reflected in many an upturned face before him.

Mr. Reynolds' visit in April was full of interest to us all. He was heard with deep

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attention and profound respect, both by those of our own church and the Nicodemuses, of whom there are here as elsewhere an ever growing number. He planted well and we, doubtless, shall in due time reap of his full sowing.

These services so generously provided for us have helped us and strengthened us in many ways. But it is, and must continue to be, very hard to make any headway here so long as we have to struggle against the disadvantage of having a church most unfavorably located. Until this can be changed to a place more accessible, we cannot expect much growth. That we have been able to hold our own against such great disadvantages, even with the help we have had, proves that under more favorable circumstances we might expect a bright future for Unitarianism in this city. We wait for deliverance from our difficulty and are not without hope that it will come. How, we do not yet clearly see.

Newport, R. I.—Rev. W. R. Alger is filling the pulpit of the Channing Memorial Church for the summer, and, with his daughter, is occupying the Unitarian parsonage.

New York City. — June 17th was "Children's Sunday" at Unity Church, New York. The young people and children brought chains of daisies and garlands of roses, and decorated the hall and reading desk very beautifully. The children entered from the side room into the hall, singing a processional hymn, led by their pastor, surrounded by the smaller tots of the school. Mr. Wright's sermon to them was upon the importance of writing up the book of life without blots.

It was a happy day for all the members, for during the week the lot on which to build their church had been secured on 123d Street, near Sixth avenue.

They are full of hope and courage for the responsibilities before them.

Oakland, Cal. — The society here counts nearly 200 families, and is maturing its church building plans. Rev. Mr. Wendte takes a month's vacation in the Mt. Shasta region, and his pulpit has been filled during June by Mrs. Julia Ward Howe, Rev. David Heap, and others.

Pomona, Cal.—Mr. Clute's faithful work in this town is beginning to tell, and the society has moved into larger and more conspicuous quarters. A fund for purchasing a church site has also been started by gifts from the Los Angeles and San Francisco churches.

Sacramento, Cal.—Rev. Mr. Massey holds his own at Sacramento, and is discussing church lots and an edifice.

San Diego, Cal.—Certain members of the Unitarian Church in San Diego, have founded a child-saving institution for that city, endowing it with $750,000. The city and private persons of benevolence have added property worth at least $1,000,000 more, and one of the most perfect institutions in the world seems assured.

—Rev. B. F. McDaniel's new church at San Diego is rapidly approaching completion.

San Francisco, Cal.—The new church is slowly rising and will be a noble structure. This society has recently contributed not far from $600 to missionary causes on this coast.

—Dr. Stebbins spends his vacation this year in visiting and preaching for our young societies in Puget Sound.

—Rev. David Heap has become indoor superintendent of the Boys and Girls Aid Society, a finely equipped and most admirably managed charity in San Francisco. His face is often seen, and his voice heard among us, and we count him as one more added to our slender ministerial force on this coast.

San Jose, Cal.—Since Mr. Huxtable's enforced return to the East, for family reasons, Mr. Wendte has kept up services with the kind aid of Dr. Stebbins, Mrs. Howe, Mr. S. A. Eliot, Mr. Heap, and others. On June 3d, however, Rev. N. A. Haskell, of New Jersey, began a series of services which, it is hoped, may lead to mutual liking and a permanent pastorate.

Santa Barbara, Cal.—A correspondent writes: "We are just passing through the trying experience of a change of pastors. Rev. A. W. Jackson returns to his home in Maine. We hope our pulpit will be supplied early in the autumn."

Seattle, W. T.—This young society has been greatly encouraged by the advent of Rev. R. A. Griffin, late of Marlboro, Mass., who will preach for the church for four months, until the arrival of Mr. Smith, of the Cambridge Divinity School, and formerly of the Pacific coast, who is to be their permanent pastor. The Unitarians of the coast will make every effort to retain so talented and excellent a minister as Mr. Griffin within their conference.

Spokane Falls, W. T.—This society has perfected its plans for a pretty little church in brick and stone, resembling somewhat the Unitarian Church in Minneapolis.

Tacoma, W. T.—Samuel Collyer, son of Rev. Robt. Collyer, has recently been elected cashier of the Merchants' National Bank of Tacoma, W. T., one of the leading institutions of that prosperous young city. Mr. Collyer's removal from Portland, Ore., will be a severe blow to our faithful Mr. Eliot, whose right hand he was in church and Sunday-school. But the new society in Tacoma will gain a true and able worker in Mr. Collyer, whose promotion is gratifying to all his friends.

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Toledo, Ohio.—The Emerson Class connected with the Unitarian society which Mrs. Jennings has been teaching for some months past, has recently celebrated Emerson's birthday, by a very interesting literary and social gathering at the residence of Mrs. A. J. Rummell. Papers were read on "Emerson the Man," "Emerson the Inspirer," and "Emerson the Prophet," by Mrs. Jennings, Mrs. Cravens and Miss Mary Law. Mrs. Harmon gave a reading and interpretation of "The Sphinx;" Mrs. Pelton read "Tributes to Emerson's Genius" from eminent authors; the class recited quotations from his writings, and there were music and refreshments.

JOTTINGS.

The *New York Sun* says: For once in his life Col. Ingersoll was the chief figure in a celebration which was opened by prayer. In the Metropolitan, Opera House Decoration Day, the Rev. Robert Collyer offered up a fervent prayer to the Almighty before Col. Ingersoll rose to deliver his oration. The incident may have recalled to his mind the prayers he heard in early life in his father's household. At all events his oration was of an unusually serious character.

Lend a Hand reports the number of Ramabai Circles that have been found in this country to assist in raising money for the education of Hindu child-widows, as now thirty-eight.

Mrs. May Wright Sewall well says: "If one is seeking the causes of the numerical decrease and the physical degeneration of American families, let him not look to the fractional 1 per cent. of the college-bred women, but to the 88 per cent. of tobacco-chewing, cigarette-smoking men. The dwarfing, devitalizing effects of tobacco being removed, it will be time enough to consider to what degree the higher education is reducing the numbers and enfeebling the capacity of the Anglo-Saxon stock."

That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.—*Wordsworth.*

A lady in Jeffersonville, Ind., writes: "I was feeling terribly poor in purse when my quarterly ship came in and the contents of cargo wouldn't cover all my books, magazines and other needs, and I felt that I must retrench somewhere. So off went the *Unitarian* and *Woman's Journal.* The very next day, was looking over the last number of *Unitarian* (June), and found its contents so inspiring and helpful, I mentally exclaimed, 'cannot and will not give it up'. So here is my dollar."

"There is a statement of religion possible which makes all skepticism absurd."—*Emerson.*

The Salvation Army is worthy of all praise for one thing at least. It does not allow any member to taste, deal in, handle, or countenance the use of any kind of intoxicating drink.

When the old sailor came home from a whaling voyage, he saw at once what ailed the preaching: "The minister's smart enough and he says a great many good things, but *the sermon don't have any harpoon in it.*" The farmer meant the same thing when he said of the clergyman, "He's a good man, but he *will* rake with the teeth upward!"

Dr. Stapfer in his "Palestine in the Time of Christ" shows that Ezra did the work of genius in establishing the synagogues, for they perpetuated Judaism after the fall of the temple and the Holy City: they in fact carried the religion to the ends of the earth, and keep it alive to-day. The early Christian churches resembled the synagogues in the perfect equality of their members and the election of their officers by the people.

Three striking sayings Dr. Stapfer gives from the Talmud: "Perish the sanctuary, but let the children go to school;" "The breath of school children is the strongest safeguard of society;" "The death of a good wife to him who loves her is as great a calamity as the destruction of Jerusalem."

He thinks that the Saviour wore phylacteries when he prayed in public, a white turban on his head and fringes on his garments.

It must be a mistake of his that the Samaritans, who numbered a hundred persons but a score of years ago, are utterly extinct to-day. F. W. H.

"Among all the errors of the human mind it has always seemed to me the strangest that it could come to doubt its own existence, of which alone it has direct experience, or to take it at second hand as the product of an external nature which we know only indirectly, only by means of the knowledge of the very mind to which we would fain deny existence."—*Lotze.*

"All things have something more than barren use:
There is a secret upon the brier,
A tremulous splendor in the autumn dew,
Cold morns are fringed with fire;
The clodded earth goes up in sweet-breathed flowers,
In music lies poor human speech,
And, into beauty blow these hearts of ours,
When love is born in each."

Says Longfellow in Kavanagh: "The country is not priest-ridden, but press-ridden."

There is a beautiful legend in the Talmud that teaches that God keeps a record of three things: First, of all the young men in the great cities who lead virtuous lives; second, of all the poor who refuse help; and third, of all rich people who give without grumbling.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. AUGUST, 1888. No. 8.

SOWERS.*

Far from heavenly skies descending,
Blooms again the spring-time fair,
Use and beauty sweetly blending,
Wastes of winter to repair.

Jesus, Sun of Light, appearing,
Sowed in ages dark his rays,
With his hope all nations cheering,
Leading on immortal days.

Forth, then, sowers of the morning,
Scatter wide his seed of truth,
All the wilds of earth adorning
With its fresh and golden youth.

Free o'er hill and valley sowing,
Not a kernel cast in vain,
All for the great harvest growing,
When God's angels reap the grain.

A. A. LIVERMORE, D. D.

UNTIL SEVENTY TIMES SEVEN.

A SERMON, BY THOMAS L. ELIOT.

"I say unto you: Until seventy times seven." Matt. XVIII. 22.

This is one of the sentences which, had we nothing else concerning Jesus, if all life records of him had perished, would have invested him with a dignity and loftiness of spirit greater than that of any teacher or prophet of humanity who has ever lived. For, like all his utterances, it calls for a complete change of standpoint. In the sphere of duties and morals, a declaration like this is like the declaration of Copernicus, shifting the centre of astronomy from the earth to the sun!

Peter says, "Master, our Rabbis command us to forgive three times, if a man injures us. You seem to be demanding more than they do, what do you say to seven times? Is that enough?" Jesus swiftly seizes on that mystical number seven, so dear to the Jewish mind, and then, as one might open his hand and let free an imprisoned bird, he looses it into immensity—"I say not unto thee, until seven times, but until seventy times seven!" What an answer to give to a man who had just stretched his imagination to what he thought was an almost absurd generosity! And what could his royal Master mean! He meant for Peter, and he means, as spiritual head of our race, for you and me, a complete reversal of moral method. In this matter of forgiveness, for example. Peter treats it as a machine question, a problem of mechanics, a thing to grind out by arithmetic! It is as if one were to keep a tally: My neighbor wrongs me once—"Well, I forgive him"; again, and again he is sorry—"Well, only five more chances";—the third time—"I've got to stand it, but just wait till"—four, five, six, (this is getting serious) *seven*, (is he keeping count also? That's not my concern—if he makes a mistake) EIGHT! But he has turned again saying, "I repent." "No, sir. Time is up. It is written, 'God shall wound the head of his enemies and the hairy scalp of such an one as goeth on still in his trespasses!'"

That was the line of thought Peter was on. I have put the case pointedly, perhaps too strongly. No doubt the apostle was unconscious of the real drift of his own question, but is not the quality of it just that? How often it is so with us all! What subtle selfishnesses, what miserable egotisms, and grossnesses, lie coiled up within our schemes of living and salvation! The centre, *self;* the question, "Lord, what shall we have?" life's object, to keep even with a taskmaster and make others keep even with us! How much of our morality is tainted with the question,

*Written for use at the graduating exercises of the last class at the Meadville Theological School.

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"Lord, how far shall I go, and then *be let off?*"

In the mind of our great Master, he who had come upon the unutterable secret of life, how paltry and unworthy a book-keeping morality appeared! How often forgive my brother! He who dates his being in God, as I do, for whom the Heavenly Father ordained the same mystery of being, that is in me! How often forgive him, child of that God whose forgiveness we must all seek for broken lives and wounded will, for sins against the light and in the light! How swift am I with self-pity, excusings, self-justifyings before my fallen ideals and accusing life angels—and do I ask how many times am I to be merciful to others? *A quality of soul*, not a quantity of acts, is mercy, whose measure is eternal, whose centre is in no human outlook of mine and thine, but in the Infinite bosom of the Divine Mercy. In thought we put ourselves in God's place, and in action do as God would do in our place. This was Jesus' meaning in "seventy times seven." And what a transcendant morality is indicated! Is it possible to human nature? Can mortal man treat his brother as does God? *Jesus himself* is the answer. His life gives us the way. It is a method transfiguring the whole moral law. That method indeed is the culmination of the wonderful prophetic spirit, which hung such lamps in the temple of truth as, "Thou shalt love the Lord thy God with all thy heart, mind, and strength," and, "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God?" But in Jesus Christ's experience the transition seemed accomplished in which morality ceased to come in the form of requirement, of external law, and became a nature, a luxury, an all controlling happiness and burden of a desire.

Let us look into this more closely. What conditions of the life of man are the beginning or cause of the moral idea? Not his physical relations, his place in a world of matter, but chiefly his social relations, his place in a world of men and in the universe of souls. Right and wrong are not abstractions; they are chiefly concerns of man with man. In order to speak the truth, there must be another than ourselves to whom we speak. To be just, or unjust, means rights of other men, implicated in what we may do or refrain from doing. Now there are moral systems which are buildings, set stone on stone, plank over plank, according to laws and by-laws, codes and casuistries. "What *ought* I to do"? With such a system I must be an elaborate student, and have at my elbow a moral lawyer, a confessor. It is a life of "Thou shalt nots," and "Thou shalts," —a life asking, at every turn, Peter's question, "How many times, or what measure?" Morality of this constructed kind means inevitably a code and a priesthood and, for the individual, ever the questions: "How far shall I go, and then be let off?" "How interpret this or that law, to my own interest?"—as the homely proverb has it, "How save my cake and eat my cake?" It is a perpetual conflict between selfishness and legalism. If selfishness overtops, then we have a conscience slipping over the edge of each law with casuistries. If legalism, we have a conscience oppressed, loaded with fears and accusings at every turn. The Pharisee is one type of such a moralist, the worldling is another, the ascetic, fleeing from all society, is another. When Jesus said, "Come unto me, ye who are weary and heavy laden and I will give you rest," he addressed souls groaning under legalisms, men and women who wanted to be and do right, but had almost to carry a moral receipt book and priest into their very kitchens and dressing rooms to know how. What despairs, what chills and fevers in their path! All true men feel the failure of such systems and long for liberty. The false men keep the letter of the law and gloze the Commandment with their own interpretation:—

"Thou shalt have one God only; who
Would be at the expense of two?
No graven images may be
Worshipped, except the currency.
Swear not at all; for, for thy curse
Thine enemy is none the worse.
At Church on Sunday to attend

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Will serve to keep the world thy friend.
Honor thy parents; that is, all
From whom advancement may befall.
Thou shalt not kill; but need not strive
Officiously to keep alive.
Do not adultery commit;
Advantage rarely comes of it.
Thou shalt not steal; an empty feat,
When it's so lucrative to cheat.
Bear not false witness; let the lie
Have time on its own wings to fly.
Thou shalt not covet, but tradition
Approves all forms of competition."

Have you ever thought how cheap the ten commandments are? Do not start. They *were* not cheap to a Hebrew tribe —a semi-barbaric people. They are still adequate—for Modocs and Zulus; and for too many of their white brethren in so called Christian lands. But I call them cheap, by the authority of Christ! They are cheap because a man may keep them all—and be unlovely, unhuman, stationary. They are cheap, because negative; cheapest of all, because they may positively obstruct character. One may keep them from his youth up, and may ask, "Am I not clear of God, have I not earned eternal life? and am I not *even* with my fellows?" The Hebrew of the 7th century before Christ had outgrown them; writing in Deuteronomy, "Hear O Israel, Thou shalt love Jehovah;" and reaching out to neighbor and slave a higher justice and mercy, saying, "your Sabbaths are an abomination, righten the oppressed, judge the fatherless, plead for the widow." How much farther were they outgrown by him who made himself of no reputation,—"emptied himself" is the true rendering of the words—*emptied himself* for the sake of the sorrowing, faltering brotherhood of man!

Need we state in what manner Jesus used the moral law for inspiration; or how far with him it became a living thing, a thing growing its own branches, putting out its own flowers, scattering its own fruit and seeds; or how he put his "seventy times seven" thought into the old words "right and wrong," and into the old law, "Thou shalt not steal, covet, or kill?" What does *he* mean by justice, by truth, by purity? How does he answer the question, "Who is my neighbor?" and the sneer, "This man if he were a prophet would know what manner of woman this is!"

Jesus transmuted every relation in which man can stand to man, by including it and them in the household, the family of God! He would fill us, you and me, by virtue of our humanity with the passion of our race. By every joy we know, and every solemn exultation, he would entrance us with a vision of other minds in poverty of that joy, other hearts bereft of a happiness which yet they are capable of and dumbly yearn for. When that spirit characterizes my relation to my fellow man, how out of place is any arithmetic, and how inadequate the question, "what shall I do and then be let off!" Tell me, fond mother, will you ask such a question concerning the babe lying unconscious in your arms? You gave it life; do you now question, with numbers and scales, your moral duties? No! you let the love God gave you for that helpless being move on and flow out, with no constitution or by-laws. It is a growing thing, that love of yours, and counts sacrifices, pleasures, for your child's sake! Jesus somehow, explain it as you will, felt that way towards every living soul. This affection was its own law and by-law. He discerned and reverenced that within each man, which is made in God's image, and which blindly seeks to live. The proud and wayward, the oppressed and despairing, each in turn he would bless out of a prodigal hope, an incredible faith in the jewel of their humanity. Until seventy times seven! Not cold duty, but inexpressible yearning for their self recognition as God's children, led him to lead the life and speak the words he did. He knew the depth of sin and wrong, their inevitable degradation and ruin, and he knew the worth, the priceless treasure of a life hid in God's. To give himself and all he was, in order to bring others out of that degradation, and into his own blessedness, was the natural outflow of Jesus' love. This was its own law, not "what shall I do and then be let off," but "My meat is to do my Father's will, and

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finish his work," "Pray ye for more laborers in his harvest!"

My Friends, such a spirit—such an all transforming passion of service and self-emptying—is the one "unspeakable gift" that Jesus Christ's brief ministry planted, like a heavenly contagion on earth. The course of Christian history, alas, has flowed vagrant enough,—the old selfishness and the old legalism turn its sweet current aside, and mar the fields of humanity with their swamps and pools; but, thank God, the heavenly succession has not failed, and what a concourse, beyond imagination, have taken of that living water, received the very likeness of Jesus in their hearts and felt its divine outflow — happy liberty, the luxury of service for love's sake! "He that loseth his life shall find it." O! immeasurable mystery and secret until experienced! That it has been experienced by thousands of thousands, the saints, the martyrs and heroes of our race, is evidence enough of its reality and attainableness, and proof enough that the experience is native to the nature of man. Catholic and Protestant, rich and poor, low and high, oppressed and free, have come into the blessed "law of the Spirit of Life which is in Christ Jesus," and have been truly freed from the law of sin and death.

The transcendant gift of Jesus to the world was his estimate of the value and range of the human soul, and his conviction that every son of man is by virtue of nature and election a son of God. His method was to make the immortal experiment and become the "first born among many brethren." His Church Universal is in every heart that catches the divine enthusiasm of Jesus' own faith, saying: "Great Master and greater Brother, let me look with your eyes into God's face, and into my fellow man's."

May we see what Christ sees that ought to be done, here and now, and have Christ's faith that it can be done, and share with him the infinite Sympathy and Power of the Ever Present God, in a consecration, and a service, like his own, aspiring from a mortal's measure to the measure of the Angel in us—not seven times—but seventy times seven!

AMOS BRONSON ALCOTT.

The Concord School of Philosophy devoted its one-day session of this year to the memory of its founder, Amos Bronson Alcott. A biographical address was given by Alcott's intimate friend, Mr. Frank B. Sanborn; and an account of his philosophical system was read by Prof. W. T. Harris. Brief addresses were made by Dr. Bartol, Mrs. E. D. Cheney, Rev. Grindall Reynolds, W. L. Garrison, John Albee, and others. The Hillside Chapel was filled, and the gathing was in every way a worthy tribute to a unique character. It did something, perhaps much, towards giving the public a right understanding of this remarkable man and the work he accomplished.

In a letter read from Dr. Hedge, Alcott was called our best representative of the spiritual hero. Emerson, with a twinkle in his eye, once said of Alcott, that he set the Darwinian theory on its head. These remarks of his friends indicated how thoroughly Alcott was an idealist, for he was born with a remarkable insight into spiritual facts. He had no eye for the material world; it was the ideal universe alone in which he lived.

Alcott occupies a remarkable place in the history of philosophy, not because of the originality or the greatness of his thought; but because he revived a manner of thinking wholly alien to our practical ideas and methods. In a fragmentary way he developed his theory of the universe in the little book called "Table-Talk." The basis of his thought is to be found in Plotinus, Jamblicus, and the neo-Platonists. Some phases of it he caught from Boehme, who was called by him the greatest writer on *genesis* since Moses. He was also indebted to the English poets and essayists of the seventeenth century, who cultivated the neo-Platonic form of idealism. This method of thinking came to him with a perfect adaptability to the qualities and tendencies of his own

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mind. He found it out in a fragmentary way, in translations and in old English books; but he welcomed it as if it had ever been his own. Alcott was a gnostic, an idealist, a transcendentalist. It was not in the least difficult for him to believe that mind is all; it would have been impossible for him to have thought otherwise.

Alcott deserves to be remembered because he was so truly the knight-errant of all the reforms of his day. He was one of the listeners to Garrison's first anti-slavery lecture in Boston, and a member of the first anti-slavery society. He early espoused the cause of woman; he was a communist in the days of Brook Farm; and he was a vegetarian, a water-drinker, a non-tax payer, and many other things, in those days when men looked for a new heavens and a new earth. In his later years he looked back upon those days, not with regret, but as upon a time of apprenticeship and development, half-apologetically and half-humorously.

His work as an educator deserves to be mentioned, not because of its direct results, but as a part of the effort of the time to gain a more natural and individual method of instructing the young. In Miss Elizabeth Peabody's "Record of Mr. Alcott's School" is to be found an account of one of the most remarkable of educational experiments. The experiment he made deserves to be ranked with those of Frœbel and Pestalozzi, though it was not in any such degree successful. Its aim was in much the same direction, and its methods were not unlike; but Alcott had not the practical talent necessary to establish his school on a working basis.

When Alcott set about the task, on the failure of his school, of teaching adults by the means of conversation, he met with much greater success. He was in this way a great talker, and an inspiring leader of conversations. He was not an orator, but a talker, though his talk was nearly always in the form of monologue. He needed the sympathy of other minds, and the stimulus of questions and sharp retorts, to draw out his powers and to awaken his gifts for improvisation. He had grace, beauty, power, inspiration and eloquence when he was once aroused and his mind was in full activity. Emerson on more than one occasion bore testimony to Alcott's conversational gifts, and to the penetration and depth of his thought when he was in the full movement of his inspired utterance. His thought then flowed on with a readiness and amplitude of which his books give no hint, except in a few passages. He did not always leave definite intellectual impressions as the result of his conversations; but he gave his hearers beautiful thoughts and noble impulses. He was listened to gladly by many persons year after year, and to not a few he proved a genuine help.

It was not merely what Alcott said which enabled him to influence other minds. His intense idealism and his utter want of practical talent made him the constant butt of the Philistines; and to those who were in sympathy with him it was not easy to follow his otherworldly strain of lofty thought. What helped to attract people to him was his gentleness, his simplicity, his purity and his manliness. He had the manners of a prince, and the distinguished air of a peer. He was a man of the greatest purity of mind; no coarseness, no sensuality, tainted his nature. He could have uttered in any company all that passed through his mind, so thoroughly pure was he in sentiment and in thought. He had a remarkable evenness and serenity of temper. It might be said that he was wanting in temper, but that he was manly and robust in his character.

The reader of Alcott's books will not find them equal to his genius, and yet they deserve to stand on the same shelf with those of Emerson, Thoreau, Burroughs and Whitman. Those now published by Roberts Brothers are the "Record of Mr. Alcott's School," "Tablets," "Table-Talk," "Concord Days," "Sonnets and Canzonets," and "New Connecticut." The volume of "Conversations on the Gospels," being reports of a series of conversations in the Temple school, is not now in print. His little

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volume on "Emerson: Philosopher and Seer," is to be reprinted in September by Cupples and Hurd. It is an affectionate and noble account of his friend, first printed many years ago as a birthday tribute, and enlarged after Emerson's death. It also contains his "Jon: a Monody," a beautiful poetic tribute to Emerson. This book, more than any other which Alcott published, shows his highest quality as a writer and most nearly resembles his conversational manners.

Alcott had but a limited poetical range. Verse cumbered him; he could not make it a means of free movement and flight. His style was crude and his manner tame. His poetical volumes, however, have an interest other than that of the poetry they contain. His "Sonnets and Canzonets" is a series of tributes to his friends, Furness, Emerson, Harris, Sanborn, Thoreau, Hawthorne, Bartol, Phillips, and others. In these poems the verse may be crude, but the characterization is just and true. His "New Connecticut" is an account of his own boyhood and of his early experiences with the world. It was intended as the beginning of a poetical biography, but his failing health compelled its abandonment. It is a quaint and interesting book, full of the memories of a by-gone time, and showing how a moral and spiritual hero was developed in the midst of simple and homely scenes. The book was edited by Mr. Sanborn, who drew from Alcott's diaries much rich and valuable matter illustrative of his early life, and has given it to the reader in the form of a long series of interesting notes. The whole makes a volume of unique value and interest, which is deserving of a much wider reading than it has yet received.

In his "Tablets," "Table-Talk," and "Concord Days," Alcott presents himself to his reader as a thinker. These volumes have an interest of their own; they are unlike anything else we have in American literature. They have something of the out-door flavor of Thoreau's books, but they have also a literary and bookish character wanting to his. They are full of quotations of a kind not to be met with elsewhere, which give value and charm to these pages. One must turn to the "Religio Medici," "The Complete Angler," or "The Anatomy of Melancholy," to find books like these. It is reasonably sure that Alcott's books will last as long as those of Burton, Browne, and Walton, and have the same kind of readers and the same enduring charm and delight. These are good books for serious and thoughtful hours, not for continuous reading, but as the means of giving direction and tone to one's own meditations.

In bringing this brief paper to a close I cannot refrain from a more distinctively personal word of tribute. For a period of two or three years I met Mr. Alcott frequently, learned to admire him, and to appreciate his unworldliness, his purity and his serenity of character. His name had long been associated with those of the men I had greatly admired,—Parker, Emerson, Thoreau, Hawthorne, and also with Margaret Fuller. He told me much of these persons, and with an interest in all which concerned them that was delightful. He welcomed me to his study as if I were an old friend; and he seemed ever glad to meet with younger persons who cared for ideas and who had been influenced by his great friend Emerson. If he sometimes seemed to be egotistical, I found that it was an impersonal egotism, and not any merely selfish delight in his own achievements. He talked in a charming manner of his own past, of the friends he had known so well, of his own intellectual theories, of the rare and quaint books he had about him, and of his own family and neighbors. He looked the seer that he was; and he spoke in a manner that made me feel I had been in a great presence.

GEO. W. COOKE.

Dedham, Mass.

JUDAS MACCABÆUS.

Between the closing of the Old Testament and the opening of the New, lies a space of about four hundred years. It was a long, weary time of oppressions and misfortunes, but it is lighted up by one of the noblest incidents in history,

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the struggle for independence under the heroic Judas Maccabæus.

In the 5th and 4th centuries B. C., Judea was a province, first of the Persian empire and then of the empire of Alexander the Great, and this was a time of peace and fair prosperity; but when Alexander died and his empire was broken up, the little country of the Jews fell to Syria, and then their troubles began again. For Syria was essentially Greek, in language, fashions, and religion—and Greek *debased;* and the Syrian kings became set upon reducing all their subjects into the same Greek ways. A party of Jews who came by and by to be called Sadducees rather favored these plans of the court; but in the crisis a sect of Jewish Puritans sprang up, "Separatists," or "Pharisees," to use the name by which they came to be known in history. These were zealous for monotheism and fanatical opponents of the new ways and fashions. At first, however, they had little influence; Greek dress, Greek ways were the fashion in Jerusalem, and Greek religion was following, and it became a question whether in a few generations the old simple Jewish worship of one God, with its sturdy moral law, would not have silently faded away.

Very likely it would have faded away if the Syrian kings had let things quietly take their course. But they wanted to hasten the process. They used force. They proclaimed death and torture against all who held by the old ways. To circumcise a child, to keep the Sabbath, were death crimes. As the sign of submission the people were required to eat swine's flesh, and as the last outrage, which should utterly crush them, a drove of hogs were driven into the temple courts and their blood sprinkled all over the holy precincts and over every copy of the Jewish scriptures that could be found. The result, however, was not to crush but to arouse. The people were stirred to a frenzy of national feeling, and it was not long before it broke out in open revolt.

Twenty miles from Jerusalem on a rocky hillside was a little village called Modin, where dwelt an aged priest, Mattathias, and his five strong sons. Here came the Syrian officer, setting up a little Greek altar and proclaiming that all must come and sacrifice. He tried to persuade Mattathias to set the example, but the priest not only refused, but when a renegade came to the altar, he, old man as he was, smote him dead; then he turned upon the officer, slew him also, and in an hour the Greeks were chased from the village and the altar was destroyed.

That was the beginning of the great Maccabæan movement. Mattathias and his sons took refuge in the mountains. Numbers joined them. They became a guerilla band, at war with all Greek ways and those who favored them. The bravest and ablest of the five sons was Judas, who became the leader of the movement, and who was so heavy and irresistible in his attacks, that they called him "Maccab," the Hammer, the hammer of the Gentiles, and that name became the popular word of the revolt. The movement grew from day to day. A thousand of the patriots were surprised upon the Sabbath by a Greek force, and being the Sabbath, they would not lift a weapon and were all slaughtered; but the movement had so grown that even though a thousand were taken they were still strong, and thenceforth they fought, Sabbath or no Sabbath, and with ever increasing desperation. It is simply amazing to read what they accomplished. The whole of Judea proper was but some thirty miles square, and against them was the great Syrian empire. Again and again, armies were sent against Judas, and again and again he fell upon them like a thunderbolt and routed them. At last three generals were dispatched with a force of 40,000 footmen and 7,000 horse, and this time it seemed so certain that Judas would be crushed, that the camp was followed by a number of Syrian slave-merchants with gold and silver, to buy up the expected Hebrew prisoners. It was a terrible crisis for Judas and his band; many were afraid as they heard of this immense force, and so, in the spirit of Gideon at an earlier time, Judas bade

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any who were fearful, go home. This left him with only 3,000 men. But first by a quick night march he surprised and scattered the advanced body, seized their camp with immense spoil and treasure; and then, reinforced by numbers who gathered at the tidings of his success, he fell upon the main force. The Greeks and Syrians could not stand that furious onslaught with its war cry "Eleazer" the help of God; they were defeated and dispersed, and for two years the Maccabees remained quietly masters of their country.

Then came the glory to which Judas had looked forward—the restoration of their temple and their capital. The temple was in ruins. The courts were overgrown with brush, the altar was broken and strewed with polluting filth. It was a mighty work to purify it all, but slowly all was done, and then for a whole week, with illuminations and songs and thankful offerings they kept the feast of dedication, which thenceforth for many generations was to be one of their gladdest yearly festivals.

It was only a brief truce, however; their real independence had yet to be won.

Before three years were over a great army of 120,000 men was on its way to trample out this audacious revolt. It seemed now as if the hour of the Jews had come. With a half superstitious dread they heard that part of the force was composed of elephants. Judas led his few thousands forward, and his brother Eleazer sacrificed his life to show how the elephants might be destroyed; but the army of Judas was defeated. They fled to Jerusalem and took refuge in the fortified temple. On came the victorious Syrians, and the end seemed inevitable. Then occurred one of those surprises of Providence, such as from time to time in their past history had given the Jews their indomitable confidence. Tidings came to the Syrian army of disturbances at home, and the general announced to the Jews that if they would pay the ordinary tribute of subject peoples he would be satisfied with the victory he had gained, leave them free to carry out their own laws and religion, and withdraw his army from their land.

Once more the clouds had cleared, and Jewish nationality was safe. There were still, indeed, years of struggle. There were traitors among his own people and enemies at the Syrian court; and in a few years armies were again sent to crush the new independency. Upon the first, Judas with a thousand warriors waiting in ambush, falls in his old dreaded way, and once more the country is saved. But with the second time came disaster. There had been divisions in the national party, and Judas had but 800 warriors. These attacked, indeed, with the old courage, "fighting with their hands and praying with their hearts" as the chronicles tell —fought, so that, mere handful as they were, the battle lasted the whole day. But at last the little band was defeated, and alas, Judas Maccabæus was among the slain.

For the moment it seemed as if all was over, but it was not so. Judas had breathed a spirit into his people which was indomitable. The Maccabæan party had, indeed, to fly once more to the caves and mountains, but they chose the next brother for their captain, and when he was slain, Simon, the last survivor, took up the blood-stained mantle of their leadership. And so, now by arms, and now by policy, they kept the national cause from perishing, until the last of the brethren, in the year 142 B. C., saw Jerusalem clear of its foreign garrison, and the little Jewish nation once more established in acknowledged independence.

That independence lasted only 60 years, and then the great conquering power of Rome closed over it, and thenceforth to the end, Judea was a Roman province. But those 60 years were enough to gather the national and religious life of the Jews into a new activity and intensity, which were to leave an indelible influence upon the world.

B. H.

For right is right, since God is God,—
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

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THE UNITARIAN MOVEMENT FOR THE LAST TEN YEARS.

The possibility of the Unitarian church was created, when Luther on Oct. 31, 1517, nailed his ninety-five Theses to the church door in Wittenberg, and by that act struck a blow for the liberty of the individual and broke the power of ecclesiastical authority. The probability of such a church was created when Robert Browne, some three hundred years ago, advocated Independency as the true church order, holding that the only form of religious organization fitted to restore pure christianity and train men into true piety was that which makes each congregation a local democracy, supreme in itself, a cluster of earnest people drawn together to get good and to do good, and independent of all external authority. Here was a frame-work, which, by giving freedom of growth, encouraged progress; and the very essence of progress in a movement toward rationality.

The certainty of a Unitarian church began when that immortal band of pilgrims, instructed by the wise and noble Robinson, took sail for America, bound together, not by a creed but by a covenant, by which they pledged each other, "The Lord's free people . . . to walk in all his ways, made known or to be made known unto us, according to our best endeavors." It was only a question of time when, from such souls, expectant of progress and more intent on piety than on dogma, would come a religious movement characterized by emphasis on reason and righteousness.

The beginnings of Unitarianism may be traced in John Wise, who as early as 1710 asserted the sufficiency of right reason and the authority of the law of nature in both religious and civil affairs; in Charles Chauncey, who, as early as 1750, gave a humanitarian interpretation to religion; and in James Freeman, who, a century ago, took the first decisive step toward organized Unitarianism in America by removing the doctrine of the Trinity from the ritual of King's Chapel, Boston.

This new form of religious thought and sentiment, which had been quietly growing in Eastern New England for a half century and had put down deep roots in many parishes, found eloquent and incisive exposition in Channing during the first quarter of the present century. This prophet of Humanity, whose real greatness is only just beginning to be appreciated by the world at large, made a plea for spiritual religion which will be fresh as the morning sunshine when ten centuries shall have passed away; for whatever scientific discoveries may be made and whatever social revolutions may occur, the dignity of human nature upon which he insisted is the platform upon which all benefactors must stand and labor; the authority of reason in matters of religion which he advocated so earnestly, is rapidly gaining recognition; the doctrine of salvation by character which brings into prominence the pieties of the heart rather than mere opinions, then a heresy, is becoming one of the glorious common-places of religious instruction everywhere.

The first great task to which this new faith set its energies was humanitarian rather than ecclesiastical. Unlike most young church movements, these Unitarians did not start out to make proselytes and placard people with their name, but instead, they found at their door a work which the other churches had very largely neglected, and they turned all their resources in the line of literature, education, philanthropy, and reform. The Unitarians from 1820 to 1860, exhausted their resources in humanitarian enterprises rather in any work of church extension. They were careless about the spread of their denomination, but zealous for the glory of the American Nation.

The Unitarian pulpit occupied itself with discussions of the problems of education and pauperism, with pleas for the slave and the drunkard. Unitarian laymen were at work in founding asylums for the insane, schools for the blind, reformatories for juveniles, and in organizing charities for the city poor.

The literary and philosophical ener-

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gies of its Bancrofts, its Longfellows, its Everetts, its Hawthornes, its Emersons, instead of spending themselves in formulating a system of theology like Calvin's and Edwards', created histories, poems, orations, novels, and essays, which have gone to the making, not of a sect but of a mighty nation.

How many thousands Joseph Tuckerman might have led to his belief in the Unity of God; he chose rather to help the poor reach their possibilities as human beings. How many churches the persistence and earnestness of Horace Mann might have emancipated from Calvinism; he chose rather to do a monumental work for popular education. How far the consecration of Dorothea Dix could have spread the Unitarian name; she chose rather to advocate the cause of the insane. What victories a man like Samuel J. May could have won for a denominational policy; he chose rather to stand by Garrison and fight for the slave.

Theodore Parker might have organized a Unitarian church in every town in New England; he chose rather to stand in Music Hall and instruct the conscience of the rising generation. Starr King, by using his gifts in another direction, might have planted a hundred Unitarian churches along the Pacific coast; he chose rather to make California a loyal state.

Who shall say that these Unitarians did wrong in doing so much for the Nation that they had no time to do any thing for their denomination? Certain it is that they found these mighty social and political tasks waiting for earnest hands, and instead of working for the Unitarian denomination they put every particle of their zeal and energy into these great humanitarian enterprises. And it may be said without any exaggeration, that no other group of three hundred churches ever added in a half century to a national galaxy so many men and women distinguished in letters, philanthropy, reform, and statesmanship.

If Unitarians have not known how to extend their denomination, they have been able to work successfully for human progress and for the highest good of the nation.

But some of these large tasks having been accomplished and public sentiment having been organized for the carrying forward of the others, Unitarians, especially at the close of the civil war, began to ask: "Have we any work to do as a denomination?" And Dr. Bellows, who, as originator and leader of the Sanitary Commission, had learned the use and power of organization, did more than any one else to make Unitarians see their denominational duty and feel the need of organization. At his suggestion our National Conference was organized, and its biennial meetings have done very much toward deepening the denominational consciousness of Unitarians. And for the past twenty years the conviction has been growing that we, as Unitarians, have here in America a religious opportunity, the magnitude of which our fathers in the faith only dimly comprehended; an opportunity which will tax our energies to the utmost to improve, but which by its very greatness creates enthusiasm.

We are coming to the feeling that while we must work for the nation in a large way, as the Unitarians of a half century ago did, yet there is an imperative need for religious organization and direct missionary work far beyond what the early leaders imagined. The undenominational achievements of Unitarians from 1820 to 1860, make an inspiring record, but our tasks are of a somewhat different order. The time has come when our religious movement will disappear unless it is aggressively missionary. Jefferson in writing to John Adams some seventy-five years ago, asserted that in a short time all intelligent people would be Unitarians. His prophecy has not been fulfilled; partly because other churches by becoming liberal have accomodated within their limits, persons of more rational opinions; partly because the influx of foreigners has added inert and incongruous elements which have impeded progress; and partly because Unitarians themselves have lacked the missionary spirit.

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And the lack of missionary spirit among Unitarians from 1820 to 1860, was due to various causes which do not inhere in the essence of Unitarianism as a faith. This very devotion to general humanities, of which we have spoken, so preoccupied their minds and exhausted their energies, that all purely missionary interests were crowded aside. They were so engaged in scholarship, reform, philanthropy, that they could not be apostles of a faith.

Another reason was a timidity incident to the feeling that they were in a transition; and until the whole truth had been reached, they were in no position to make disciples. They were modest seekers of the truth, sure that they were going in the right direction, but certain that a great deal was yet to be discovered.

Now, this spirit makes delightful characters, but it is not calculated to create missionaries. Men who are slowly feeling their way out to the light are not in a position to make converts. A conviction that one has, not indeed the whole truth, but a precious truth which others lack yet need, is what sends him forth to be its teacher and advocate. Thus, that attitude of waiting for fuller revelations, which added a charm to those early Unitarians in many ways, yet incapacitated them for missionaries and led them to speak with a certain hesitation which robbed their preaching of the very highest popular power, for the secret of persuasive eloquence is intensity of conviction rather than exactness of statement.

Another cause for the lack of missionary zeal among early Unitarians in America was their relation to the old parishes. Their leading churches in and about Boston, the center of power, were the old first parishes, organized at the very settlement of New England, and supported for many years as a part of the administration of civil government. In these parishes centered the local pride, the inspiring traditions, the family associations of the community. The parish then stood for a good deal beside its theology or religious opinions. In a sense, it was the town as a whole in its religious, historical, and social capacity; so that each parish was a distinct community in itself which could no more be repeated than Bunker Hill or Lexington Green. It was impossible to make a new Concord parish or create one similar to it. Now, when one of these old first parishes, like that at Roxbury, became Unitarian in theology, the change was one that effected only one phase of their corporate life. It still found its chief duties in maintaining those forms and traditions which belonged to it as a social and historical institution. It had only a general interest in the adoption of Unitarian theology by its neighboring parish, just as we have only a general interest in the growth of democracy among other nations; while the creation of another parish at a distance with its theology, was as far from their thoughts as the creation of another United States in Siberia is from the thoughts of an American congressman.

These parish churches were dear to people, first of all, because the churches of their fathers, and not because the exponents of a particular religious opinion; and therefore, they could not be multiplied here and there at will. There, the Unitarian thought was interwoven with a parish system which could not be spread abroad, any more than we can multiply our home and spread it abroad. Roxbury parish might be glad to have the Brookline parish become Unitarian, but all being independent of each other, one parish had no right to attempt to force that result upon another; and the Roxbury parish would no more think of trying to organize a parish with Unitarian theology among Maine lumbermen than we would think of organizing a Contemporary Club among Winnebago Indians. We see then that the inheritance into which Unitarianism was born, held it back for a time from missionary enterprises. Unitarians, however much interested in the spread of their religious views, felt shut up within a parish system which stood in the way of extension. There was no end to what could be done in the Salem parish itself, but to

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make another Salem parish somewhere else was to them an impossibility. This state of affairs led Unitarians to reach a very intense and therefore a very rich life; but it kept them from missionary extension. And it is only by a public enthusiasm for the truth as a world-force, by that consecration to larger interests than its own ease and welfare, that a people can renew its energies and hold its power.

But Unitarians are fast coming to their missionary consciousness; and by missionary consciousness I mean the conviction that they have a gospel which the common people need and which they must put into religious organizations for the regeneration of society.

Some ten years ago, I attended the Unitarian Anniversaries at Boston, and the contrast between those meetings and the Anniversaries last held, affords a sufficient and gratifying proof, not only of numerical progress, but of a decided growth of missionary spirit; of an increasing enthusiasm for the spread of our rational faith. There is a deepening conviction that we have an important message to the American people, and that our Gospel must be given organic expression.

The headquarters of our Association, I then found in a small building on an obscure byway; the contributions that year from the churches amounted to only a little over twenty thousand dollars, no church giving over a thousand dollars and a majority of the churches giving nothing; very few churches had been created that year, while some movements had gone to pieces; there was then no general activity among the laity for church extension, though they were foremost in every general philanthropy; and while I heard at those meetings many very eloquent and brilliant speeches, yet there was in nearly all an apologetic tone, an excessive and needless criticism of Orthodoxy, and much self-congratulation over the power of the Unitarian leaven, but there was little emphasis on particular things that ought to be done. There were few clarion tones calling for earnest workmen.

Since then great changes have occurred. The new headquarters on Beacon Street, within a stone's throw of the State House, a large and noble structure elegantly furnished, is one of the finest pieces of architecture in the city. The contributions from our churches to the Association the past year have exceeded fifty thousand dollars, one church giving nearly six thousand dollars, while more of the churches have contributed than ever before; and besides this, more money has been put into missionary enterprises by the churches themselves without going into the treasury of the Association than ever before.

The Building Loan Fund, recently created, of fifty thousand dollars, is all loaned to new churches in small amounts, while an additional sum of twenty-five thousand dollars, now being raised, is nearly all called for in advance: the very best sign of vigorous growth.

During these last ten years the number of our churches has increased nearly twenty per cent.; a very small growth in comparison with that of the larger denominations, and yet a promising sign of life.

But far more encouraging than any thing else, is the growing interest and activity of the laity, especially of the young men. The Unitarian Club, of Boston, is composed of many distinguished laymen who are moving in the direction of a more aggressive policy of church extension and a more practical administration of the religious spirit. The task which it is now discussing is the conversion of Dr. Bartol's church into a great popular institution for the elevation of the working men of the city. And such clubs are springing up at all the centers of Unitarian influence, and at no time have Unitarian laymen taken so deep an interest in church work as to-day.

The women, too, who ten years ago, were doing nothing by themselves, have now a conference of their own, with branches in nearly every church for study and for the aid of new societies; and in the past year they have done nearly half as much by themselves as the whole denomination did ten years ago.

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Thus, not only is the missionary spirit growing, but the conviction is passing into action that we must grow by doing; that we must extend our faith by giving to the religious sentiment an administration as broad as the needs of humanity.

A great change was noticeable in the tone and quality of all the speeches made. There was no apologetic or censorious talk; no discussion of the question of fellowship; no prominence of "pale negations;" no hint of the presence of faction.

That morbid self-consciousness, which ran to justifications of our existence and to definitions of our position, has passed away; and every speaker addressed himself to the problem: How shall this work be done? Those two words, "radical" and "conservative," the bane of the past, were nowhere heard; the irritation for which they once stood has subsided and the spirit of mutual suspicion has disappeared. The common feeling is: Let every man go to work to bring in the kingdom of God; and let us judge his doctrine and method by their results.

Never before at our Anniversaries have I heard addresses so earnest, so practical, so hopeful; every speaker seemed burdened with a message, and that message was a plea for more consecrated work.

It was pleasant to notice also that the remarks most heartily cheered were those that pressed the importance of organization, the necessity of carrying our Gospel to the common people, the need of constructive efforts. The large congregations always gave an instantaneous and enthusiastic response to every word said in behalf of positive religious methods. And this spirit is at work everywhere; it comes out in private conversations and in the new directions of church activities. The churches are revising their methods so as to present a more popular administration; some, like Mr. Herford's, are holding vesper services at which large numbers of the unchurched masses attend.

The indications then are many that Unitarians are fast reaching a state of mind which may be called the organic consciousness. They are getting ready to do something on a scale commensurate with the grandeur of their doctrines and the magnitude of their opportunity.

Everywhere the earnest solicitude is: Where are the young men to do this work? It is not money alone that is needed; nor hearers that are needed, but earnest men.

Give us a thousand pure, intelligent, and earnest young men, and in the next ten years we will have a thousand new and strong churches, scattered from the Atlantic to the Pacific, and all doing a mighty work for the higher civilization of America. And I believe the time is coming when young men will realize that there is no place where they can find a more noble field for the display of their powers, a wider scope of usefulness, or a better platform from which to work for the highest destinies of America than the Unitarian pulpit.

It is evident to the careful observer of the quality and currents of modern life that three great tendencies are at work reshaping all institutions and giving new directions to social and religious activities. The scientific spirit is supreme in the world of thought; it has proved itself competent to discover truth; it is the revelator of the ways of God to the age that it now is. The social impulse is penetrating the fabric of civilization; it is passing judgment upon old institutions which have fostered inequality and denied freedom; it is demanding more reciprocity between all classes of society; it is working out new political forms which shall give every man a better chance and shall insure more justice between man and man; it is compelling investigation of pauperism and crime and organizing every where bands of true helpers to kindle hope and wipe away tears. This humane consciousness is the main spring and motive power of our new civilization.

The educational method is the divine process by which the progress of the race is unfolded. Starting from the conviction that human nature has inherent capacities and is so far perfectible, and inspired by vast love for hu-

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manity, this educational philosophy seeks to secure progress and to prevent and cure evils by enabling every Son of God to realize the utmost possibilites of his humanity.

Now, the religion which improves the opportunity now open, which solves the problems which confront us, and which does this needed work of emancipation, must be the instrument and minister of these imperial tendencies; it must have no message narrower than the truth of things and souls now known; it must arm itself with the social impulse and work for no ends narrower than the universal needs of mankind; and it must do its work by those rational methods of education which enrich by cultivation and bring in the kingdom of God by the laws of moral and spiritual growth. These tendencies are at work everywhere; religious doctrines and methods are everywhere being adjusted to them and becoming informed by them. And whoever puts himself in closest harmony with them, conforms his organization to the pattern which they furnish, and makes these impulses the motive power of his ministry, will do a large and permanent work.

And just so far as we Unitarians make ourselves the prophets of these truths and the administrators of these tendencies, so far will we do the work that is waiting to be done; and so far as we work in harmony with these tendencies will we help our race; and so far as we help all men realize their humanity will we prosper and make ourselves an evangel to future ages.

J. H. Crooker.

EMERSON ON IMMORTALITY.

In the last collection of essays that Emerson made he included one on "Immortality." In it he says: "We live by desire to live. We live by choice, by will, by thought, by virtue, by the vivacity of the laws we obey, and obeying, share their life; or we die by sloth, by disobedience, by losing hold of life, which ebbs out of us. All the comfort I have found teaches me to confide that I shall not have less in times and places that I do not yet know. I have known admirable persons without feeling that they exhaust the possibilities of virtue and talent. I have seen what glories of climate, of summer mornings and evenings, of midnight sky. I have enjoyed the benefits of all this complex machinery of arts and civilization and its results of comfort. The Good Power can easily provide me millions more as good. . . All I have seen, teaches me to trust the Creator for all I have not seen. . . We wish to live for what is great, not for what is mean. . . The soul does not age with the body. . . The soul stipulates for no private good. That which is private I see not to be good. . . Future state is an illusion for the ever present state. It is not the length of life, but the depth of life. It is not duration, but a taking of the soul out of time, as all high action of the mind does. . . A great integrity makes us immortal." To Frederika Bremer he said: "The resurrection, the continuance of our being is granted, we carry the pledge of this in our own breasts; I maintain merely that we cannot say in what form or in what manner our existence will be continued." While at sea on his return from his first visit to England, he wrote in his Journal: "The purpose of life seems to be, to acquaint man with himself. He is not to live to the future as described to him, but to live to the real future by living to the real present. The highest revelation is that God is in every man. Milton describes himself in his letter to Diodati, as enamoured of moral perfection. He did not love it more than I. That which I cannot yet declare has been my angel from childhood until now. It has separated me from men. It has watered my pillow. It has driven sleep from my bed. It has tortured me for my guilt. It has inspired me with hope. It cannot be defeated by my defeats. It cannot be questioned, though all the martyrs apostatize. It is always the glory that shall be revealed; it is the 'open secret' of the universe. And it is only the feebleness and dust of the observer that makes it future; the whole is now potentially at the bottom of the

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heart. It is not a sufficient reply to the red and angry worldling, colouring, as he affirms, his unbelief, to say, Think on living! I have to do no more than you with the question of another life. I believe in *this* life. I believe it continues. As long as I am here I plainly read my duties as writ with pencil of fire. They speak not of death; they are woven of immortal thread." To his wife, forty-eight years later, when he was dying, "he spoke tenderly of their life together and her loving care of him; they must now part to meet again and part no more."

A SUNDAY IN JAMES FREEMAN CLARKE'S CHURCH.

Last autumn, Dr. Spears, the editor of the London *Christian Life*, spent some weeks traveling in this country. After his return home he published in his paper a number of very interesting articles on what he had seen and heard in America. Among the number was one entitled "A Sunday in Dr. Freeman Clarke's Church." The recent death of Dr. Clarke gives new interest to the article; we therefore publish the most important part of it. It is as follows:

"One place of worship," writes Oliver Wendell Holmes, "comes nearer than all the rest to my ideal standard. The stranger who approaches my 'Church of the Galileans' looks down a quiet street and sees the plainest of chapels, which owes whatever grace it has to its high roof. Within, there is very little that pretends to be attractive. A small organ and a plain pulpit show that it is a church; but it is a church reduced to the simplest expression. Yet the fairest flowers of the year, in their succession, are clustered every Sunday morning over the preacher's desk. Slight, thin-tissued blossoms of pink, and blue, and virgin white, in early spring; then the full-breasted and deep-hearted roses of summer; then the velvet-robed crimson and yellow flowers of autumn; and, in the winter, delicate exotics that grew under the skies of glass:—in their language, the whole year tells its history of life and growth and beauty from that floral desk. There is always at least one good sermon—this floral homily. There is always at least one good prayer—the brief space when all lips are silent, after the manner of the Friends at their devotions. No clerical costumes, no ceremonial forms, no carefully trained choir! A liturgy they have, to be sure; which does not scruple to borrow from the time-honored manuals of devotion, but also does not hesitate to change the expressions to its own liking. And there is an atmosphere of peace and love in the gentle, thoughtful faces, the cheerful but reverential spirit, the quiet, the tone of active benevolence. Perhaps the good people do seem a little easy with each other; they are apt to nod familiarly; and have even been known to whisper, before the minister came in. But it is a relief to get rid of that 'Sabbath face' which suggests the idea that the first day of the week is commemorative of some mournful event. The truth is, these brothers and sisters meet very much as a family does for its devotions; not putting off their humanity in the least, considering it a matter quite delightful to come together for prayer and song, and for good counsel from kind, wise lips. And they have not the air of a worldly set of people; clearly they have not come together to advertise their tailors and milliners, nor for the sake of exchanging criticisms on the literary character of the sermon they may hear. Among these quiet, cheerful worshippers there is no restlessness and no restraint. One thing that keeps them calm and happy during the hour which to many congregations is so evidently trying, is that they join very generally in the singing. Some will sing a little loud, perhaps; and now and then one impatient chorister will get a syllable or two in advance; or another will so lose all thought of time and place in the luxury of a closing cadence that he holds on to the last semibreve upon his private responsibility. But how much more of the spirit of the old psalmist is there in these imperfectly trained voices than in the academic niceties of the paid performers who take our musical worship out of our hands! How sweet is

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this blending of all voices and all hearts in one common song of praise!"

Twenty-two years ago I first caught sight of the vivid sketch which I have somewhat roughly compressed into the foregoing sentences; and for twenty-two years I have envied all travellers to America their opportunity of taking part in the gathering which it describes. It was not until the present autumn that such an opportunity became my own.

It was in the midst of such surroundings that I found the author of "Thomas Didymus" and of "Ten Great Religions." There he sat on the long wide platform where, in front of the sofa and the arm-chairs, was the desk with that rich caparison of flowers which Wendell Holmes describes so lovingly. Between us and this platform there stood upon the floor the simple wooden table which the associations of years have made more sacred to the men and women of this "Church of the Disciples" than the most richly jewelled altar. A plain, square-built, unecclesiastical chapel it was; the sunlight coming down into it from a high octagonal lantern in the middle of the ceiling. There was a gallery at one end, which was almost unoccupied; but the seats on the floor were closely filled with a congregation numbering, I suppose, some four or five hundred souls. Perhaps it is their long connection with their aged counsellor, and his church, that creates the close, sociable sympathy between them; which manifests itself at the end of every service, and sets their chapel so resonant with friendly salutations, and fills it with so many chatting groups, that their neighbors in the colder and less homogeneous churches have nicknamed them "the How-do-you-do Congregation."

But I was glad to find, too, that their warmth of fellow-feeling did not wait until the end of the service to manifest itself, but was apparent throughout the sacred hour itself. They had wisely kept themselves free from the enfeebling luxury of a paid choir; and the result had been to produce the only hearty congregational singing that we heard in any Unitarian church in Canada or the States. A lofty precentor, some inches over six feet high, kept the time with his baton; and a few ladies who had volunteered to sit together for the purpose, supported him by their voices. Very impressive that earnest singing was from the first moment of the service, which began by the congregation rising to their feet and joining heartily in the Doxology. Plenty of singing we had; and, to save the aged pastor's strength, the hymns were announced and the lessons read by a member of the congregation, a busy Boston lawyer. But Dr. Freeman Clarke himself delivered the sermon and the prayers; and it was his voice that called us to the good grave Quaker custom of the Silent Prayer. As I saw him at his desk I ceased to wonder that his congregation bore themselves with a grave and reverent demeanour unusual in American churches, for I perceived where they had found the example of it. There was a lesson of devout reverence in the solemn bearing of the grey-haired, grey-bearded man, whose frail form was stooping somewhat under the weight of his seventy-six years, and whose quiet voice and thoughtful eye seemed the fit expression of his calm spiritual wisdom. When the final benediction was pronounced, and that voice was silent, I felt for the first time in my life, and probably the last also, I had been present at a religious service which perfectly realised my long-imagined idea; a service where nothing was lacking, and where nothing jarred.

JESUS' RELIGION WITHOUT HIS THEOLOGY.

There is much talk in some quarters, of religion without theology, and even of the religion of Jesus without his theology. But as well talk of fruit without fruit trees, or of water without wells or springs.

What is Jesus' theology? and what is his religion? Let us see.

"God is,"—that is Jesus' theology. "Therefore let us order our lives as in his sight,"—that is his religion. But does any one fail to perceive that the "God is" must come first, and is necessary to the existence of the other?

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"God is a spirit" (or "God is spirit") —that is Jesus' theology. "And they that worship him must worship him in spirit and in truth"—that is his religion. "God is love"—that is his theology. "Therefore let us love him"—that is his religion. "God is our Father"—that is his theology. "Therefore let us be dutiful and loving as children toward him, and kind and helpful as brethern one toward another"—that is his religion. "God is perfect, with all moral and spiritual perfection"—that is his theology. "Be ye therefore perfect, even as he is"—that is his religion.

Thus we see that Jesus' theology is fundamental. Without it, his religion could not have been. Great thoughts about God, great faiths in God, such as Jesus had, are the trees of which his beautiful religion is the inevitable fruit; they are the springs and wells of which his religion are the sweet and necessary outflow.

Some one has said, "I love flowers, but I hate botany; I love religion, but I hate theology." Rev. M. J. Savage, commenting on the utterance, says: "These words undoubtedly express a wide-spread popular feeling; and yet there is a most delicious absurdity underlying them. As though there could be the fair outline, the dainty tinting, the sweet fragrance, of the violet or the rose, except for the underlying plan, the fibrous framework, that supports it and enables it to be."

Because much of the theology of the past has been irrational and cruel, there are many who are saying to-day: Let us away with all theology. But as well say, because much in the governments of the past has been irrational and cruel, let us away with all government; or because education has often been short-sighted and foolish, let us do away with all education.

What is wanted is not *no* theology, but a *simple, rational, true* theology. Make the tree good and the fruit will be good. Make the fountain pure and the water will be sweet. We can get the sweet, natural, simple, beautiful *religion* of Jesus by getting the *sweet, beautiful, simple, reasonable theology* of Jesus. But in no other way. J. T. S.

A FAVORITE HYMN AND ITS AUTHOR.

Quite wonderful, sometimes, is the growing and gracious power of a good hymn, which, perhaps, had a very humble and almost unknown origin. It reminds us of some new star that comes in sight to the wistful astronomer and ere long finds its acknowledged place in the planetary system with orbs "forever singing as they shine." So, ever and anon, some new and beautiful song of prayer or praise appears to view, seen at first, it may be, by only a few at most, but destined soon to wider recognition, until finally it is claimed as properly belonging to the great harmonious whole, and henceforth with the rest perpetuates ceaselessly its vast and sacred ministry. In not a few of our later hymn books there is one of these favorite songs of which I wish to give here some account. Like many other clergymen, no doubt, I have often given it out to be sung in the church or at funerals for comfort to sad or bereaved souls, and have found scarcely any other so well fitted to afford the needed consolation. One might wish it could always be sung to the tune of *Henley*, as arranged in the "Hymn and Tune Book," published by the American Unitarian Association, in 1868. However familiar the lines may be to the reader, let me quote them here, as they are printed there:

"Come unto me, when shadows darkly gather,
When the sad heart is weary and distrest,
Seeking for comfort from your Heavenly Father;
Come unto me, and I will give you rest.

Ye who have mourned when the spring-flowers were taken,
When the ripe fruit fell richly to the ground;
When the loved slept, in brighter homes to waken,
Where their pale brows with spirit-wreaths are crowned,—

Large are the mansions in thy Father's dwelling,
Glad are the homes that sorrows never dim;
Sweet are the harps in holy music swelling,
Soft are the tones which raise the heavenly hymn.

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There, like an Eden blossoming in gladness,
Bloom the fair flowers the earth too rudely pressed;
Come unto me, all ye who droop in sadness,
Come unto me, and I will give you rest."

So far as I know, the first church collection in which these lines appeared was the "Book of Hymns," compiled by Rev. Samuel Longfellow and Rev. Samuel Johnson, and published forty years ago. The hymn was omitted in their "Hymns of the Spirit," 1864. It was adopted by Rev. James Freeman Clarke, in the present "Disciples' Hymn Book," which was founded on his earlier work of 1844. We find it in Mr. Hepworth's "Songs of the Unity," 1859, and also in the "Methodist Hymnal," 1878. In these and other collections it appears as "*Anonymous.*" Dr. James Martineau introduced it into his later compilation, "Hymns of Praise and Prayer," 1874, and refers it to the "Book of Hymns," above mentioned. He had sought to ascertain the name of the author, and the inquiry was made of friends in America as well as England. The desired information was received too late for the first edition of his new hymn book. No one seemed to know who the writer was. An item was inserted in the *Christian Register*, asking any reader of that paper, who might be able to give the name, to send it to the editor. A Medford correspondent, "M. L. R.," under date of July 12, 1874, stated that the hymn was a part of one that had been published in 1839, in an *Annual*, entitled, "The Christian Keepsake," and that it was composed by Miss Catharine H. Waterman, of Philadelphia. Accordingly, when the association issued, in 1877, the revised edition of its "Hymn and Tune Book," the hymn reappeared with this name of the author. "M. L. R." had in hand an old copy of the *Annual* referred to, and offered to send it to the *Register* if desired. In the issue of July 25, 1874, the whole of the original poem was published, and it is again reproduced here, since many who are familiar with the portion of it which was adapted to use in the Sanctuary, may not then have seen it in its early and entire form, as it was printed in the *Register*, but may like to see it now.

"Come unto me, ye who are heavy laden,"
Come unto me, ye who are sore opprest;
The white-haired sire, the young and tender maiden—
"Come unto me, and I will give you rest."

Ye who have seen the clouds of tempest cover
All that the earth had promised fair and bright;
Ye who have seen death's pinions darkly hover,
Quenching the life that was a joy and light:

Come unto me, though shadows round you gather,
Though the sad heart is weary and distrest;
Then ask for comfort from a Heavenly Father—
"Come unto me, and I will give you rest."

Ye who are mourning o'er the young and cherished,
Ye who have laid the lovely in the earth;
Ye who have wept when the young infant perished,
Ere it had lisped its little words of mirth:

Come unto me and see its wings of brightness,
The fading flower that withered on thy breast,
Thou shalt receive it in its robe of whiteness—
"Come unto me, and I will give you rest."

Ye who have mourned when autumn leaves were taken,
When the ripe fruit fell richly to the ground;
When the old slept, in brighter homes to waken,
Where their pale brows with glory-wreaths were crowned;

Ye who have sighed for kindred voice to bless you,
Ye who so oft its gentle tones have blest,
Come where in peace they shall again caress you,—
"Come unto me, and I will give you rest."

Large are the mansions in yon heavenly dwelling,
Glad are the homes no sorrows ever dim,
Sweet are the harps in holy music swelling,
Soft are the tones that raise the heavenly hymn.

There, like an Eden, blossoming in gladness,
Bloom the fair flowers the earth too rudely prest;
Then hither haste, all ye who mourn in sadness;
"Come unto me, and I will give you rest."

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Who it was that, entering into the spirit of these verses, thought and saw how with slight alterations and adaptations a beautiful and noble hymn could be taken from them for wide and permanent use in public worship, and actually rendered the service for us,—I do not know, but presume it may have been Mr. Longfellow or Mr. Johnson. Perhaps some reader of *The Unitarian* can tell us.

But who was Catharine H. Waterman, who had thus written so long before? While engaged in certain hymnological researches some years since, I was curious to learn who she was and whether she was still living, for I felt that one who has breathed such a song of the spirit as that, must needs have contributed other offerings of a like nature. But no one, of whom I inquired, could tell me what I wanted to know. I had not, to my recollection, seen the name before, and it was not in any of the indexes of authors that were at my command. Thinking that the name might possibly have undergone a change and so found its way into some volume of selections under a new form, I was one day looking more carefully through certain books of this kind, when my eye fell upon this, in Griswold's "Female Poets of America":

"CATHERINE H. ESLING.

Miss Catherine H. Waterman was born in Philadelphia, in 1812; and under her maiden name she became known as an author by many graceful and tender effusions in the periodicals. In 1840 she was married to Mr. Esling, a shipmaster of her native city."

I at once wrote to Dr. Furness about the matter, and with his accustomed interest and helpfulness in all good things, he immediately sought out the Esling family and soon wrote to me, Jan. 31, 1881: "I have had the pleasure of seeing Mrs. Esling this morning. She is a plain, cordial woman, some where near seventy;—an Episcopalian by birth, but loving, she was pleased to say and I was pleased to hear her, to visit my church. She has long given up writing. Her hymns never would have been published but for her mother. She promised to hunt up and send me some other hymns of hers. She did not know how fond we are of *that* hymn. She accepted my change of one word, *victory*, for 'spirit wreaths,' which smacks of spiritualism. She lives some three miles from me, more or less, in a house of one of those snug, two storied blocks which are the pride of our city, —very small, but neat and comfortable. I gather she lives with her daughter. She spoke of a son in the west. I thank you for putting me upon hunting Mrs. E. up. She loaned me a volume of her verses published here thirty years ago, now out of print:—'The Broken Bracelet, and Other Poems,' all breathing a refined spirit, some quite touching."

In my mousing about in the New York book-stores after various rare, or out-of-the-way, treasures, I failed to find a copy of Mrs. Esling's poems, but one day, while I was on a visit at Philadelphia, I was more successful. I had not time to go the three miles out from the heart of the city and call upon her as I would have liked to do, but I inquired at several places after her book and was on the point of giving up the search when I came across a shop that seemed well stocked in old, second-hand literature, and that really had one only copy on its shelves. "Now out of print," indeed,—I thought.

All that Griswold or Dr. Furness had remarked of her verses, it is unnecessary to say, was seen to be just and true. Written in her earlier life, many of them doubtless while she was a young lady, they are full of sentiment and feeling, and bespeak a heart full of affection, a passionate love of nature, and a spirit of pure and simple trust. None of them are remarkable, but all of them reveal an easy, happy faculty for versification, and are inspired with true and tender thought, while many of them, like the hymn, "Come unto me," have not a little real inspiration and beauty. A sad or pensive strain runs through a considerable number of them, as if the writer had already tasted the deeper sorrows of life. Such lines as these, taken from a poem entitled, "The Mother's Prayer for her Dead Babe," seem to have been written out of the

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agony of one who herself had suffered the loss she describes:

"Father of light, I lay
Before thy mighty throne this pulseless thing;
This precious piece of clay
In humbleness of heart to thee I bring!

* * * * *

Thou, whose high throne of grace
Is raised above the burning stars at night,
Whose glories we may trace
Through every rolling planet's living light;

Who lookest from on high
Into bereaved hearts; whose gracious ear
Hath heard the raven's cry,
List to a mother's prayer—in mercy hear!

* * * * *

Father, within thy hand
Is immortality, and endless joy!
Take to thine angel-band,
My heart's pure cherub, my young bright-haired boy.

Give to my baby, wings,
Give him the vestments of thy grace, O God!
Into thy breast he springs—
Hold, hold my aching heart, I kiss thy rod."

There is a fine, spirited piece, entitled "The Emerald Isle," which was set to music by Dempster, and so may have been more widely known than most of these poems.

Here is a sweet little song which will find an echo in many a heart, for many a man and woman must have had the writer's own experience. It is itself entitled, "That Little Song."

"Sing me again that little song,
Oh! sing it once again!
A thousand buried memories rise,
Before its simple strain.

I heard it when a happy child,
Amid a merry throng,
From gleesome voices long since hushed—
Oh! sing that little song!

I see again the bright green sward,
Whereon we gladly played,
I hear again the echoing sound
Their little footsteps made.

Their voices, like a ringing shell,
Are murmuring in mine ears,
And not a single eye is dim
With sorrow or with tears.

Hither they come, the rose-lipped ones,
In many a sister pair,
While the rich music of their hearts
Swells out upon the air.

Oh! through the long, long lapse of years,
They greet me once again,
Those young companions of my mirth,
Waked by that simple strain.

Heed not the tears within mine eyes,
While the quick memories throng
Of other days upon my heart:—
Oh! sing that little song!"

The longer poems are "The Broken Bracelet," "Edith, or Woman's Trials," "Flowers," etc. "The Sermon on the Highway" is one I will send by and by to the *Unitarian.* And here is the hymn, "Come unto me," in the same form in which "M. L. R." copied it for the *Register* from the *Annual*, except that the line in the later volume, "Many are the mansions in yon bright dwelling," appears in the earlier more happily, "Large are the mansions in yon heavenly dwelling."

It is seen that the compound word to which Doctor Furness took exception, "Spirit-wreaths," was not in the original. In the copy from the *Annual*, and here in the volume of poems, it is "glory-wreaths," which seems to me better than the word which Dr. Furness suggested, or than that which was substituted evidently by the compiler who adopted the hymn for church use and which "smacked of spiritualism."

Whether the dear songstress is still living in the quiet home where Dr. Furness found her seven years ago, I cannot say. It is pleasant to recall, that however little he had been acquainted with her, she had often, though an Episcopalian, been attracted to his church to hear his word; and it is a touching circumstance that she had been passing her advancing years there in her retired suburban retreat, and had not known how the lovely song of her early life had been more and more singing its way into the worship of the Christian church on both sides of the Atlantic, and carrying balm and strength to thousands and thousands of the weary and sorrowful. She all unconsciously had been fulfilling this beautiful ministry to souls, nor had these themselves known who it was that blessed them.

A. P. Putnam.

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ONE UPWARD LOOK EACH DAY.

SUNDAY.

The Heart's Prayer.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see;
So, deep in my soul, the still prayer of devotion,
Unheard by the world, rises silent to Thee,
My God! silent to Thee;
Pure, warm, silent to Thee.

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea;
So dark when I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to Thee,
My God! trembling to Thee;
True, sure, trembling to Thee.

Thomas Moore.

MONDAY.

Duty.

I slept, and dreamed that life was beauty;
I woke, and found that life was duty.
Was thy dream, then, a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noon-day light and truth to thee.

Ellen Hooper.

TUESDAY.

Song of Faith.

The day is quenched, and the sun is fled:
God has forgotten the world!
The moon is gone, and the stars are dead:
God has forgotten the world!

Day will return with a fresher boon:
God will remember the world!
Night will come with a newer moon:
God will remember the world!

Evil is only the slave of good;
Sorrow, the servant of joy;
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs:
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping storm;
Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon:
God will remember the world!
Night will come with a newer moon:
God will remember the world!

J. G. Holland.

WEDNESDAY.

The Deeper Things.

Children of men! the unseen Power whose eye
Forever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.

Which hath not taught weak wills how much they can?
Which has not fallen on the dry heart like rain?
Which has not cried to sunk, self-weary man,
"Thou must be born again?"

Children of men, not that your age excel
In pride of life the ages of your sires,
But that you think clear, feel deep, bear fruit well
The Friend of Man desires.

Matthew Arnold.

THURSDAY.

Deeds and Words Die Not.

We scatter seeds with careless hand,
And dream we ne'er shall see them more:
But, for a thousand years,
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,—
Into still air they seem to fleet,
We count them ever past;
But they shall last:
In the dread judgment they
And we shall meet.

John Keble.

FRIDAY.

Building.

Souls are built as temples are,—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then, the courses, framed to bear,
Lift the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are,—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are,—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless, touch
Adds a charm or leaves a scar.

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Souls are built as temples are,—
Based on truth's eternal law
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

Susan Coolidge.

SATURDAY.

The Quiet, Hoping Heart.

Whate'er my God ordains is right,
His will is ever just;
Howe'er he order now my cause,
I will be still and trust.
He is my God;
Though dark my road,
He holds me that I shall not fall,
Wherefore to him I leave it all.

Whate'er my God ordains is right,
Though I the cup must drink
That bitter seems to my faint heart,
I will not fear nor shrink;
Tears pass away.
With dawn of day,
Sweet comfort yet shall fill my heart,
And pain and sorrow shall depart.

Whate'er my God ordains is right,
My Light, my Life is He,
Who cannot will me aught but good,
I trust Him utterly;
For well I know
In joy or woe,
We soon shall see as sunlight clear
How faithful was our Guardian here.

Whate'er my God ordains is right,
Here will I take my stand;
Though sorrow, need, or death make earth
For me a desert land,
My Father's care
Is around me there,
He holds me that I shall not fall,
And so to Him I leave it all.

Samuel Rodigast.

ILLUSTRATIONS OF UNITARIANISM.

JAMES FREEMAN CLARKE'S RELIGIOUS TEACHING EPITOMIZED.

At the first meeting held by Dr. Clarke's congregation in the Church of the Disciples, after their pastor's burial, Judge Charles Allen, of the Supreme Court, read a sermon, at the close of which he made a brief and impressive address concerning his old pastor and his work. Among other things he gave a statement of what seemed to him the great central truths of Dr. Clarke's preaching, as he remembered that preaching for twenty-five years. He said:

"In Dr. Clarke's view, we are all children of our Heavenly Father, and have entered upon a life which shall never end; and in this world, and in all worlds, we shall always be under our Father's care and love. Evil is not finally to prevail, but good. And two chief duties rest upon us all,—first to improve ourselves, to become pure in mind and heart, to establish our own characters firmly upon right principles; secondly, to do what we can, according to our opportunities to make others happier and better, and to do away with all forms of evil. These things being done or being aimed at, matters of speculative belief as to details are of comparatively small importance.

"When Dr. Clarke undertook to make a formal statement of the five principal points of the new or coming theology, they were: 'The fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, and the continuity of human development in all worlds, or the progress of mankind onward and upward forever.'"

OUR INDUSTRIAL SCHOOL FOR INDIANS.

The Montana Industrial School for Crow Indians, established July, 1886, under the auspices of the A. U. A., is slowly recovering from the disastrous effects of the outbreak of the Crows last year. The great unpopularity of the agent, who has favored the school, and compelled the Crows to send their children to it, proved a serious drawback to its success, and when the Crows at last took the war-path, they withdrew most of the pupils. Since the summary suppression of the revolt, the children have been gradually, of their own accord, returning, and at last dates there were twenty-two in attendance, with a promise of others. Mr. Bond writes:

"No one can look into our school and not take heart." "This forenoon, I had all the boys, large and small, out in the garden weeding. They work very well and cheerfully. I am delighted with the promise of the garden. The country is looking very well generally, better it seems to me than I ever saw it before. We have about twelve acres of oats, and six acres of potatoes. All our roots are looking well. I shall have to build a big cellar to contain them.

"The parents of two of our girls are here with two more children which they will leave—very bright appearing little ones. They think we shall not hereafter have any difficulty in getting pupils. Some women who are here, and with whom these people have been talking, say they will bring three children. May be so, may be not. We shall believe what they say when they bring the children. Our hearts are cheered, however, notwithstanding a little skepticism arising

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from past experience. We are having success with a small number already. I have great confidence that we shall succeed with a large number by and by. I am impatient for the workshop, and await anxiously the authority to build it. We are not meeting the requirements of our contract with the Indian Bureau till we have the workshop. We have boys now that ought to be instructed in the use of tools more than they can be with our present facilities."

The Indian office has contracted to pay $108, for every Crow Indian taught, fed and clothed in the school, on certain conditions, one of which is that we shall give the boys industrial training in the simpler mechanic arts. Industrial training is a very important part of Indian education, and our school has felt the need of its equipment in this respect.

Having faith that Unitarians will not permit the school to be longer hampered for the want of this equipment, I have taken the responsibility of authorizing Mr. Bond to build the shop at once. The committee on Southern and Indian Educational Work have appealed to the churches of our faith to provide for the current expenses of this Indian school, and are encouraged to believe that they will do so; but for the buildings and equipment we must depend on special contributions. The estimated cost of the workshop and outfit of tools is one thousand dollars.

The following contributions for the school workshop are gratefully acknowledged:

Mrs. Mary Hemenway	$100
Miss Anne Wigglesworth	100
Hon. J. M. Forbes	100
"Response to Appeal"	100
Mr. and Mrs. J. Huntington Wolcott, $25 each	50
Mr. Wm. Endicott, Jr	25
A friend in Dorchester	25
Rev. F. Frothingham	10
	$510

Contributions to make up the balance of $490 are solicited. Also for the purchase of three cows and a sewing machine for the school.

For the committee,

J. F. B. MARSHALL.

No. 25 Beacon St., Boston, July 3, 1888.

HOW OUR CAUSE IS HURT.

Rev. James H. West has resigned his pastorate in Duluth, Minn., and it is announced that he will go east. The collapse of the Duluth movement under Mr. West's leadership is no surprise, except in the matter of its occurring so soon. The history of the affair is an interesting one, and has in it a lesson which Unitarians ought to learn. The liberal movement at Duluth was started a little more than two years ago, as distinctly Unitarian. A number of our ministers assisted, but the leading spirit, more than any other, was Rev. Oscar Clute, then the missionary of the A. U. A., for Iowa and Minnesota. After preaching had been carried on for some months by Mr. Clute, Mr. Crothers of St. Paul, Mr. Effinger, Mr. Dole and others, Mr. West, partly through the influence of some of the western Ethical brethren, went there as a candidate and succeeded in securing the place. Though the Ethical brethren continued to claim him as a Unitarian, and do still, yet he was himself honest enough to say to his congregation before long that he was not Unitarian, and to set out to do an "independent" work on a basis which in some respects was similar to that of the Agnostics and in others to that of the Ethical Culturists, having prayers in his Sunday gatherings, but addressing them not to God, but "to intelligent men and women." Being a sincere man, with some pulpit ability, and having the strong endorsement of *Unity* and the editor of the *Unitarian Review*, and a few other Unitarians, he was able to keep his place for a time. But it could be only for a time. The brilliant Free Religious leaders of the East, with a more hopeful and helpful Gospel than his, failed in nearly every instance. Nearly every man that has tried the same in the West has failed. Why should it be expected that an attempt in Duluth would succeed? The sad and humiliating thing is that the management of Western Unitarianism should be so largely in the hands of men who encourage such things,—who insist that our Unitarian ministry shall be open to men wishing to do Free Religious work, Ethical Culture work, Agnostic work. The impression has been abroad among our churches that the ministers most likely to draw congregations and build up large societies are extreme men, with plenty of negation and much science, but with next to no Gospel. But a mistake could not be greater. The men and the only men who draw congregations and hold them, and build up

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strong churches, are men who bring to the people great hopes, great faiths, great religious incentives.

Duluth is a fine field for a Unitarian church, as is every city of its size in the West. Let now a man go there who, while broad and free, yet has a real gospel to preach, such a Gospel of love and duty and consecration to God and humanity as Channing and Parker and Starr King preached, and we shall see the waste places built up, and a new day dawn for our cause in the young metropolis of the northern lakes.

EDITORIAL NOTES.

The trustees of the Manchester New College, our English Unitarian Theological school, have voted to remove the institution from London, where it has been for many years, to Oxford.

When Mrs. Chant preached for Mr. Milsted at Unity Church, Chicago, a collection amounting to $210 was taken up, which the pastor wished Mrs. Chant to use for her own work in London. But she preferred that half of the sum should go to her pastor's (Rev. Stopford A. Brooke's) children's Country Week fund. Accordingly it was thus sent, in the name of Mrs. Chant, "as a heartfelt greeting from Unity Church, Chicago, to Bedford Chapel, London, to show that, though the world is wide, our human love is wider and all-embracing." Mr. Brooke, in replying to Mr. Milsted, said: "If you, as you kindly say, had pleasure in sending me the sum I have just received for the children's holiday fund, imagine what pleasure it has given me to have this generous gift from sympathizers so far away in space, but always hereafter near to me in heart. There are none who do these things save Americans. They seem to feel the community of nations far more than we on this side of the Atlantic. They love their own race and their own people; but they are able to love all the more the wider nation of humanity, of which we all are citizens."

We spoke in a recent number, of the tendency in some quarters to reduce religion to its lowest terms, or, as Dr. Martineau says, to "water it down," until God, prayer, immortality, all the soul's highest faiths, are gone out of it, and still to continue calling it "religion." Touching this point, Martineau says keenly of Harrison and Spencer, and their controversy two or three years ago over the relative religious value of Agnosticism and Positivism: "We have only to open a recent volume of a popular monthly review, and we are present at a memorable combat between Mr. Herbert Spencer and Mr. Frederick Harrison, for the prize of *the best religion that dispenses with anything divine.*" It has to be confessed that this tendency was more or less present in the writings of Matthew Arnold. It constitutes perhaps his greatest weakness as a religious teacher.

Says Emerson: "A wise man advises that we should see to it that we read and speak two or three reasonable words every day, amid the crowd of affairs and noise of trifles. I should say boldly that we should astonish every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom of inspiration from heaven."

Some one has written out the creed of some Evolutionists as follows:

"I believe in a chaotic Nebula, self-existent Evolver of Heaven and Earth; and in the differentiation of this original homogeneous Mass. Its first-begotten Product, which was self-formed into separate worlds, divided into land and water, self-organized into plants and animals, reproduced in like species, further developed into higher orders, and finally refined, rationalized, and perfected in Man. He descended from the Monkey, ascended to the Philosopher, and sitteth down in the rights and customs of Civilization under the laws of a developing Sociology. From thence he shall come again, by the disintegration of the culminated Heterogeneousness, back into the original Homogeneousness of Chaos. I believe in the wholly impersonal Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the Survival of the Fittest, the Persistence of Force, the Dispersion of the Body, and in Death Everlasting."

Really, this is as bad as the Athanasian Creed or the Westminster Confession.

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James Freeman Clarke accomplished an extraordinary amount of work, and worked right on up to his death at a very advanced age. When asked, once, the secret of his being able to do so much, he replied instantly: "My secret is very simple: I have never been in a hurry; I have always taken plenty of exercise; I have always tried to keep cheerful, and I have never failed to take plenty of sleep."

Unquestionably one of the most enlightened, able, and humane of modern rulers is Dom Pedro II., of Brazil. He has done much for the enlightenment and progress of his empire; but now comes the noblest event of his long reign—the final and full abolition of slavery within his dominions,—thus freeing the Western Continent of that foul blot on modern civilization. Brazil has been working slowly and somewhat bunglingly toward this end for some years, a law for gradual emancipation having been enacted in 1871. This law does not seem to have produced quite its desired effects, but the education of public sentiment has been going forward, and the time at last became ripe for the consummation of that which the Emperor and his family and the best people of the country had long desired. The actual signing of the act of emancipation passed by the General Assembly, was done by the Emperor's daughter, the Princess Regent, while her father was lying dangerously ill. But it was known to be in harmony with the father's earnest wish, and will be the noblest monument of the reign of the great and good emperor. The law has already gone into effect. Thus the milestones of the world's progress are set up.

Two of our great and very important national organizations for philanthropy have held their annual gatherings during the past month—the National Conference of Charities and Correction, in Buffalo, and the National Prison Association, in Boston. The latter we did not attend, but the reports in the daily papers show a large meeting and much valuable work done. The attendance at the Buffalo meeting was large—nearly 400 delegates—including a very considerable proportion of the men and women most active and influential in philanthrophic and charitable work in this country. Among the leading subjects considered were the Importance of Industrial Training in Reformatories, and also in connection with the education of the young generally; Care and Treatment of the Insane; the Education of the Feeble Minded; Reformation as an End of Prison Discipline; Charity Organization; Immigration; Methods of Caring for Dependent Children. It is hardly possible to over-estimate the importance of these gatherings. The criminals (many of them mere boys and girls), the insane, the blind, the deaf and dumb, the feeble-minded, the improvident and helpless classes in this country form a great and growing army. Deal with them we must. How to deal with them *wisely*—so as to cure as far as we may, but especially so as to *prevent* the suffering and evil and loss which we deprecate, this is one of the great problems of our time; and it is this problem that these two national organizations are doing so much to solve. One of the best things done by the Buffalo meeting was to pass resolutions asking the churches and ministers of the United States, of all denominations, to set aside two Sundays of each year for the consideration of charitable, reformatory and philanthropic subjects.

UNIVERSALIST NOTES.

OUR INSTITUTIONS OF LEARNING.

June is always a month full of interest in our church, for it brings the annual commencements at our colleges and schools, institutions which are very dear to our people and very close to our best life and activities. The year has been one of prosperity to them all, and a glance at the work they are doing and their steady growth is very cheering to those who have toiled and sacrificed in behalf of them.

Tufts, on its hill-top, commanding the most picturesque view in all the suburbs of Boston, grows more beautiful in situation every year, as its trees and lawns gain in age and richness of verdure. Its buildings continue to multiply, and in its faculty and courses of study it stands among the

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very best of New England colleges. It has been fortunate in its presidents, and under the administrations of Ballou, Miner, and Capen has steadily grown in resources, efficiency and influence. It has maintained a wise middle course in reference to the mooted points of classics and sciences, electives and required courses, and while it holds to the old traditions in favor of an "all-around" education, nevertheless affords fine facilities for specialists, particularly in physics, in chemistry, and in the mathematics. The Divinity School has furnished some of the most accomplished and successful of our young preachers, and only needs more funds to become a splendid center of theological training.

Up in Northern New York, St. Lawrence University, in the face of great difficulties has for many years been an educational power, and has fully justified the efforts of its friends in the Empire State. The Theological School, formerly under Dr. Fisher of loved memory, more recently in Dr. Atwood's able hands, has been one of the most vigorous feeders of our ministry. Its graduates have almost uniformly honored and blessed the church. The retirement of Dr. Gaines from the presidency of the University is a great loss. For the sake of the College it is to be hoped that its distinguished and honored alumnus, Dr. Gunnison, may be persuaded to assume the vacant office. But we pen these words in great fear of what his Brooklyn friends may say.

Crossing into Ohio, we find Buchtel College, thanks to its noble hearted founder, thriving from year to year, and waxing stronger in means and in prestige. There is a splendid atmosphere of activity about the institution, on the part of students and faculty alike. The generous gifts of John R. Buchtel have stirred many others to a rivalry in gifts, and every year sees the College enriched and strengthened for its work.

Still further to the west, down in the heart of Illinois, Lombard University does its steady work, always aiming high at standards, and patiently hoping for days of larger prosperity in which the better to realize them. President White is a true scholar with a general enthusiasm for scholarly pursuits, and his spirit is always felt, lifting the ideas of the students toward the highest purposes. It is to be hoped that Dr. Ryder's gifts to Lombard may be the first fruits of new and increasing endowments which will enable her hardworked instructors to do the work that with better facilities they are so well qualified to perform.

In addition to these colleges the academies and seminaries under the patronage and control of the Universalist Church are strong and flourishing. Westbrook Seminary in Maine; Goddard at Barre, Vermont; Dean at Franklin, Mass.; Clinton Liberal Institute at Fort Plain, N. Y.; Perkins Academy at S. Woodstock, Vermont; are institutions in which our people have more than a local pride, and some of which they have maintained for over 50 years. The endowments of these colleges and academies amount to more than two and a half million dollars. They are a perpetual pledge of the interest our laity and clergy have in the higher education, and their sympathy with the broadest and best culture.

CO-EDUCATION.

In this connection it is interesting to note the advanced stand our church has taken upon the matter of co-education. All the institutions named above receive women upon the same terms as men in their courses, with the single exception of Tufts. But so strong is the sentiment in favor of equal educational advantages in the same institutions for the boys and the girls, it is more than likely that in a few years even Tufts will open its doors to the daughters as well as to the sons of its patrons. The system works so well in all the other colleges that it is past a doubt that it would be entirely successful in Tufts as well. The air on College Hill is not so very different from that which circulates at Canton, and Akron, and Galesburg. And when once the shock of change is over, probably everybody will wonder that the reform was delayed so long. J. C. A.

LITERARY NOTES.

Any of James Freeman Clarke's books will be sent to persons desiring to read them, with no cost except for postage. Address Church of the Disciples, Warren Ave., Corner Brookline St., Boston.

A Christian newspaper is soon to be established in Jerusalem, to be edited by a lady—Miss Delphine Baker.

Says the *Boston Commonwealth:* "Miss Charlotte M. Yonge, the novelist, is a devoted member of the Church of England. With the proceeds of her novel, 'The Heir of Redcliffe,' she fitted out the missionary schooner, the Southern Cross, for the use of Bishop Selwyn, and ten thousand dollars from the profits of 'The Daisy Chain,' are said to have gone to the building of the missionary college in New Zealand."

Dean Bradley, of Westminster Abbey, is writing a life of his predecessor, Dean Stanley.

The total number of volumes in all the public libraries of America is reported at 21,000,000.

"Uncle Tom's Tenement" is the name of a new novel by Alice Wellington Rollins.

The *Lippincotts* announce the complete works of Shelley, in prose and verse, edited by Richard Herne Shepherd, in five volumes.

At its recent commencement Harvard University conferred the degree of Doctor

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of Divinity upon President Livermore of the Meadville Theological School. This was a most fitting action; the only cause for regret is that it has been so long delayed.

Col. T. W. Higginson says that the greatest of the "sorrows of authorship" is the inability to get leisure for reading.

For the benefit of inquirers we give a list (with prices) of the books written by James Freeman Clarke. The list may not be entirely complete, but is very nearly so:

Christian Doctrine of Forgiveness of Sin	$0 50
Christian Doctrine of Prayer	0 75
Common Sense in Religion	2 00
Essentials and Non-Essentials in Religion. Paper	0 25
Cloth	0 50
Events and Epochs in Religious History	3 00
Legend of Thomas Didymus	1 75
Memorial and Biographical Sketches	2 00
Orthodoxy, its Truths and Errors	1 25
Vexed Questions in Theology	1 00
The Problem of the Fourth Gospel. Cloth	0 50
Paper	0 25
Coffee Houses and Coffee Palaces in England	0 20
Self Culture	1 50
Steps of Belief	1 00
Ten Great Religions. Vol. I.	2 00
Ten Great Religions. Vol. II	2 00
The Hour which Cometh	1 50
The Ideas of the Apostle Paul	1 50
Manual of Unitarian Belief	0 25
Every Day Religion	1 50
Life of Jesus. By Carl Hase. (Translation)	0 75
Exotics. Poems translated from the French, German and Italian. By J. F. C. and L. C.	1 00

Most of these works can be obtained from the American Unitarian Association, 25 Beacon St., Boston, by sending the price named.

Rev. Dr. Spears, editor of the London *Christian Life*, Sir Edward Lawrence, and other English friends, have arranged for the immediate publication of a memorial volume of James Freeman Clarke's sermons. The sermons are to be the last eight he preached, on the Lord's Prayer. The book is to be small, perhaps 100 pages, and will be sold for an English shilling. An edition of 10,000 copies will be issued.

On page 322 of our July issue we quoted a passage from Rev. W. C. Gannett, which indicates in a few words the basis upon which he wishes Western Unitarianism to stand. A line just received from him requests us, if we have occasion to use the quotation again, to give the last sentence to the period, as it stands in the original article in Unity. He thinks this helps the reader to understand his meaning a little more fully. If so, we certainly very gladly print it in full. The passage as he wishes it to appear is as follows:

"We hold him to be 'Unitarian' who emphasizes Freedom, Fellowship and Character as his three grand emphases. . . . There is another great word which right willingly we would admit save for one reason: it is *worship*, and the reason it does not enter is because to most minds it still carries a more than ethical significance; it is the gate through which for them the 'God'-doctrine quietly passes in. That is why some friends want it in the motto, and that is why it must stay out; because this motto is not a summary of our intellectual beliefs, but indicates the basis of our fellowship, and we *mean* that basis to be ethical, not theological."

"Notes on the Literature of Charities," is the title of a valuable pamphlet of 48 pages by Prof. H. B. Adams, of Johns Hopkins University. The pamphlet is one of a series of "Studies in Historical and Political Science" which is being published by the university named. It contains by far the best brief survey that we have seen of the literature of charity and philanthropy; indeed from no other single volume with which we are acquainted can one get anything like so full and clear a view of what is being done in this country and England for the suppression and prevention of pauperism and the improvement of the condition of the poorer classes. No one studying these subjects can afford to be without this admirable guide. Price, 25 cents.

The last number of Mr. Savage's "Unity Pulpit" for the series of 1887–8 is at hand. It contains a sermon delivered in Mr. Savage's church, Boston, by Mrs. Chant, on "The Growth of Religious Thought in England." The discourse is a strong and earnest plea for a more reasonable, loving and helpful Christianity—a Christianity more like that of the Great Teacher himself. It was with this sermon in mind that the *Congregationalist* published its editorial on "Imported Infidelity."

Professor George T. Ladd, of Yale College, has written a valuable book, published by Scribners, on "What is the Bible? An Inquiry into the origin and nature of the Old and New Testaments in the light of modern Biblical study." It is a condensation and a popularization of his extensive work on "The Doctrine of Sacred Scripture," published two or three years ago. The point of view is that of a liberal orthodox and progressive development of the subject. It is not the object of the book to give the history of the Bible writings, but to consider their relations to religion and science. Such subjects as the history of opinions about the nature of the Bible, miracles, prophecies, the Bible as literature, revelation, inspiration, and the authority of the Bible, are thoroughly discussed, and in

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an able and scholarly manner. Bible students seeking for a moderate view on all such subjects will find this one of the most helpful books within their reach. Its spirit is candid and liberal, its purpose earnest and noble. It is written with that scholarly fidelity which characterizes all Professor Ladd's work. G. W. C.

Under the title of "Metrical Translations and Poems," Houghton, Mifflin & Co. put out a dainty volume by Frederic H. Hedge and Annis Lee Wister. Dr. Hedge's quota contains some of the more difficult rhymed passages from *Faust*, followed by a few of Goethe's mystically religious poems, and some of the familiar lyrical ballads of this author, Schiller, Uhland and Körner. The second translator has included more authors, all of the lyric order,—Rückert, Geibel, Lenau, Chamisso, and others. There is a simplicity and beauty in the German lyric that at once invites translation and makes it extremely difficult to give a version at all approaching the original. In the present instance both the spirit and form of the German poems are generally retained, and the earmarks of translation are few. Dr. Hedge also contributes some original poems of a religious character, and a beautiful sonnet, "Florence in November."

Poems. By Edward Rowland Sill, Boston. Houghton, Mifflin & Co., pp. 112. The death of Mr. Sill last year was a real loss to American literature, for he was beginning to be recognized as one of the sweetest and truest of our singers. He had not written very much—one small volume of poems besides the present. But the quality was so high, both in thought and versification, that he was attracting the attention of the best minds. The poems of the volume before us are nearly all very short; but, with few exceptions, each is a gem.

A Wayfarer's Wallet. By Henry G. Hewlett. London, Geo. Redway.

This is a small volume of poems by a liberal Christian across the water. Many of the poems are tender and sympathetic in feeling, nearly all are fresh and inspiring. Particularly suggestive is "The Voyage of the Ages," which portrays the struggles of a Mariner with the Sirens of life. It seems to us likely to live. "The Worth of Life" is a noble appeal to lay aside a fault-finding pessimism and search for clearer visions of life's realities. "Dominus Redivivus, a Plea for the Christianity of the Christ," is the longest and most important poem of the book. It is clearly the work of one who has thought his own way to his opinions. Though somewhat iconoclastic, it does not tear away from faith's embrace anything that is really good. It gives us a vivid picture of the Episcopal church haunted by her ghostly efforts to adapt herself to "Time's widening scope." The Christ of this poem is thoroughly natural and real and never feeds his hearers stones for bread. The poem is one of the many signs of the times, showing that the world is moving toward a more reasonable and helpful religion.

Woman: Her Power and Privileges. By Rev. T. De Witt Talmage. New York: J. S. Ogilvie & Co.

We are not partial to the theology of Mr. Talmage, nor to his peculiar style of oratory. But here is a paper covered volume of two hundred open pages which (excepting the last chapter, which does not properly belong to the series, and may be omitted) has very little of theology in it, and much of good sense upon such practical themes as "Women who Fight the Battle of Life Alone," "Worldly Marriages," "The Dominion of Fashion," "What Can and What Cannot Make a Woman Happy," "Woman's Opportunity," and "Parental Blunders." It is well worth the reading, especially of young women whose lives are yet before them.

NEWS FROM THE FIELD.

Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us ON OR BEFORE THE 1ᴳTH OF THE MONTH.

This is vacation time, and our church activities are consequently much diminished. Our readers will not be surprised therefore to find us omitting, this month and next, our "Woman's Work" and "English Notes," and abridging our "News from the Field." All will be resumed in full force when the laborers are back in their places and the work begins again in the fall.

The Ministers' Institute will meet Oct. 1-4, in Worcester, Mass. The two churches there offer their hospitality to all Unitarian ministers attending. All others will probably be given reduced rates at the hotels. The following is the programme:

Monday, Oct. 1, 7:30 P. M.—Public worship. Sermon by Rev. H. M. Simmons, of Minneapolis, Minn.

Tuesday, 9:30 A. M.—Devotional meeting. 10:30 A. M., Essay by Rev. Brooke Herford, "The Aim and Method of Preaching," followed by addresses by Rev. M. J. Savage, and F. G. Peabody, D. D. 3:30 P. M., Business meeting and discussion of the morning subject. 7:30 P. M., Public meeting; Essay by Rev. A. P. Peabody, D. D., "Classic and Semitic Ethics."

Wednesday, 9:30 A. M.—Devotional meeting, led by Rev. J. C. Jaynes, of West Newton, Mass.; 10:30 A. M., Essay by Prof. E. Emerton, of Harvard Divinity School, "The Conversion of the Germanic Tribes to Arian Christianity"; 11:30 A. M., Essay by Rev. W. W. Fenn, of Pittsfield, Mass., upon some point in New Testament Criticism; 3:30 P. M., Essay by Miss Zilpha D. Smith, Secretary of the Associated Charities of Boston, "Charity"; Address by Rev. E. E.

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Hale, D. D.; 7:30 P. M. Address by Rev. W. S. Rainford, of New York, "The Opportunity of a City Church."

Thursday, 9:30 A. M.—Devotional meeting, led by Rev. W. P. Tilden, of Milton, Mass. 10:30 A. M., Essay by Rev. N. P. Gilman, of West Newton, "Recent Theology." 11:30 A. M., Essay by Prof. N. S. Shaler, of Harvard College, "The Question of Chance or Design in Nature." W. H. LYON, Sec.

At least five of our Universalist brethren have been made doctors of divinity by the colleges at the recent commencements, viz.: Rev. Messrs. J. C. Adams, Chicago, George H. Deere, Riverside, Cal., W. S. Crowe, Newark, N. J., J. C. Snow, Haverhill, Mass., and H. W. Rugg, Providence, R. I. Says the *Christian Leader*, "It is hoped and expected that these brethren will now, after the manner of such, deport themselves as grave divines."

Athol, Mass.—Rev. Charles E. Perkins, who recently came to us from the Universalists, was installed pastor of the 2nd Unitarian Society, June 29th. Rev. E. E. Hale, D. D., preached the sermon, and Rev. W. C. Litchfield, Rev. H. H. Brown, Prof. J. C. Parsons, Rev. Dr. Putnam, Rev. Dr. Moors, Rev. C. P. Lombard, and Rev. N. Seaver, took part in the service. A large audience was present and a fine reception was held at the close of the service. The new pastor begins his work under hopeful auspices.

—On Sunday evening, July 1st, the 11th Anniversary of the Sunday-school was held. There were recitations, music, floral offerings, addresses, etc. The occasion was a most happy one.

Boston and Vicinity.—There has been great excitement recently over the action of the school committee of the city in the case of Mr. Travis, for many years teacher of history in the English High School. Mr. Travis was charged by a Roman Catholic priest, on the strength of some reports by Catholic boys, with making disparaging remarks on the system of indulgences, basing them on some foot-notes about the Reformation period, in Swinton's history. Thereupon the committee—with, as is charged, very inadequate consideration and in deference to the strong Catholic element in the city—voted that the obnoxious book be *disused* in the public school, and that Mr. Travis be removed from his position and transferred to some other. Two great mass-meetings of citizens were held Wednesday evening, July 11, Fanueil Hall being crowded as in the old anti-slavery days, and an overflow meeting of 1,500 in Tremont Temple; very strong protests were made against the constant insidious efforts of the Catholics to obtain control of public education. Warm recognition was given to the fact that the two women members of the school committee were the only ones who voted against the recent action—one of them, we are glad to say, being our friend, Mrs. Emily Fifield.

—Our church at Mt. Pleasant, Roxbury (Rev. W. H. Lyon's) has secured its new site, corner of Warren street and Elm Hill avenue, has paid for it, and is all ready to begin work upon the new building. Operations have been hindered by some difficulty in getting the purchasers of the old property to complete their argreement, but it is expected that this will now be immediately arranged and that the much hoped for enterprise will soon be actually begun. It is to be a handsome stone church, and it is expected will be ready for occupancy next summer.

—Our Boston churches are running at about half speed just now. Union services are kept up throughout the summer at King's Chapel, New South Church (Rev. G. H. Young's), and for the first time our two Roxbury churches are uniting, the union services being held at Mt. Pleasant through July. Our first Dorchester church is also open as usual, Rev. C. R. Eliot preaching through the summer, intending to take his vacation in September.

—The Sunday School Society is busy preparing for next year's work. The annual meeting is to be held in Springfield about the middle of October.

—Mr. H. H. Lincoln, of East Boston, and Mr. E. C. Smith, of the Harvard Divinity School graduating class, were ordained June 24th and 26th, the former at the Second Church, Boston, and the latter in the chapel of Divinity Hall, Cambridge.

—Rev. C. D. Bradlee, a graduate of Harvard University 1852, who has been a clergyman in and about Boston, for 34 years, has received the degree of D. D. from Galesville University, Galesville, Wisconsin.

—Mrs. James Freeman Clarke and her two daughters are at Magnolia, where the family have spent their summers for so many years.

—Edward Everett Hale and family are spending their summer, as usual, at their country home in Matunuck, R. I.

—Rev. E. A. Horton and family are at Cohasset.

—Rev. H. W. Foote and family are occupying their cottage at Magnolia.

—Rev. Geo. L. Chaney and family, of Atlanta, Ga., are spending July and August at their country home in Leominster, Mass.

Buffalo, N. Y.—In a recent visit to this city we found the Unitarian church prosperous and happy under the leadership of its new minister, Rev. Pitt Dillingham, who, by the way, has recently married and gone over to Europe for a wedding trip. On the Sunday of the National Conference of Charities (July 8th) Dr. A. P. Peabody, of Cambridge, preached at the Unitarian church in the morning; and in the evening Mr. Charles D. Kellogg, Secretary of the Charity Organization Society of New York City,

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spoke on "Problems of Poverty and Pauperism." On the morning of the same day Rev. S. J. Barrows, of Boston, preached at the Universalist Church. We found everywhere, not only among Liberal Christians, but among all classes, religious and not religious, our former minister, Rev. Geo. W. Cutter, held in warmest esteem and honor, for the great breadth and usefulness of his ten years' work in the city.

Camden, N. J.—Unity church has settled as its minister Rev. J. L. Corning, who has recently joined our fellowship from the Congregationalists.

Chelsea, Mass.—During July and August the Universalist church, S. W. Sample, pastor, and the Unitarian church, A. W. Martin, pastor, hold union services. In July the latter preached in the Universalist church, and in August the former preaches in the Unitarian church. This would be a good method to adopt in other places where there are both a Universalist and a Unitarian church.

—Rev. Mr. Sample preached at Dubuque, Ia., on July 8th and 15th, and at Lansing, Mich., on July 29th.

Chicago.—On July 24th, Dr. Thomas preached at the People's Church his last sermon before vacation, on "Rest," closing with the words, "For another year we have together sowed the seed of thoughts, and prayers, and songs, and tears and joys, and now we turn aside to rest that we may work again." He will spend his summer in the East, visiting and speaking at the Universalist Grove Meeting at Weir's Landing, Aug. 6-12.

—Prof. Swing summers in his cottage at Geneva Lake, Wis.; Mr. Utter has gone to Milton, Mass.; Mr. Jones into Wisconsin; Mr. Milsted and Mr. Adams stay at home. All Souls' (Mr. Jones') church will be open through the summer, with lay services.

—A recent number of the Chicago *Farmer's Voice* contains a sermon by Mr. Jones on "The Tender Side of War," giving many very touching reminiscences of army life.

Cincinnati, Ohio.—A circular from Mr. Thayer informs us that the new church edifice which the First Unitarian Society is erecting will probably be ready for occupancy in the early fall.

Greenfield, Mass.—The Prospect Hill School has closed a prosperous year. The report of Principal Parsons shows an increased attendance, and greater general advancement in studies than ever before. The trustees are considering the matter of erecting a new building for the use of the school. A brick structure, to cost from $15,000 to $20,000, is desired, and a committee of the board was appointed to consider ways and means of securing it.

Harvard, Mass.—About one hundred pastors, delegates and superintendents of Sunday-schools, attended the fifty-fourth annual meeting of the Worcester Sunday-School Society, held June 27th, at the First Parish Church, Harvard. In the morning, after a devotional service, led by Rev. Ai S. Annis, reports of the secretary and treasurer were read, committees were appointed, and an instructive paper on "The Teacher as Pastor" was read and discussed. In the afternoon there were addresses on the subject,—"The Worth, Object and Needs of the Bible Class in the Sunday-school."

Iowa City, Iowa.—The Wesleyan University of Bloomington, Ill., has recently conferred the degree of Master of Science upon Rev. Arthur Beavis, pastor of the Unitarian Church here.

—While Rev. O. Clute is at work as missionary of the A. U. A. in California, his family remain in Iowa City. He is expected home for a short visit early this month.

Kalamazoo, Mich. — Rev. Charles Ellis has resigned the pastorate of the Unitarian church. He came here last autumn, and, by reason of certain recommendations, succeeded in getting a foot-hold in the church. It was soon discovered that a moral cloud was hanging over him, and an effort was made by leading members, on this account, to prevent his becoming the pastor. But he carried the day, badly dividing the church. It is to be hoped that he will not be able to secure a footing in any more of our pulpits until the cloud which he is under is removed.

Milford, N. H.—The Unitarian church dedicated June 19th, is one of the most beautiful in the state. At the dedication services in the afternoon, the invocation and reading of the Scripture lesson were by Rev. J. B. Gilman, the sermon by Prof. F. G. Peabody, D. D., the address by Rev. Dr. Morison. In the evening there were addresses by Rev. W. H. Savage, Rev. J. B. Gilman and Rev. E. B. Payne. A fitting tribute was paid to Rev. A. M. Pendleton, who has had entire charge of the work of building, and a report was made by the treasurer stating that the society would be free from debt.

Minneapolis, Minn.—In the death of Robert Hale, the Unitarian cause in Minnesota loses one of its ablest and most influential supporters, and the city of Minneapolis one of its most honored and useful citizens. He was one of the founders of the First Unitarian Society, and up to the time of his death a trustee; and in the movement to erect a house of worship for Rev. Kristofer Janson and his Scandinavian church he bore a leading part. Passing through an extended business career in the East, another in Chicago and another in Minneapolis, during which he was at the head of two important railroads and a board of trade he gained and kept the confidence

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of those with whom he had to do to a very unusual degree. The testimonies not only to his business ability, but to his moral worth, are extraordinary.

New Orleans, La.—The annual financial report of the New Orleans Unitarian church indicates an increase of strength and prosperity from year to year. Much credit is due to Mr. Allen for the energy and perseverance with which he has carried forward the work in this important city under difficulties which to many would have seemed insurmountable.

Springfield, Mass.—The Church of the Unity is to have six handsome memorial windows. The first of these was received a few weeks ago, and was erected by Hon. J. A. Rumrill, in memory of Grace Rumrill Miller and Charles P. Miller. It has for its subject the Good Shepherd, and has been described as perhaps the handsomest specimen of stained-glass work for church use yet produced in this country. Mrs. H. B. Burt and Mrs. W. H. Wesson will erect one in memory of Mr. and Mrs. Henry Smith; Mrs. J. M. Thompson one in memory of her husband, Col. J. M. Thompson; the children of Col. Geo. Walker one in memory of their father; Mr. Chester W. Chapin of New York and Mrs. J. A. Rumrill one in memory of their father and mother, and Col. George Bliss of New York one in memory of his parents.

St. Louis, Mo.—After service on the first of July, the Church of the Messiah was closed, for two months. Mr. Snyder left at once to spend his vacation with his family at Nonquitt, Mass.—During the summer a new organ will be placed in the church. The one now in use was taken from the old church, and has never been considered quite in keeping with its present surroundings.

—Early in the Spring the ladies of the Eliot Society determined to establish a public ice-water fountain. The money was raised and all plans made, when an unlooked for obstacle was encountered. It was necessary to obtain permission from the city authorities, and that proved to be a slow and tedious process. One of the trustees of the church is a member of the council, and has faithfully used his influence, but the consent of the Lower House has not yet been granted. The delay is greatly regretted by those who are interested in the work, as this is the season when the fountain would be most acceptable. It may yet be completed before the summer is over.

—The Church of the Unity is also closed.

—Mr. Learned will remain in the city.

Ware, Mass.—Mr. B. W. Pennock was ordained pastor of the First Unitarian Church of this place, on June 27th. The council met at 12 A. M., and chose Rev. J. F. Moors, D. D., moderator, and Rev. G. H. Badger, scribe.

At 2 o'clock the service of ordination began. Rev. O. I. Darling made the invocation, Rev. A. F. Bailey read the Scriptures, Rev. E. A. Horton preached the sermon, Dr. J. F. Moors made the ordaining prayer, Rev. Grindall Reynolds gave the charge to the pastor, Rev. G. H. Badger extended the right hand of fellowship, Rev. B. V. Stevenson gave the charge to the people, and Rev. F. W. Betts made the closing prayer.

Mr. Horton took his text from Rev. iv: 5, —"Seven lamps of fire which are the seven spirits of God." These he called: 1, The eternal goodness; 2, Human responsibility; 3, Leadership of Jesus Christ; 4, Continuous revelation; 5, The perfectibility of man; 6, The aim of religion, a type of life; and, 7, Belief in a universal church. The subject was ably handled and left a lasting impression upon the audience. The following churches were represented: Second of Boston, Brookfield, Barre, Northampton, Petersham, Palmer, South Natick and Warren. The A. U. A. was represented by the secretary and the state missionary. G. M. C. B.

Weirs, N. H.—On August 3-5 there will be held a Unitarian grove meeting, at which will speak Rev. C. W. Heizer, Rev. J. B. Gilman, Rev. A. P. Putnam, Rev. Fielder Israel, Rev. Robt. Collyer, Rev. S. C. Beane, Rev. E. C. Abbott, and Rev. James Kay Applebee. Several distinguished laymen, also, will be there to address the laymen's meeting. Reduced rates are to be given at the hotels and on the railroads, information concerning which may be obtained from the "Unitarian Grove Meeting Committee," Weirs, N. H. All other correspondence should be addressed to Rev. E. C. Abbott, Lawrence, Mass.

Wilton, N. H.—Rev. Frank L. Phalen, of this place, has finally accepted the call of the Unitarian Church at Brattleboro, Vt. He will begin his work there September 1.

Winchendon, Mass.—A very sad calamity has fallen upon the Unitarian church here, and indeed upon the community in general. It is the sudden death of Rev. Charles H. Wheeler and his wife. They were driving, and having occasion to cross a railway track, their carriage was run into by a freight train, causing their death almost instantly. Mr. Wheeler was practically the founder of the Unitarian church in Winchendon, having come here twenty-three years ago while the little handful of liberal people who had gathered themselves together were yet worshiping in a hall. Through his efforts a church edifice was erected; and all the progress of the society since has been directly associated with his ministry. He had made himself greatly beloved and very influential in the town, in educational matters, in charities and good works of all kinds. The funeral was largely attended. Rev. E. H. Hall, of Cambridge, Mass., Rev.

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W. H. Pierson, of Fitchburg, Mass., and Rev. Davis Foster, of Winchendon, taking part in it.

JOTTINGS.

The Japanese government has sent over to this country a party of six young men (one a physician, one an editor, and one a Christian minister) to inspect and report upon the public buildings, colleges, charitable institutions, hospitals, prisons and prison systems of the United States.

The *Christian Leader* calls attention to the fact that Dr. Priestley's "Lectures on the Evidences of Revealed Religion," delivered in Philadelphia, Pa., in 1796, were given in the Lombard St. Universalist Church, and that in them he avowed himself in full sympathy with the pastor of that church, Rev. Elhanan Winchester, in his belief of Universalism.

A beautiful movement is that to organize "Bands of Mercy" everywhere, in schools and Sunday-schools, to teach children to be kind and merciful to all human and dumb creatures, and to try to protect them from cruel treatment. This movement seems to be going forward rapidly in England. The general secretary announces 520 Bands and 110,000 members in the United Kingdom.

Mr. Geo. T. Angell reports 69 new "Bands of Mercy" formed in the United States last month, and 97 the month before.

George M. Pullman, palace car builder, has a high opinion of women's executive ability and pays them men's wages for men's work.

I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, pharisaism; hate them as Christ hated them—with a deep, abiding, god-like hatred.—*F. W. Robertson.*

In a recent number of the *Weekly Witness*, Mr. Geo. May Powell makes the following statements regarding the use of tobacco, and its effects:

1. I was on a city mission committee in a metropolitan city for seven years. The work of this committee was chiefly among prisoners. Noticing the large proportion of crime due to drink, I, with others, made some investigations relative to the roots of the drink habit. We found 84 per cent. of those who got into criminal trouble through drink charged the use of tobacco with being the beginning of their intemperate habits.

2. The French and German governments have found on scientific investigation that smoking tobacco was so hurtful to the mental, moral and physical welfare of man that they have prohibited its use among those educated by their governments for civil or military service.

3. The London *Lancet* says: "No smoker can be a well man."

4. Tobacco insanity, tobacco heart that kills instantly, tobacco cancer, etc., are now widely spread and widely spreading physical terrors, as recognized by able medical men.

"Nothing is more sure to me, than that I ought to be as good and noble as I can."—*Plato.*

The true test of civilization is not the census, not the size of its cities, nor the shops, but the kind of men the country turns out.—*Emerson.*

The *Cambridge Tribune* tells the following good story which throws light upon the question of whether or not there is theological progress going on even in the Calvinistic sects. The subject of the story is Rev. William Barrows, D. D., of Reading. He is a man of liberal views,—*too* liberal his brethren sometimes think. At a recent meeting of the Suffolk (North) Association, at Newton Highlands, he concluded to play a joke upon his conservative brethren who have so much to say against the "new departure" in the Congregationalist body. Accordingly he preached a sermon in which the Calvinistic doctrine of predestination in its most rigid form was set forth and approved. When criticisms were called for, every man who spoke condemned the sermon,—the conservative men as strongly as the liberals. Then Dr. Barrows explained himself. He said he wrote that sermon just forty-two years ago, directly after graduating from the theological seminary. It was strictly in accord with the seminary teaching and the theology generally preached in orthodox churches at that time. He said: "I have preserved this sermon, in order that you may see that most old school men of to-day are new departure men, judged by the standard of forty years ago; and in order to make it clear that, as progress has been a good thing in the past, it may not be a bad thing in the present." The brethren appreciated the joke, and it is to be hoped that it will do them good.

The broader a faith is, the more imperishable. It is the local that dies. This made Moses perish and his ceremony. Popes and kings and thinkers and soldiers have been destroyed because they loved the ideas of a day, but Christ is as powerful in the nineteenth century as he was in the first, because his principles were as broad as all centuries. The human family cannot outlive them nor migrate beyond them—*David Swing.*

Rev. Edward Everett Hale writes us: "I want to thank and congratulate you on the last number of *The Unitarian.* I do not know when I have read so much of a magazine, and when I have wanted to read it all. If you can keep up to that standard it will do no end of good."

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. SEPTEMBER, 1888. No. 9.

THE PROPHECY OF SCIENCE.

O Lord, how manifold Thy works!
In wisdom Thou hast made them all;
Thy power sustains the boundless whole,
And safely guides this little ball.

Inspired by Thee, each patient sage
Explores some border of Thy ways,
Tracing with awe the living lines,
Heartfull of wonder and of praise.

Those living lines still lead toward Thee,
And promise more than now they give;
They pledge increase of light and joy,
Long as immortal minds shall live.

Thanks, for the light already ours!
Thanks, for the hope Thou dost awake,
That we, from transient night, shall see
At length eternal morning break.

THOMAS HILL.

SEALED ORDERS.

A SERMON, BY REV. REED STUART, MINISTER OF THE UNITARIAN CHURCH, DETROIT, MICH.

The Lord said unto Abram, get thee out of thy country to a land that I will show thee. And he went out not knowing whither he went.—*Hebrew History.*

Deeply colored by legend, and unhistorical as much of the account of the Hebrew race in its early stages may be, it is an admirable illustration of human life. It is a large picture of the wonders and dreads, of the temptations and expectations, of the sins and sorrows, which, in turn, possess the heart of mankind. The garden of innocence, the first wrong doing, the slavery in Egypt, the march toward freedom, the wandering in the wilderness, the land of promise, the falls and the risings, all are types of what occur in the history of each nation and each soul. Through all the story, with boundless illustration, as the theme runs through a piece of music, now soaring heaven high on triumphant wings of sound, now rolling along with lower, heavier tone blending with earth passions, runs the thread of religious faith and obedience to the unseen Powers.

In the passage just read the veil is lifted for a moment affording a glimpse of one of the primitive patriarchs, in obedience to what seemed a divine command, turning his back upon his home and kindred, and facing the unknown and uncertain. From the account given of his journeyings he seems always to have been under marching orders. He went first to the plain of Moreh; then to the east of Bethel; then he moved southward; after that he appears in Egypt; and still later he is seen in Hebron. His wanderings seem to be aimless; but as often as he struck tent he did it in obedience to what seemed to him to be a command of the Lord.

The picture of that far off shepherd, gathering his family and flocks together and setting forth on a journey without knowing where its end would be, finds its original in every life. We are all marching under sealed orders. Many things are known, but there is always the unknown and the uncertain. Experience is a great sun, and illumines much of our path; but there is always a wall of darkness through which its beams are powerless to penetrate. Every forward movement of the race has been an advance into the darkness. When the most notable events of time have been accomplished,—the scattering of races from their congested centres to people the newly discovered continents with more vigorous life, the creation of a new art or a new religion, the founding of new states, the appearance of greater liberty,—it has always been when uncertainty has yielded to necessity.

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Something as strong as the word of the Lord has driven mankind away from the known toward the unknown—has hurled men from the clear sunlit present into the uncertain twilight of the future.

In the myth, Helios had an eye which could pierce the solid rock; but what mortal has sight keen enough to penetrate the wall which separates to-day from to-morrow? Nothing is definite except the past. Of the last hour we can give some coherent report; but of the next hour we can only conjecture. We are all traveling toward a country that is absolutely new to us. We are as great discoverers as Balboa or De Soto. Every day a new list of surprises is opened to us. The picture of Columbus during the last days of his first voyage across the Atlantic is an impressive representation of what is constantly occurring to us in our voyage toward the setting sun. The seamen are all gathered around their leader, with sad or angry faces, while he tries to quell their discontent, and at the same time frequently casts his earnest eye upon the western horizon as if he would pierce the limiting line where sky and sea were joined and see a new world rising out of the water. Thus do we all stand, at times, battling with mutinous circumstances, but fixing our eyes upon the future in the vain endeavor to discover what it holds for us. This vast continent lay here, inert and silent, holding concealed all its treasures and wonders, indifferent to the threats of mutinous crews and the fears of the anxious chief. It would not move an inch to the eastward, not lift a cloud, nor push a mountain higher so much as the thickness of a grain of sand to assist the discouraged, sea-tossed mariners to make the discovery and quiet their fears and scatter their uncertainties. So lies the future, waiting to be discovered, concealing all its treasures and all its hardships alike from view. How careless seems to-morrow of all our hopes and dreads!

A day at a time is given us. In silence it comes to us from the east; in silence it departs from us into the west. We are linked to each preceding one by a slender filament of memory;—a dim medley of impressions, which a little longer night and a little deeper sleep would have wholly obliterated, is all that is left of yesterday's thoughts and acts. Everything is written on sand, and a few more waves will wash it away. Of the coming day nothing can be told. We are drawn toward to-morrow, but never overtake it. To-day offers us gifts. To-morrow only offers us promises; and we do not know whether one of them will be redeemed or not.

Destiny can only be discovered by going toward it. The only key to the riddle of life is life itself. Edipus has been here many times; but he can throw no light upon this problem. Every one must solve it for himself. At first sight there seems to be nothing in the lives of two children to make them so different in the outcome. Seventy years of earthly journeying sometimes separates those who seemed to start in the same direction as far from each other as the orange grove is from the iceberg.

> "From the same father's side,
> From the same mother's knee,
> One journeys toward the peaceful tide,
> One toward the stormy sea."

When the biography of the most noted men of former days was written, there was usually included the account of some omen attending their birth or early life which was thought to predict the quality of their career. It is related that a spector appeared to the nurse of Cicero and told her that he for whom she was caring would be the greatest Roman. Of Demosthenes, his future greatness as an orator was revealed to his mother in a dream. It is told of a famous warrior that, when an infant, he grasped a sword in preference to a toy when both were presented to him. The list might be almost indefinitely lengthened of those who achieved greatness of whom some strange event is recorded which outlined their future in advance. But it is significant that all these stories came to light after fame had been won. From all alike the future is hidden. It is not probable that Moses knew that he should found a nation, or that David knew that a crown awaited him; that Homer knew he would be immortal on earth, or that

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Lincoln, when playing around a log hut, ever suspected that his name would be enrolled among the heroes of history and would be known around the world. They all went forward like that saint of old, and, like every common mortal of to-day, not knowing whither they went. Life is only learned by living it.

In this perpetual twilight which hangs around our pathway there is an element of pathos. Everything seems to elude us. We are lured forward from one thing to another. We think we have overtaken a fact, and can rest there with assurance; but just beyond us lies another fact toward which we must press; reaching that there is still another, and so on forever. The fable of the wandering Jew is the history of each of our lives. Peace is always somewhere else, and we are kept constantly on the road. We were told when we were children that if we would go to the end of the rainbow we should find a pot of gold. We all believed the story, and ever since we have been hurrying to find it. But for some reason we do not succeed. It is always elsewhere. Now it is in the meadow, and we shall soon reach it. Coming to the meadow it has gone into the woods, and is braiding its bright ribbons among the tree tops. Go into the woods, and it has gone from there and is weaving a crown for a distant hill top.

Nature is only a suggestion, a promise. We cannot get very near anything. Life is a system of approximations. There is an enticement in the landscape, and yet it invariably awakens feelings which it cannot satisfy. So does music; so does the best art of every kind. The sweet fragrance, and the delicate beauty of the trailing arbutus suggest a somewhat finer than they—an intangible, a spiritual realm of which they are but envoys, and the pleasure they give becomes a delicious pain. What magnificent drapery, what galleries of splendor a sunset reveals! One does not grow weary of that spectacle. And yet it does not seem to belong to us or this place or time. It too seems to be a promise. It is a gateway to a grander pageant belonging to some other world than this upon which we stand. We are always on the search for beauty and for goodness, but we have never arrived where they are. Can they ever be grasped in the hand and called ours?

What a pale imitation, is the life we are living, of the life we see in glimpses! How dark, how dreary life seems after one of these flaming lightning glances in which all things are illuminated for an instant has died out! Poor Moses! They say that he died in loneliness at last on the still heights of Nebo, seeing in the distance the undulating hills and peaceful vales which he had sought so long, but which his feet never touched. It may be a similar fate awaits us all. Life may be intended to be a march, and not a final victory. We shall never on earth plant our feet upon the Promised Land; to find it we must leave our round world and search for it elsewhere.

Whatever is universal is necessary; and whatever is necessary must be beneficent. Hence this constant doubt which hovers over life, this march under sealed orders which we are making, must have some office to perform or it would not be. It is very certain that it lends an impressive quality, a thrilling interest to life which would be wanting without it. It confers a kind of solemn beauty to life, and lifts it out of the reach of the common-place,—as the ruins on its banks give an added interest to the Rhine river, and as the house in which one whom we have loved has died can never again be a mere house to us. I have read of a king whose heart had become so tender and so just that he expressed the wish to so conduct his reign that none of his subjects should ever wear mourning because of any of his acts. A most humane wish for a king to make; and it would be a blessed thing if not only kings but all mankind would so conduct affairs that the countless thousands who have been made to mourn because of "man's inhumanity to man" would all belong to the past. But as life is constituted it would seem that tears and the power of sorrow help to enrich life and do not impoverish it. They accompany us, not to deform and weaken, but to ornament and strengthen

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our life. Night and day both have their appointed work to perform in nature, and in life neither one can spare the other. It is the deep gloom, the permanent shadow which gives such interest to the pine woods by contrast with the sun-bright fields. The pensive strain, while it almost breaks the heart, we could not spare from our music. Life, too, needs its minor chords.

From age to age the future hides its secret. How many, and what various attempts have been made to discover and publish that secret! How gladly would we listen to him who could give us the key to that cryptogram. By means of the Rosetta stone and the cuneiform inscriptions the events of Ptolemy's court have been discovered and the history of the Assyrian dynasties unearthed; but where is the Champollion or the Rawlinson who can discover what dynasties are yet to be? Theseus threaded the labyrinth where the savage Minotaur lived; but who holds the clew to guide him into that deeper labyrinth where sits the all-devouring Fate? In all ages there have been those who presented themselves as candidates for this office, but all have revealed in turn their ignorance and unfitness for the work proposed. We distrust every map that has been made. We are afraid to sail by any chart that has been given. Prophets, soothsayers, astrologers, clairvoyants, are all garrulous concerning trifles, and can give us much information concerning the things we already know, or do not care to know; but when we grow earnest and wistful, and ask for some assurance to quiet all our misgivings, they too grow dumb if they are sincere men and women, or try to conceal their ignorance by a manifold mendacity if they are not. The true spiritual seer is content with maintaining that always before the soul a vast foreground lies, and, like the breath of the morning, awakens and invigorates us to press onward; but it is a sign of his greatness that he never descends to details and trifles, nor tries to picture the scenery of the future life with too great minuteness. He is awed by the thought that the future life is, and not piqued by curiosity to know what is. Moreover, if a man has met and conversed with angels he need not tell it to me. I will know it by the loftiness of his natural bearing and the purity of his life. Heaven has no favorites with which it becomes confidential. Like the Persian we all may confess:

"Here is a veil through which I cannot see,
Here is a lock for which I have no key."

Life cannot be reduced to a formula. There is always the contingent, the uncertain, for which allowance must be made. A map of the earth can be made, but not a map of the soul. On the earth, mountain ranges and boundaries are fixed. It is not so in the soul. There they are always changing. If we appeal to consciousness there are no boundaries. One prospect opens into another. Beneath every deep is a deeper abyss. Every day a new possibility invites the growing and inquiring spirit. In nature the source of a river is determined and constant. If it is in a certain latitude to-day it will be in the same place next year, and who goes thither then will find it. Not so with the source of tears. To-day the fountain may be so deep that the stream cannot reach the surface; no stroke can be strong enough to make the flinty rock yield its flood. To-morrow, the slightest thing—the touch of a child's hand, or the half-forgotten strain of some old song that long ago we heard our mother sing will start the crystal stream.

There is perhaps a law for all things. What seems to be fortuitous and miraculous is the result of some law whose operations are too subtle to be discovered. The intellect has subdued many things and made them its servants. Sometimes, so great are its triumphs, it seems as if everything would be known. There are exact sciences. The sum of the unknown has been greatly reduced. We feel confidence when we find that a certain cause always produces a certain effect. With this established, we sometimes think that a diagram of all earth's complex affairs might be drawn and life be managed as if it were a machine. But we only need to ask two or three questions to shatter our claim, and drive us

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back to our old wonder. Reason throws its rays deep into the night of mystery; but there will probably always be a large twilight territory where trust alone must lead the way.

We sometimes crave the exact and certain, and grow fretful because it is denied us. We would gladly know what is to be the outcome of that upon which we have staked everything. Is not nature dealing unkindly and treacherously with us in thus enticing us with promises, and yet always hiding their fulfillment in the dark? Yet is it not better so? Suppose that all of the coming days lay plain before us, like a landscape at noon; suppose the gift of foreknowledge instead of hope had been preserved when Pandora permitted all the other gifts to fly away, and it had been conferred upon mortals: suppose we had known, years ago, everything that was to befall us and those whom we love—who could have confronted existence? It is better that we should be surprised and startled by the unexpected, rather than that we be compelled to march through all the years toward sad, heart-breaking events, while they were in plain view. If we knew just how many days would complete our life, or the life of our friends, what a paralysis would fall upon every heart. If we knew just what hopes would be realized and what plans would succeed the spring of endeavor would be broken. It is better that many purposes should fail, that great hopes should turn to nothing, that hearts should be broken, yet receive with all these sad mishaps the deep moral experiences and the acquaintance of the real method of Providence which invariably accompany them.

Analogous to the loss which life would sustain in its discipline, if it were reduced to the exact, would be the deprivation of much of that which gives it such thrilling interest. Out of the uncertain has come whatsoever beautifies existence. To reduce everything to definable limits would be to rob the soul of much of its delight. There is something native to the soul which finds its expression, not in terms of mathematics, but in the inexact and flowing—in music, in poetry, in moonlight falling upon ruins, in the woods lying over against the sky with their solemn aisles and lofty arches, in the vast moaning sea. To banish this would bereave life. Parting from all its lovely and mysterious haunts, the soul would be as sad as was Boabdil and his unhappy companions, when, at break of day, they filed through the gates of the Alhambra and turned their backs upon the scene of their former delight, forever. With everything defined and clearly understood, poetry would fade out of literature, as flowers at the approach of winter. There would be no psalm of trust, no hymn suggesting the measureless flight of the soul toward the Perfect. In architecture no temple would be seen. In all of speech no prayer would be heard. The home would be a mere place of shelter. The word God would disappear. The grave would be only a dark opening in the ground around which no tears need fall and on which no flowers need be strewn.

In history who are the central figures? Not they who have lived only in the known and established. No; they are those who have plunged into the darkness and have defied the unknown. All through history there is a line of noble souls who have obeyed marching orders without knowing where they were going, and have not stipulated for any guide or chart; who made no stingy bargain with Providence for their own safety, but who moved grandly forward into the darkness, permitting each forward step to be a sufficient reason for another, trusting the Power which gave the order to find the way and make the end justify the journey. Uncertainty is the mother of heroes.

Consulting a common experience does not weaken the case. "None mount so high as those who know not whither they go." Have not our best endeavors and our richest experience come when we were following a path part of the time running through the light and then through the darkness? Bravery is only possible where defeat is possible. If there is fidelity, it implies a risk of unfaithfulness. If we stand by a friend

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in time of trouble, it is because he is in dangerous territory, and we wish to place him on the sheltered side. Whatever depth there may be to our love, or constancy in our devotion, or helpfulness in our presence,—whatever it is that makes our friends want us beside them in their hour of trial and sorrow, it has all come to us from our own trials and battles in the darkness with unseen foes. The lines drawn upon the face and the deep look in the eye reveal what a soul has passed through. It is the background of experience touching the foreground of possibility which gives such vivid meaning to every life and makes man never weary of doing and daring. It is the concealed plot with a catastrophe ready to fall every moment —every drama threatening to lift the curtain upon a tragedy in the last act—which keeps us always at highest tension.

Why is it that every time we look upon a group of children at play, or on their way to school, that, after the first feeling of gladness at sight of their fair young faces has faded, there comes a tender, half-sad mood, and afterward when we meet our own children we give them a kinder greeting? It is because we know that the coming days will steal some of this joy out of their lives and that their hearts must be broken so many times before the final breaking,—when all the strings of the marvelous life-harp, having made so much sad music through the years, will suddenly snap in twain and will never more make music, sad or glad, on earth. How gladly we would spare them all surprise and disappointment, is the first emotion. Deeper thought tells us that they too must be strengthened by trial as we have been; and every high aspiration and noble venture will come out of the darkness, and must be paid for by throbs of pain and pangs of sorrow.

"They lay their corner-stones in dark
Deep waters, who upbuild in beauty
On earth's old heart their triumph-arc,
That crowns with glory lives of duty.

"And heart-strings sweetest music make
When swept by suffering's fiery fingers;
And through soul-shadows starriest break
The glories on God's brave light bringers."

The practical inference lies upon the surface, and is as old as religion. It is a lesson of trust. In all our experience no hour has arrived for which the soul was not equal. The future is concealed; but we are assured that it will be worthy of the past. Life is a mystery; but there is enough to warrant the trust that it contains within its deepest folds the good of the race. Our best actions are all approved, and seem to fulfill even a higher use than we had designed. A kind and wise purpose seems to be involved in the plan of affairs; and, although we have not been able to see by what we have been led hither, yet we are confident that we have not come without guidance. Even when the uncertainty was greatest, now we know we were not friendless nor forsaken, but were escorted by an invisible leader. Under such guidance we are willing to face the unknown future,—face it however much uncertainty, however much wandering through unfamiliar scenes it may hold in store for us, and though it contains that greatest of all surprises called Death. Surely He who has led us through so many nights will not forsake us when the great darkness is settling around us.

"Lead, kindly Light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home;
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.

"So long Thy power has blessed me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since and lost awhile."

OUR HYMN-BOOK.

It seems to me that our people both sing and pray a great deal better than they did twenty years ago. One thing greatly aiding in this is the admirable collection of hymns and tunes given us in the new edition of the A. U. A. Hymn-Book in 1877.

But that new edition was prepared

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now near twelve years ago, and it is high time to begin the making of one which shall be as much better than that as that is better than its predecessor. I say "begin the making," for I think ten years should now be devoted to the preparation of a book to be published about 1900; and I think a thousand observers should, for ten or twelve years to come, contribute to the work.

This means, of course, only that I think such a book should grow out of the experiences and needs of our people in our churches and in our homes. To secure the results of such experiments and to gather the manna day by day, I think all who use our hymn-book should be on the watch to note omissions and to suggest additions or amendments. Errors are not numerous in the present book; but there are a few, as in the Index of Authors, that charming hymn, No. 314, slips in both under Hosmer and with the hymns of that most sweet-voiced of all our living singers, Samuel Longfellow. More perilous blunders may creep in. Just before this edition was first struck, I stumbled upon the fact that the new plate made the Doxology read, "*Till suns shall set and rise no more!*" All who use the book should record any inaccuracies they see, though we cannot hope to make the work as correct as that of an Oxford bible whose publishers offer a guinea apiece for any errors found in the text.

It would be dangerous ground, were the officers of the A. U. A. to invite suggestions as to various readings; and the ice would indeed be thin if our dogma preferences were urged or allowed to crowd themselves into view. But there is a certain demand or necessity for judicious hymn-tinkering, much as we dislike it. For instance, in hymn 423, I dislike to read

> "Heir of Jesus, hush thy fear."

But the scripture phrase, heir *with* Jesus, if it betters the sense weakens the sound, and I very much love the hymn just as it is.

Not so with those first lines,

> "Jews were wrought to cruel madness;
> Christians fled in fear and sadness."

That seems to me the worst opening in the whole collection. There were no Christians then, and Jesus was as loyal a Jew as any of those that assailed him. How much better would that opening read, did it stand:

> Foes were wrought to cruel madness;
> Friends had fled in fear and sadness.

We shall agree that gibes at Jews or at any others should be wholly stricken out from our book.

And that leads to the suggestion that this is *our* book. It is only because of that that I presume thus to write at all. One of the best results of publishing it is the uniting of our people. Since the conflicts of twenty years ago, we have drawn together, pulled together, and grown together. It seems to me the signs of yet greater union, of growing peace, of increased usefulness and influence were never so good before as they are to-day. And our hymn-book sets forth as nothing else does our method and our ground of union. We organize upon attractions rather than upon repulsions, and upon affections more than upon convictions. Indeed, the attempt to secure absolute unity in thought in a hymn-book must of necessity produce dissatisfaction among our people, since thus many could not be represented. We are of different minds about many things in our theological beliefs; why should our hymnal attempt to give the false impression that we are all of one mind? We may have something better than absolute agreement in beliefs: we may have a frank and generous willingness to let all believe as they must, to respect them in so believing, and to allow them the same right to a representation of their beliefs in our hymnal that we claim for ourselves. We manifest an undue timidity in not being willing to set forth the sharp contrasts in our people's opinions and in their modes of phrasing the expression of either harmonious or antagonistic con victions. It takes away much that is picturesque and more that is instructive and encouraging to try thus to make our hymnal self-consistent. It makes it lack something of truth. It makes it

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look as though trying to appear respectable in the eyes of dear, good, orthodox Mrs. Grundy.

It is one of our greatest gains in the past twenty years that we have shaken off so much of our respectability and propriety. I believe our Liberal Christianity, even Unitarianism, is coming to be

> "A creature not too bright or good
> For human nature's daily food."

But it must not be kept in stays. It must be free to grow. Hostile manners make a more severe demand on Christian charity than do warring dogmas. And it is manners, not dogmas, that qualify hymns to enter our denominational book. All the grand hymns of the church, all made sacred by the use of generations of devout spirits, if they still serve the need of any considerable number of our people, should be found there. Any man who will may let them alone. He does not endorse them by reading some other hymn out of that book. The great songs of the church must not be left out because some man hates them or their teaching. If any dozen faithful spirits love them or wish sometimes to use them, they must go in. That collection must be in no way the voice of a clique. It must crystallize about our attractions, not our antipathies. And the comprehensiveness, as well as the true charity, of our Unitarianism will appear in the inconsistency of our collected hymns.

Evolution to-day is putting a grander meaning into all the great words of the church, and it is all a mistake and a source of weakness timidly to lay those words aside through fear of being misunderstood. No man ever yet did anything worth the doing who was not misunderstood; and any Liberal preacher who is not often misunderstood in these living days may be sure that he is not doing all his duty. It is a duty to-day so to speak that we are sure to be misunderstood—by some men.

The church is grandly remaking its vocabulary. Salvation and redemption have come to be its very catch-words. Evolution is giving us a new salvation and a yet nobler Savior. We should rejoice in this, and should help it on with all our might. And we should not suppose our fellow-laborers to think so badly of us, of our sense or of our truth, as to dream that we are timidly shrinking from the light or fearing to face the issues of to-day, when we exalt the cross of Christ as our symbol, and sum up our highest aspirations in our endeavor to save the souls of men from hell. If hell is right here and now, and not alone beyond the grave, it is none the less a terrible reality, confronting the wealth and pride of this grand land of ours.

What I suggest, then, as to our common hymn-book is this:

I. Let a hundred hymns be omitted from the present collection because of *mediocrity*, ascertaining by ballot those which our people are sure never to use.

II. Insert one or two hundred hymns, no matter how unwelcome some of them would be to some of our people, these hymns being those chosen, during ten years to come, by the deliberate judgment of our men and women who are alive and at work to-day.

III. Let the severest good taste exclude any hymn whose form or sentiment is unworthy; but let dogma bar out no hymn that earnest workers wish to use.

IV. Let all our workers carefully record in their books all those fleeting suggestions, that are so easily lost, as to omissions or amendments, as to new hymns or tunes; and let each be invited to report thereon after a faithful observation and study covering several years.

Our denominational life was never more vigorously growing or more significantly changing. Let it grow, let it change, let it adapt itself to our land's great need and to our great opportunity. And let our hymn-book show the life and thought, the hope and purpose of our people, not as they used to be, but as they find themselves to be at the close of the nineteenth century.

HENRY C. BADGER.

Cambridge, Mass.

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UNIVERSALISM: ITS SCRIPTURAL AND MORAL FOUNDATIONS.

Universalism is a positive Christian doctrine, affirming the final salvation of every human soul from sin, and the universal victory of good over evil.

This doctrine is distinctly revealed in the Christian Scriptures, and confirmed by the intellectual and moral judgment of man.

The central truth of the Bible is, "there is one God, whose nature is love." And it is in the light of this truth that all Scripture must be interpreted. The law of interpretation requires that individual passages be conformed to the nature of God, rather than that the nature of God be transformed to fit a passage. The whole spirit of Biblical revelation is to show the existence, character, will, purpose and method of God as universally consistent, and this spirit may be indicated in the following quotations:

"There is one God."—I Tim. ii, 5.

The character of this God is thus defined:

"God is love."—I John iv, 8.

From this character springs his will:

"God will have all men to be saved and to come unto the knowledge of the truth."—I Tim. ii, 4.

Which will, it is his purpose to carry out:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth."—Eph. i, 9, 10.

And so,

"God sent not his Son into the world to condemn the world; but that the world, through him, might be saved."—St. John iii, 17.

And this mission Jesus says he will accomplish:

"And I, if I be lifted up from the earth, will draw all men unto me."—St. John xii, 32.

And the Apostle confirms, saying:

"Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii, 9, 10, 11.

And the Apostles, filled with the spirit of the Lord, prophesy the final consummation of good:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. viii, 10–12.

"Every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb forever and ever."—Rev. v, 13.

"And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi, 2–4.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. xv, 28.

It is not presumed that these few passages will establish beyond question so important a doctrine; they are only quoted as examples indicating the trend of the Scriptures.

Other passages in the English Bible, taken by themselves, may seem to point

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in another direction; but, when wisely translated and interpreted, will be found in harmony with the general spirit of the Bible.

For example, in Matthew xxv, 46, occur these words, "These shall go away into everlasting punishment." To the superficial reader these words seem to convey the idea that God's plans tend not to final universal harmony, but that some of his children are to endure everlasting suffering; but a study of the subject reveals the facts; first, that Jesus was speaking of an event that was to be, and was fulfilled in that generation; and second, supposing that the passage does refer to the punishment of the future life, the word punishment in its original form,—*kolasin*,—means pruning for the purpose of improvement; the word everlasting in its original form,—*aionión*,—means a period of time determined by the subject to which it is applied; and, therefore, the passage would mean, punishment for the purpose of improvement, and to be continued until the improvement is accomplished. A view that arrays it on the side of the final reclamation of the sinner.

In confirmation of the Biblical doctrine of the final consummation of good in God's Universe, the moral and intellectual judgment of man is clear and decided. Such an end is the desire of the heart and the demand of the mind.

No one will deny that the final holiness and consequent happiness of the human race is a consummation devoutly to be wished, and with no other result can there be any intellectual satisfaction.

But a partial success of God's plans, or a question as to the universal goodness of those plans, impeaches the character of God and destroys His essential nature.

The moral and intellectual nature can understand and approve of suffering that, in its end, subserves some good; but it instinctively and judiciously condemns suffering that is either disproportionate, vindictive, cruel, revengeful or useless; pronouncing it bad, inhuman, unchristian, heathenish, or brutal. And this judgment becomes more and more decided in proportion as man approaches the stature of Christ and partakes of the nature of his Heavenly Father.

The desire of our affections, and the demand of our reason, alike confirm the belief that the end of God's creation is good; coming from a being of infinite goodness, its purpose must be good; from a being of infinite wisdom, its plan must be wise; and the execution of that plan, being in the hands of infinite power, must be successful, and insure the "one far off divine event to which the whole creation moves."

But this belief in the final complete success of God and goodness, while being the distinctive doctrine of Universalism, does not stand in lonely grandeur, supported alone by its own intrinsic merit, but it is really the legitimate conclusion of a complete system of Christian theology, in which the same characteristics of Scriptural origin and the confirmation of the moral and intellectual judgment prevail.

FREDERICK A. BISBEE.

Philadelphia.

THE TEACHER.*

We bring the honors which are meet
  For service that his name endears;
And offer at the teacher's feet
  The garlands of his rounded years.

The quarter-century's toil and thought,
  The counsels wise, the purpose true,
The faith by deep experience taught,
  The wise scribe's treasured old and new;

The love of truth, the love of man;
  The fire that hurts not as it burns
For holy cause or noble plan,
  Goes forth as light, as peace returns;

The candid and the open mind,
  That rings the child-heart with the sage's;
The temper genial, gentle, kind,
  The heart wood youth's, the ripeness age's,—

These are the flowers affection brings
  From memory's fields and friendship's gardens,
Fresh as the wealth the June-tide flings,—
  His life the seed, our hearts the wardens.

Praise for the service and the life;
  The reverent soul all else above,
Teaching, beyond all tongues and strife,
  Beauty of truth, wisdom of love;

* To President A. A. Livermore,—read at the reception given him in Meadville, June, 1888, in honor of the completion of his 25th year of service as President and Professor in the Theological School.

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The saintly calm that wears the crown
  Of grateful hearts and helpful years,
That shames all poor ambitions down,
  And lifts from passions and from fears;

That gently softens into tune
  The discords of our jarring ways,
And mingles with the verdurous June
  The ripeness of October days.

H. H. BARBER.

ANDOVER FROM TWO SIDES.

The vacant chair of New Testament Exegesis in Andover Theological Seminary has been filled by the election of Rev. W. H. Ryder, formerly professor of Greek at Oberlin, and later, pastor of the Congregationalist church in Ann Arbor, Mich. Prof. Ryder has been installed in his new office, and will begin his work of instruction with the opening of the seminary year just at hand. He is well known as broad and liberal in his religious views—thoroughly in sympathy with the new ideas which are now in the ascendancy in Andover. But how it is that such men can honestly subscribe to the Andover Creed is a puzzle that does not grow less difficult to solve. We like the liberality and breadth which Andover is coming to stand for. We do not like the pretense kept up that the "new theology" it teaches is the same thing as the rigid Calvinism which the school was established to inculcate and defend. When, several years ago, Prof. Thayer resigned his chair there rather than sign the creed, he said, "I regard my obligation to be, and to be known to be, an honest man, as outweighing all other obligations."

We do not mean to intimate that Prof. Ryder or any of the other professors in the school intend to be anything else but honest. But we do believe that the training in habits of mental evasion which these men are giving themselves and the young men under their charge and the religious world, by their habitual subscriptions to a creed which they can subscribe to only with great mental reservations, is seriously evil. The same casuistry and evasion practiced in business or politics which these men practice in connection with religion, would be declared on all hands to be hypocrisy and dishonesty. Why should not the moral standard be as high in religion as in politics and business? We believe the existence of the Unitarian church would be abundantly justified if it had no other function only that of exhibiting to the world a religious movement that believes in breadth and progress under their own proper names,—that will say the thing it means and mean the thing it says.

We think our readers will be interested to see, one following the other, the Andover Creed itself, and the paper or statement with which Prof. Ryder prefaced his signature to it. We submit the question whether on such principles as Prof. Ryder lays down words really have any meaning, or whether any one could not consistently subscribe to anything. The good woman had only learned her lesson a little too well, who, on wishing to get rid of a troublesome visitor, proposed to call her pastor and get him to "explain him away."

THE ANDOVER CREED.

Every Professor on the ASSOCIATE FOUNDATION shall be a Master of Arts, of the Protestant Reformed Religion, an ordained Minister of the Congregational or Presbyterian denomination, and shall sustain the character of a discreet, honest, learned, and devout Christian; an orthodox and consistent Calvinist; and after a careful examination by the VISITORS with reference to his religious principles, he shall, on the day of his inauguration, publicly make and subscribe a solemn Declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel, as expressed in the following Creed; which is supported by the infallible Revelation, which God constantly makes of HIMSELF in his works of creation, providence, and redemption; namely,—

"I believe that there is one, and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to these Scriptures GOD is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are three Persons, the FATHER, the SON, and the HOLY GHOST; and that these THREE are ONE GOD, the same in substance, equal in power and glory; that GOD created man, after his own image, in knowledge, righteousness, and holiness; that the glory of GOD is man's chief end, and the enjoyment of GOD his supreme happiness;

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that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executeth the office of a Prophet, Priest, and King; that, agreeably to the covenant of the redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness, are the personal requisites in the Gospel scheme of salvation; that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, yet necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsover comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agent with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise Him; and that all the evil, which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that Almighty Being, who will cause all things to work for his own glory, and thus fulfill all his pleasure.

And furthermore I do solemnly promise that I will open and explain the Scriptures to my Pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all the other doctrines and duties of our holy Religion, so far, as may appertain to my office according to the best light God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists; and to all heresies and errors, ancient or modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men; that by my instruction, counsel, and example, I will endeavor to promote true Piety and Godliness; that I will consult the good of this Institution, and the peace of the Churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the Constitution and Laws of this Seminary, and to the statutes of this Foundation.

Professor Ryder's Statement.

While confessing to a preference for expressing my own convictions in my own language, were that permissible upon this occasion, I can say with all sincerity that the creed to which I am now to give assent,

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approves itself to me by its orthodox soundness and its broad catholicity. As I interpret it there is not a fundamental religious doctrine expressed in it to which I cannot fully subscribe. Nor do I feel that such subscription will fetter me in my search for truth, or embarrass me in my efforts to "open and explain the Scriptures to my pupils with integrity and faithfulness."

Under ordinary circumstances I might be willing to give assent to it with the simple statement that I accept it "for substance of doctrine." But desiring to avoid all possible ambiguity and all occasion for misapprehension, I choose to preface my subscription with the remarks which follow:—

I. I express my acceptance of the creed as I understand its framers intended it should be accepted—as the statement of the "fundamental and distinguishing doctrines of the gospel." I am not to be understood as assenting to all the doctrinal views which some or all of the framers may have held and taught, but only to those which they included in their creed. I do not subscribe to their psychology or metaphysics, or to all their interpretations of Scripture, but simply to the "doctrines of the gospel as expressed in the creed."

II. I accepted the creed *as a whole*, with the limitations and interpretations which certain parts of it put upon other parts. I should shrink from saying that I believe that "every man" is "morally incapable of recovering the image of his creator, which was lost in Adam," and is therefore "justly exposed to eternal damnation;" and that "by nature every man is personally depraved," were I not permitted to say also that I believe "that man has understanding and corporeal strength to do all that God requires of him; so that nothing but the sinner's aversion to holiness prevents his salvation." The men who constructed this creed had the later confession in view when they expressed the earlier. So have I, as I subscribe to it.

III. I accept different parts of the creed with different degrees of confidence. The doctrine "that there is one and but one living and true God," I hold with a settled confidence and a degree of clearness of apprehension which I cannot give to the statement which describes the experiences of redeemed souls in the intermediate state. I assent to the latter doctrine as I understand it, but I am not so sure that I apprehend the thought of the framers, or that their own thoughts were perfectly clear upon this subject, as I am concerning their statement upon the former doctrine.

IV. As requiring more specific interpretation, I note the following points:—

1. When I affirm my belief that "the word of God contained in the Scriptures is . . . . the only perfect rule of faith and practice," I do not affirm that I believe that all souls that leave the world without a knowledge of the Scriptures—and therefore have lived and died without acquaintance with the only perfect rule of faith and practice—are hopelessly lost; but simply as the framers of the creed intended, that, as opposed to ecclesiastical tradition and authority, and to the unaided human reason, the Scriptures alone teach the pure truth of God and the way of holiness.

2. When I speak of the Son as one person in the Godhead and adopt the phrase "The eternal Son of God," I do not affirm that the term Son of God, as used in the Scriptures, describes the Logos as he was before the incarnation, but only that I believe that the word which became flesh and dwelt among us was in the beginning with God and was God.

3. When I affirm my belief "that God created man after his own image in knowledge, righteousness and holiness," I do not express the belief that human knowledge and moral character are the immediate result of a creative act, but simply that man was made with a capacity for, and a call to, such attainments.

4. I interpret the expression which refers to Adam as "the federal head and representative of the human race" as intended primarily to qualify, if not to deny the statement of the catechism "that all mankind . . . . sinned in him (Adam) and fell with him in his first transgression." The phrase, as I understand and use it, and as I believe the framers of the creed intended it should be used, asserts the representative character of the first man, "in consequence of (whose) his disobedience all his descendants were constituted sinners," and at the same time teaches that the sin charged to every man is not an inherited and involuntary state.

5. The expression, "faith is the gift of God," states what I hold to be true, if rightly understood; but it is my opinion that the phrase is suggested by a mistaken exegesis of a sentence in the Epistle to the Ephesians.

6. When I solemnly promise "that I will maintain and inculcate the Christian faith" "in opposition" to various errorists, I do not pledge myself to seek polemical conflict or to oppose truth which a Pelagian, an Arminian, or a Sabellian may hold, but simply to expose to my pupils the errors of these systems, so far "as may appertain to my office" and to inculcate the opposite truth.

We can hardly wonder to find some of the secular papers condemning sternly these methods of creed-subscription in vogue at Andover. We should not ourselves be willing to speak so severely as some of them do, for example the Boston *Courier*; and yet it is not difficult to understand that to a layman, who

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is accustomed to using words in their straightforward meanings, and has had no training in exegetical or theological casuistry, this whole thing must seem, to say the least, very strange. Commenting on Prof. Ryder's statement the *Courier* says: "There is no moral man in the world, who could not, with a little casuistry, accept the Andover creed in the same words. Ingersoll could do so with perfect sincerity. The fact is that the most insidious of all forms of dishonesty, that of making a form of words, which however true in the letter are wholly false in the spirit, has honeycombed Andover, so that no man who has any high respect for truth can look on the course of its faculty in this matter of creed-subscription without blushing with regret and shame."

A HINDOO BOOK—PEARY CHAND MITTRA.

A pamphlet of 200 pages printed in Calcutta — Spiritual Stray Leaves, by Peary Chand Mittra,—is before me. Its author was a Hindoo merchant, the details of whose large business were managed by his sons, that his own time might be mainly devoted to thought and study on religious subjects. He passed away a few years ago at the age of seventy, and this book was published in 1879. It is of special value as the effort of a Hindoo to interpret the old faith of his native land and give the real significance of usages and opinions with which he was familiar. His own views give an interesting and suggestive idea of the moral and spiritual culture of an accomplished modern Hindoo, a free and reverent thinker.

He is versed in ancient lore, and familiar with modern thought and literature, as his apt quotations from European and American religious and scientific works show.

The Psychology of the Aryas and Buddhists, God in the Soul, The Spiritland, Soul-Revelations in India, Ancient Culture of Hindoo Women, and like topics, are treated. Going back to Vedic days he finds no caste, no transmigration of souls, but a high theism—an ethical and spiritual conception of a supreme and infinite Intelligence. The Upanishad says: "Adore as Brahma, the spirit who abides in the soul. . . The thoughtful, knowing what is eternal, do not pray for anything mundane." Says Peary Chand Mittra: "The constant devotion of Arya thought to Deity promoted spiritual culture; and the soul when touched presented to many a Rishi psychological revelations, which not only prevented the growth of materialism and sensualism, but opened a vast field of idealism and spiritualism. . . . . The most important teaching of the Aryas is that God is in the soul, and that the soul is the reflex of God. Its progression is gradual but endless. An old text says: 'Those who wish to know God see Him in their souls by governing the external and internal organs of sense by spiritual meditation, long-suffering and internal tranquility.'

The Aryas aimed at the splendor of the soul—thus ignoring empiricism and agnosticism, and anticipating the teachings of the Bible—'*The Kingdom of God is within you.*'"

The Buddhist *nirvana* he holds not to be extinction or absorption, but *a spiritual state*, an illumination higher than that of the senses—and this is held as the original meaning of the word *nirvana*.

On the subject of Immortality we are told: "The conviction of the immortality of the soul was most vivid (in Vedic days). The recognition of the intervention of disembodied spirits and the offering of funeral cakes to the *pitris* presuppose the existence of the spirit land.

"In the Rig Veda the mission of disembodied spirits 'is to protect the good, to attend the gods, and to be like them. . . On the paths of the fathers are eight and eighty thousand patriarchal men (spirits) who turn back to sow righteousness and succor it.' Spirits were thought to hold communion with mortals, to spiritualize them gradually and thus extend the kingdom of God."

In the Mahabharata, Veyas, a Saint, by force of his spiritual power, gave to a Hindoo prince, born blind, *inner vision*. At night, on the sacred banks of

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the Ganges, the spirits descended. His wife, Gandhari, seeing her sons, was thrilled with joy. The sinless spirits, free from pride, spoke with mortals—wives, mothers, fathers and others. No grief or fear. Happily passed the night, and at dawn the celestial visitors ascended.

Of his own experience, our author says: "Any person really anxious to be spiritual is assisted by spirit friends, a fact I know from personal experience. The visits of spirits do not solely end in the external manifestations which they make to produce a conviction of their existence. Such manifestations are the first stage of spiritual experience. The real work is to spiritualize those qualified to receive their aid, and the providence of God is clearly appreciated as we rise to a higher state. When divine effulgence is in the soul, creeds appear in their true colors. They are the outcome of some state of the sentient soul or mind, but not of the soul real or tranquil, which transcends all creeds. Hence we should make large allowance for those who propagate or follow creeds; they do not possess the splendor within; they mistake darkness for light, or shadow for substance."

The limit of space forbids farther quotations, but these give a glimpse of the fine insight, the spiritual culture, the research and range of knowledge and the illuminated wisdom of Peary Chand Mittra.

He was a Unitarian in his clear thought of the Divine Unity. No educated spiritual thinker among the Hindoos has avowed any faith in the evangelical Trinitarian doctrine. With the Brahmo Somaj movement he was familiar and largely in unity. He was a spiritualist in the modern sense of the word, his personal experience for twenty years making spirit-presence familiar to him. Honor, integrity, kindness and purity made his daily life beautiful.

Foreign interpreters of Hinduism have done us great service, but there is signal value and interest in this native interpretation of the old faiths by one so gifted and discerning. His affirmations are never dogmatic, but always clear and high. In these days of agnostic doubt we can turn to this oriental thinker for light and warmth touching the truths of the soul.

G. B. STEBBINS.

Detroit, Michigan.

ASPIRATIONS ANSWERED.

The *soldier* at roll-call answers, *here!* The *man*, busy at doing and yearning to reach his best, if asked to be put on parade, begs off. "Call me later, call me further on, call me in my majority, call me at full tide, when the orbs of love and truth are in conjunction and all things ugly are flooded."

O humanity, more space ahoy! as good space and fruitful as existed between chaos and cosmos, between paganism and Christianity, between Tubal Cain and the machine shop in South Boston; as good space as existed between the tallow candle and the light-emitting whale, between that monster and the blaze electric of the bigger earth, between the objectless, cloud-covered offing and the merchant-man, or steamer and friends arrived at the wharf; as good space ahead, O aspirants, as existed between furious Hun and George Washington, between Newton the baby, and Newton the man, between lovers' quarrels and lovers joined in happy unruffled marriage; as good extension of time as lay between "O Baal, hear us" and "Our Father who art in Heaven." Therefore, O yearning, praying souls, weep not overmuch, yearning after the undiscovered, the unheard of, the unattained, the unwrought, the unknown, the gone-before. These are in keeping against the coming of age; the house of their sheltering is burglar-proof. The demand is prophetic; the supply, therefore, equals the groping, striving, struggling, daring, hoping. The *one* is sure to find his *second*, or the number one never would have been. Being the man that he is insures the man that he is to be. No east without its west. The one lighteneth even unto the other. The soul is billowy to the magnetisms of an outlying continent, the Better Land.

W. M. BICKNELL.

Malden, Mass.

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MARGARET.

Nearly all visitors to the city of New Orleans, La., since the summer of 1884, have had their attention called to the monument bearing the name and erected to the memory of Margaret, the Irish woman. Margaret's story has been written more than once. We are sure our readers, who have not read or heard it before, will thank us for the following brief summary, and those who have read it will gladly read again.

Margaret Haugherty (or Haugrery) was a poor girl of Irish parentage who could neither read nor write; yet she made a fortune of half a million dollars by her own unaided efforts, and spent it all in noble charity. How did she make it, and how spend it?

She was early left an orphan, and began life for herself as a domestic servant. She was a devout Roman Catholic, with large natural sympathy for suffering, and under the direction of the Sisters of Charity she left domestic service to become a hospital nurse. One of her patients, won by her excellence as a nurse, proposed marriage and was accepted. But the husband and their only child both died within a few years, and Margaret was again alone in the world.

For a while she managed the dairy in an orphan asylum. Then she opened a little eating house. Out of this grew in time a great manufacturing business. She erected a steam cracker-bakery, a building several stories in height. Her wagons supplied baker's goods to the city. At first she drove her own bread cart about the streets, but the business grew, and the bread wagons multiplied, each bearing on the outside the words, "Margaret's Bread and Crackers;" and as bread and crackers rolled out, money poured in, and Margaret might easily have died a millionaire. But she had set herself a larger task than mere money making; she would wisely spend what she made. And she did it. How? In many ways. But most of all the orphans had her care. She knew what it was to be left without father or mother, and to get no education, not even enough to read. She would do what she could to make better conditions for other orphans; and before she died she had founded and aided, one or both, eleven orphan asylums—for Catholic and Protestant, black and white alike.

In February, 1882, Margaret died, and never was there such a funeral in Louisiana as hers. Delegations from her eleven orphan asylums attended. The New Orleans fire department was in the procession. The governor and ex-governor of the state were among the pall bearers. The bells all over the city tolled as the cortege moved along the streets. When it reached the Chamber of Commerce the members paused in their din and all came down to the sidewalk and stood reverently with uncovered heads, while the body of Margaret was carried past them to its final resting place.

The day after her death the building of a monument was proposed, and the monument was erected by contributions from all classes of people, even to the news-boys. The statue stands in the square opposite an orphan asylum she helped to build. It represents Margaret as she was, broad and plain in face and person, and in the dress she commonly wore, her arm encircling one of the orphans whom she loved. And not even the statues of the great war heroes, generals Lee and Jackson, are pointed out to the stranger with more pride by citizens of the Crescent City than is this monument to one of her noblest peace heroes—Margaret the Irish woman.

SLAY, BUT NOT WITH STEEL.

There's a time when you must slay,—
  And a time when you must slay
Without waiting for the coming day,—
  Because now is the way
Made plain for you to plunge the knife
Into the heart too black for life,—
Into the heart that needs to die
Because it giveth birth to a base lie,—
  A lie that he who liveth down
  Is well worth to wear a crown.

So slay your enemy without delay.
  Slay him and put him out the way.
But slay him not with knife of steel,
  But with those words that make one feel
He is of all men meanest of the race,
And fit to look none honest in the face,—
The knife of tender words,—"Go, sin no more."

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These words will point him to the door
Where man must enter if he would depart
From all that blackens and makes foul the heart.

Words are the sharpest knives; then use them well—
They lead to heaven, and they do save from hell.
Slay then thine enemy and make a friend
Of him who tried thy heart to rend.
Slay out his fiendishness and in its stead
Bring back the kindliness that once him led.
And then thou dost a brother find,
And thou and he will be of one sweet mind.

'Tis so God slays his children who do wrong,
Changing their curses into sweetest song.
'Tis so the nations should their battles fight,
With words that tell the wrong from right.

O knives of steel! I would your work were done;
And all our battle-fields were pastures green,
Through which clear streamlets soft might run,
And violets in the spring be seen.

Words are the better weapons. Let them ring,
And Peace, sweet Peace, her anthems sing.

Mrs. C. A. Soule, in the Universalist.

THE EGYPT EXPLORATION FUND.

The discoveries which have lately been made and which are still going on, under the auspices of the Egypt Exploration Fund, are of remarkable interest. They are of immense importance, as serving to fill up the enormous gaps in the ancient history of that country, and as throwing precious light upon the relations which Egypt sustained with Greece, the Hebrew people, and other nations. The marvelous things that have already here come to light, make it evident that the oft-told story of the remote civilizations of the Nile needs to be rewritten. And not less does it appear from the results of archæological researches prosecuted in this and other lands of the East during our own period, that writers who have begun the general history of ancient and modern times with the Homeric or heroic age of Hellas, need to recast their work, take a more comprehensive survey, and trace the connection which the empires they pass in review had with others that antedated them and that are now seen to have contributed so much to their greatness.

The reader will recall the startling *Find* of a few years ago, when in a deep excavated mountain tomb near Thebes, there were discovered a large number of the mummies of Kings and Queens who once reigned in Egypt, and whose bodies had lain undisturbed there in their silent repose for about three thousand years. The thrilling story of the manner in which this discovery was made, and in which these bodies, with a rare assortment of treasures that were found with them, were removed to the river and borne down the Nile to the museum at Boulak,—has been admirably told by Miss Edwards in an article in *Harper's Monthly Magazine*, by Dr. C. S. Robinson in his little volume of lectures entitled "The Pharaohs of the Bondage and the Exodus," and by various other writers. Among these mummies were those of two of the most famous monarchs and conquerors known to Egyptian history, Thothmes III, and Rameses II, the renowned Sesostris.

Shortly afterward, in 1883, was founded the *Egypt Exploration Fund of England and America*, established with a view of bringing to the light other and long hidden wonders of the land. The organization has, as its officers, a large number of the most eminent persons of the two countries, in various walks and professions of life. Among the Vice-Presidents from America, are Hon. James Russell Lowell, and Rev. Dr. W. C. Winslow, of Boston. The operations of the Fund, as conducted by such accomplished and indefatigable Egyptologists as Petrie, Naville, and others, have been attended with surprising results. They have led to the identification and disclosure of *Pithom*, the treasure (store) City, mentioned in Exodus, I, 11; *Goshen*, the chief town or capital in "the land of Goshen;" the *Tahpanhes* of Jeremiah, XLIII, 8, the *Daphnae* of the Greeks, with the only Egyptian building specifically named in the Old Testament; the City of *Onias*, an important Jewish settlement in Egypt de-

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scribed by Josephus; *Zoan*, the *Tanis* of the Greeks and the Septuagint, and the great Northern Capital of the Pharaohs at the time of the Bondage and the Exodus, whose ruins almost rival those of Thebes; *Am*, the City in "the fields of Zoan"; *Naukratis*, "the brilliant Greek emporium before the rise of Alexandria"; and *Bubastis*, the *Pi-Beseth* of Scripture, described by Herodotus twenty-three centuries ago. Says the old historian, "Although other cities in Egypt were carried to a great height, in my opinion the greatest mounds were thrown up about the City of Bubastis, in which is a temple of Bubastis well worthy of mention; for though other temples may be larger and more costly, yet none is more pleasing to look at than this." As Naville laid bare recently the ruins of this beautiful temple, crowds daily went down from Cairo on the steamers to behold what had thus been unearthed, and again it was seen how truthful and accurate a writer was the old Greek chronicler. In fact, the researches and discoveries of modern times, so far as they cover the lands he visited and the marvels he saw, only increase his reputation as an honest and intelligent witness, and enhance the worth of his literary remains.

From time to time too much discredit has been thrown upon his testimony, as if such astonishing things as he gives us accounts of could never have been. It is more and more clear to us now that the half has never been told. It is only a few weeks ago that the *New York Times* copied from the *London Times* an article of extraordinary interest, giving the details of Mr. W. M. Flinders Petrie's late explorations at the site of the Lake Moeris, of which, with its extensive canal system, its "City of the Crocodiles," its pyramids, and its vast and magnificent Labyrinth, Herodotus tells us, from a visit which he made at the place and from talks which he had with the priests. Even Maspero, in his "Egyptian Archæology," brings into question some of the historian's statements with reference to these matters, and seems to doubt whether the old traveller ever was there at all. Petrie is again proving Herodotus to have been a faithful reporter of what he actually saw and heard, and the prosecution of his work in this vicinity, now unavoidably delayed for a time, promises to shed much light upon one of the greatest and most mysterious centres of ancient Egyptian civilization.

The region of Lake Moeris which lies at the west of the Nile towards the south, and the Delta where the Exploration Fund has discovered the cities and ruins which we previously enumerated, have been as a *terra incognita* to the world for long, long centuries. To the historian and archæologist, to the student of the Bible and the past, to all who are interested in ancient science and art and systems of religion, and to all lovers of knowledge, the importance of such researches and disclosures as we have indicated can hardly be over-estimated. It may not, perhaps, be expected that such a cause, however worthy, will excite a deep, popular interest. It must make its appeal chiefly to educated or intelligent men and women, who from their higher tastes and culture know well how to appreciate the value of such things as these. The work that is going on has to be supported and continued by means of the voluntary contributions of such classes in England and America. The urgent need is all the greater, that the building of new canals in Egypt and the wanton destruction of its mounds and monuments by the Arabs and the Fellaheen for material with which to enrich their fields or construct their houses, are causing these memorials of the ancient kingdom to rapidly disappear. It is almost incredible at what comparatively small expense so much has already been done to secure and preserve at least a knowledge of them for future use. Those who, in their enlightened and unselfish zeal, are bearing the burden and heat of the toil, ask only to be kept in the field and to not be allowed to give up the prize which they have in view, and which they seek for the common good. It were a calamity, indeed, should the force now there be obliged to withdraw, for lack of supplies.

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We cannot close this hasty notice of the Fund and its work, without a hearty word for Rev. Dr. Winslow, whose enterprising spirit and enthusiastic labors in its behalf are indeed beyond all praise and have won for him well-deserved honors at home and abroad. Profoundly interested in Egyptian history and archæology and exceptionally familiar with the objects, plans and achievements of the society of which he is the most active and devoted American representative, he has, by persistent and well-directed effort, secured contributions to the cause from not less than 1500 prominent persons in this country: college presidents and professors, statesmen, rulers and legislators, bishops and clergymen of various denominations, scholars, antiquaries, authors, scientists, merchants, etc. At the last annual meeting of the Fund, held in London last December, his invaluable services were most fittingly referred to by Miss Edwards and others, and the generous help received from this country was accorded special and most grateful mention and was rewarded with exceedingly interesting and desirable treasures from Egypt for our Art Museums. Two very intelligent English gentlemen, who visited us recently, expressed their surprise at finding, wherever they went amongst our people, so highly cultivated a taste for all such things of the past, very naturally thinking that pursuits and developments like these could scarcely be expected to have advanced so far in this new western world. It is such labors as these of Dr. Winslow that add to this excellent reputation of our people among enlightened classes in other lands, and that open to us all fresh means of inquiry and stores of wisdom. Whoever will send him $5 (or as much more as may be) will be duly entered as a subscriber on the roll of honor, and will receive copies of the annual reports of the Fund; and for the like small sum of $5, he may have from him any one of the several fine and profusely illustrated quarto volumes of the society, giving a detailed account of the wonderful discoveries that have been made at Pithom, Zoan, Naukratis, Goshen, etc. Other such volumes are in course of preparation, and the entire series, when complete, will form a contribution to literature which our public libraries cannot well dispense with and which must be of very great value to the student of history, the devotees of art, and all who are fond of what is curious, instructive, and impressive, in antiquity. The Egyptian department in the Boston Museum of Fine Arts is more and more becoming a resort for these classes, and already well repays the visitor for his trouble, as all must have been convinced who attended the crowded meeting which was held a few weeks since in Boston in the interest of this cause, and who heard the admirable addresses of Rev. Drs. Winslow and McKenzie, Rev. Messrs. Herford and Griffis, and Professor Norton.

A. P. Putnam.

THE INTELLECTUAL DEVELOPMENT OF WOMEN.*

In surveying the intellectual development of woman thus far in her history (but particularly in England, where she has had perhaps the fairest field) two questions present themselves: I. What intellectual capacities has woman manifested? II. What are the indications in regard to her future literary achievements?

Let us consider these two questions in their order.

I. What intellectual capacities has woman manifested thus far in her history?

In the production of the modern novel women have had their share, and a very important one it has been. Their best work in literature has been accomplished as novel writers. Jane Austen, Charlotte Bronte and George Eliot will

*This article is essentially the concluding part of the last lecture of a course on "The Intellectual Development of Women," which Mr. George Willis Cooke has given in Boston, Baltimore, Ann Arbor, Sioux City, and other cities, east and west, during the past two winters. After Mr. Cooke had given the lectures in Ann Arbor in April last, this part was particularly desired for publication by those who had heard the course. We are fortunate in being permitted to give it to our readers. The course as a whole is one singularly full of instruction and interest. It ought to be heard widely in lyceum courses, but especially before women's clubs and in women's colleges; then we hope it will be made into a book.

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stand well when measured by any equal number of. masculine novelists; and they rank high in greatness of conception and execution, and in sustained power.

Women have succeeded as novelists because this kind of writing enables them to use the knowledge which is most easily within their reach, because of their large social experience and observation, and because it makes no great demand on wide reading and large educational attainments. Fiction requires in its production an interest in persons, which women have in a larger degree than men; and it is promoted by their love of the personalities and the sympathetic interests of life. Women possess the narrative or story-telling gift in much perfection; and this is especially required in the writing of novels. It is owing to the influence of women, to a large extent, that a genuine realism in fiction has been developed, a realism which is in sympathy with human nature, and which interprets the common life of humanity. The two most successful writers of realistic novels in England have been Jane Austen and George Eliot.

In poetry, women have always manifested three remarkable tendencies: the acceptance of a pure and ideal love of man and woman as the basis of their work, the interpretation of daily life with sympathy and affection, and the giving their singing an emotional richness and beauty of the highest type.

In the fragmentary remnants of that greatest of lyrical poets, Sappho; in the sonnets of Vittoria Colonna, the friend and inspirer of Michael Angelo, and in the poetry of Mrs. Browning, we find the same characteristic features of a pure and consecrated affection for a great man, a tender and yearning interest in human beings, an intimate sympathy with the beauties of nature, and a lofty moral purity. These are qualities which women have embodied in some of the most delicate and sympathetic poetry we possess; and they are qualities which women are more and more, with each generation, adding to the poetry of human existence.

In the fields of general literature women have shown talent, courage and skill. Such women as Madame de Staël and Harriet Martineau have shown that genius is not confined to the masculine sex, and that intellectual industry may go hand in hand with womanly graces of a refined and delicate type.

The intellectual influence of women has been shown, not so much by the number of great thinkers and authors which have appeared among them, as by their general influence on the life of the last three centuries. The number of women of great intellectual gifts is limited, at least so far as the literary manifestations of those gifts are concerned, and but few great books have been written by women; but the general literary habit and taste which characterize our time are very largely the product of the influence exercised by women. They have been of the utmost importance to literature in creating a reading public, and in giving to authors that sympathy and appreciation which are necessary to the best results.

In the early days of Samuel Johnson, to take a single not remote example, literature had a most precarious existence, dependent upon patronage or else leading to beggary. Johnson's own career was full of bitterness and humiliation; for he was a denizen of Grub Street, and Grub Street meant all that was distressing and abject, at that period, in the life of an intellectual man. Johnson broke away from the slavery of patronage, and established the career of literature upon an independent basis. One most important condition existed in his day, which enabled him to do this; and that was the influence of educated and intelligent women, who gave him a reading public. As soon as women were educated in considerable numbers a great reading public was created, and authorship became an independent and self-respecting profession.

Women are now everywhere, in civilized countries, the chief sustainers of the intellectual life; they form the great body of church goers, lecture attendants, readers of books and teach-

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ers of the young. Women as a mass now give to literature and to ideas far more of time and appreciation than do the mass of men. If they have not as yet become the intellectual leaders of the world, they exercise a very great influence in giving tone and direction to the literary spirit of the time.

If women are not the leaders they form the body-guard in the campaign of ideas; and this is shown nowhere more powerfully than in the purifying and refining influence they have had on literature. Before the education of women was such that their influence could be felt on literature nearly all literature was affected by the coarse and brutal; and depravity was often its most manifest spirit. In Boccaccio and Rabelais we see what that element was in its most representative form. Even Shakespeare has a large proportion of this spirit; and it darkens the pages of Pope, Swift, Fielding and Sterne.

The influence of women has been to refine away every thing of this kind, and to make all literature pure and wholesome. Literature does not lose by ceasing to be coarse and depraved, either in originality or strength; but it gains in breadth of influence and in richness of power. The moral tone of society has been largely changed since women have been generally educated, and since they have exercised an influence upon society outside their own homes. On social life, on morals, on education, as well as on literature, they have brought to bear a powerful influence for reformation and for regeneration.

In one other direction, at least, women have exercised an influence of the utmost importance upon the intellectual life of modern times. Whatever is best in realism has been largely due to their influence. In so far as realism is sympathetic with human nature, not in its depravities, but in its aspirations and in its struggles for light, and in what there is good in it, women have given the main incentive which has led to its development. Literature as a sympathetic interpretation of human nature, appreciative of its experiences even in the lowest persons, and wherever found, owes very much to women.

The old literature dealt with knights and nobles; but the new literature keeps company with laborers and the company humanity. That this change in the attitude of literature is wholly due to women, cannot be said; and yet it is true that they have done much in bringing it about. They may not have done it consciously; but it has been brought about by the larger elements of sympathy, affection and sentiment to be found in their natures.

Men have always shown a tendency towards abstraction in their thinking. In the sciences and in political economy this is largely the case at the present time. They do not recognize the claim of the individual in a measure sufficiently large; and they teach science as a system of abstract principles and laws. Women care more for persons; and they will be more likely than men to study science with reference to its ability to ameliorate human conditions, and as a means of affording motives and helps to a higher human activity. They will make political economy more practical and helpful, because they will not forget the individual claim, and will keep the personal need clearly at the front. In their search for principles they will not forget that men and women are starving from the effects of a poor application of the laws of political economy. The most womanly men in feeling and spirit, such as Ruskin, have already made this personal application of science; and there is a great need that the womanly element enter more and more into all such studies to give them a humane quality.

Since women have had an effect on literature it has gained very much in its civilizing and humanizing influence. As a power for extending the spirit of good-will and brotherhood, as an agent for widening human sympathies and interests, they have helped to give it a new impetus, and one that holds in it the highest promise of the future. They have largely aided in making literature humane, and they have taught it to

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recognise the individual man and his worth to society.

They have also powerfully helped in lifting society above the lust of sense and the greed of money, bringing spiritual aims to bear upon it, and giving it a conviction that man is to live for something else than meat and drink. In this, as in the case of the other influences named, women have been powerfully aided by other influences of modern times; but they have accomplished for humanity what could not have been brought about without their aid, and what has been productive of the most beneficent results.

II. Judging in the light of the past, what are the indications as to woman's future literary achievements?

After the survey which has now been made of the intellectual life of women in England, and keeping in mind what they have accomplished in other countries, the conclusion may be rightfully drawn that women, under true conditions of education and environment, are capable of great and varied intellectual achievements. The statement made by John Stuart Mill in regard to what women have actually accomplished is found to be sustained by this survey of the intellectual development of women. "When we add the experience of recent times to that of ages past," said Mill, "women, and not a few merely, but many women, have proved themselves capable of everything, perhaps without a single exception, which is done by men, and of doing it successfully and creditably. The utmost that can be said is, that there are many things which none of them have succeeded in doing as well as they have been done by some men—many in which they have not reached the very highest rank. But there are extremely few, dependent only on mental faculties, in which they have not attained the rank next to the highest."

The survey which has been made of the education of women, and of their literary achievements in relation thereto, enables us to present the reasons why women have not accomplished greater results in history, art, poetry and science. The first limitation has been that of education, which has been lamentably deficient before the present generation, and which has not yet outgrown some of its most serious defects. It has been deficient in method, narrow in aim and restrictive in spirit. It has been guided by the theory that women are intellectually inferior to men in every particular, that they are incapable of a high degree of intellectual training, that culture is incompatible with their place in society, and that it is unwomanly to develop and to use the mind.

Colleges and universities have not been open to women; and it has been impossible for them to secure a thorough education under conditions most conducive to mental development. Almost without exception the women who have attained to high places in English literature have been self-educated or educated without the aid of the discipline of great public institutions, and under circumstances which have been more difficult to overcome, in the interests of a true culture, than in the case of self-educated men.

For the most part, little of the best intellectual labor can be accomplished without the aid of culture, which is, as Matthew Arnold has aptly defined it, an acquaintance with the best that men have thought and done in other times than our own. It may be that culture is not indispensable for great intellectual achievements; but the fact seems to be that it is both a motive and an inspiration, and that it is a help of the utmost value. In all the higher realms of intellectual activity women have failed because they have not had that intimate contact with the intellectual spirit which has been so well named culture.

Women have not had the necessary preparation and training to enable them to succeed as intellectual workers; they have not had enough of knowledge and culture. No other reason need be assigned than this for the limited results accomplished by women in literature, art and science. The criticism of Mr. Lecky, that women have shown a mental inferiority in these fields of labor, is entirely false in its conclusions, because

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it does not take note of the fact, that the mental natures of women have not been developed systematically and thoroughly in any direction.

Women have not been expected to use their mental faculties; what God gave them was to be laid away in a closet, and never brought out to the light. The intellectual atmosphere about them has not been favorable to their intellectual growth, and they have had no true stimulus to the use of their mental gifts.

Social influence has been very powerful in promoting and continuing this intellectual torpor on the part of women. They care more for public opinion than men do, love to appear well before their fellows, and have been taught conformity as the first duty of life. Social demands have absorbed their time, and there has been little social stimulus to intellectual exertion on their part. The notions men have entertained, and persistently inculcated, in regard to woman's social position, have retarded and even destroyed mental development. Women have willingly accepted the inferior place because they have been schooled persistently to regard it as necessary. The ideals presented to women have not been of an intellectual nature,

In the case of women, the financial stimulus to intellectual exertion has been absent until recently, and even now finds only a limited expression. The religious influence has been, and is, very powerful in retarding the intellectual development of women. The subordinate political position of women have also been very effective in the way of intellectual repression.

Though women have made great progress during the last three hundred years, on the whole a greater progress than men, yet society still imposes on them powerful restrictions, which are seriously crippling in their nature. Not only is the education given to women inferior, but social ideals keep women from intellectual exertion, debar them from an untrammelled use of the mental powers, and keep them within the limits of a life that is inane and profitless.

If women are to take their true place in society, and if they are to influence the world intellectually, spiritually and morally, and in accordance with the true genius of the sex, the old ideals must be transformed. Slowly they have been giving way, but there is much yet to be done before woman can take her place as a co-worker with man for the highest ends of human existence.

Perfect equality in education is demanded, before women can do any great work in literature, art or science. If they are given a true education, they will acquire and use it in harmony with their own natures. So long as a special education is provided, so long women will fail intellectually. It is not accomplishments they need, so much as culture. Co-education in the fullest sense is the only true ideal; and, in the very nature of things, that will come at a day not far distant.

Every conclusion as to the intellectual capacities of the sex, which makes women mentally inferior to men, is a conclusion drawn from artificial conditions, which do not represent the true nature of women, but the nature formed by men in accordance with false notions of their character and place. If women are sentimental, frivolous, emotional, unduly religious, wanting in strength of mind, they have been made so by the education they have received, and by the position which has been assigned to them in society. They have not had the rounded development men have had, and they have not had anything like the same stimulus to mental exertion.

If men had been educated and controlled for thousands of years in the way that women have been, there is every reason for believing they would not have reached higher results in literature, art and science. History proves very clearly that subject races of men have not advanced mentally and morally, and that they have developed the meaner qualities of human nature in undue proportion.

An extended experience alone can test what women are capable of doing intellectually. Such experience they never yet have had under conditions

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which have permitted them a full and perfect expression of their natures; at least, not among any considerable body of women at the same time. Give them freedom to act for themselves, and they will seek and remain in their true place. The evidence of history is all-powerful in saying that women will work no social revolutions, that they will not cease to be womanly and motherly, and that they will not repudiate the home and the interests which cluster about it.

The intellectual life of women has been greatly broadened since the days of Elizabeth, and the means of education largely increased. A corresponding advance has taken place in the domestic and moral life of women; and women are better home makers than they were three hundred years ago. As the mental lives of women have been broadened and made free, they have advanced in purity of conduct, and grown in social sobriety and influence. There is every reason for believing that women would be still better wives and mothers if co-education were universal, and if women were educated as generally and as thoroughly as men.

Why should women express themselves in literature and art? For the same reason that men do, because talent and genius demand it. There is the additional reason, that women are not lesser men, but other than men and their complements. They are not inferior, but different. Woman's nature and woman's experience are not fully represented in the literature and art created by men. Woman sees life as woman, with more of emotion and pathos, with a keener sympathy and a deeper fellow-feeling, and with a stronger conviction of the worth of the ideal and spiritual; she sees life with a distinct coloring and instinct of her own.

The feminine side of life, as well as the masculine, should find expression in all phases of doing, thinking and feeling. Woman will make the home through all time to come, she will bear children and rear them, and she will afford the amenities, the sympathies and the tender ministries of life. These things are as important as business, politics and science; and those who provide them should in no sense be regarded as inferior to those who carry forward the more robust duties of the world.

The home-maker should be as free and self-active and politically as independent as the purse-provider. She should be legally a joint owner in all that the other earns; and they should be equal partners in all that belongs to and concerns the family. This is demanded in the interests of culture and intellectual development, quite as much as in the interest of justice.

Because woman is woman and not man, she should be perfectly free to express her own nature in literature, art, science, politics and business. Especially in art and literature is it all-important that she should be not only free to represent her own individuality, and the life of her sex, but she should receive in every way the encouragement which is necessary to enable her thus to represent her own being.

In order that women may take their true place as literary creators, and as aiders of the world's intellectual development, two things are requisite: a better education and a greater mental freedom. What women have accomplished proves their capacity for mental labor and for intellectual influence. Their addition to literature is one of great importance, not so much because of its greatness, as because of its tone and its promise. As yet, however, women have been, with few exceptions, imitators and not originators. As soon as they are truly educated, and that education becomes a motive-force continuing through successive generations, they will advance to and keep an equal place with men in the significance and interest of their literary work. In order that this result may be brought to pass, they need culture in the deepest and widest sense, culture for its own sake, and culture that pervades every avenue and motive of life.

Much as women need culture, however, that alone cannot lift them to the

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highest places of intellectual attainment. With the culture there must be developed a freedom of the widest and most unlimited kind. It is not license cultivated women will seek for or accept; but the freedom which will permit them to be perfectly loyal to their own natures. There must be freedom to gain culture, freedom from narrow social demands, freedom to live one's own personal life, and freedom to think to the fullest limit of one's capacity.

Woman should be free to be herself, as man is free to be himself. Woman will not become man; there need be no fear of that. She must be free, however, to be woman after the pattern of her own soul, and not after the fashion of man's caprices. She is now largely what man has made her, through the ideals he has given her; she ought to be free to become what God wishes, as he has manifested it in the constitution of her own nature. When that freedom is attained women will be original in literature, and they will produce masterpieces.

The day of man has been. The day of woman is now coming. When the day of man *and* woman has arrived, when this king and this queen shall reign as equal sovereigns of the world, then will come the true day of humanity. That such a day may not be too far away, and that the hearts of those who seek the morning light may not grow weary by hope too long deferred, women should be given a true culture and a true freedom.

GEORGE WILLIS COOKE.

CHILDREN'S HYMN TO OUR SAVIOUR.

FOR A CHILDREN'S SERVICE.

To him who held the children,
  In those long-vanished days,
And touched their heads in blessing,
  We raise our hymn of praise.
O Father! tune our voices,
  And let our hearts be one,
As now we bring our tribute
  To Christ, Thy holy Son.

Dear Jesus! what we owe thee,
  The half we ne'er shall know:
But life's best joy and gladness
  From thy sweet spirit flow;
And if, when tired or troubled,
  We meet with words of cheer,
If hands are clasped to shield us
  When sin or harm is near,—

If friends are glad to teach us,
  To guide our youthful feet
Through pastures fair, by waters
  That ripple low and sweet;
In all this tireless labor,
  One gracious hand we see;
And know the blessed service
  Is given through love of thee.

So now we lift our voices
  In earnest, grateful love,
Sure that our song will reach thee
  In thy blest home above.
And Jesus! let thy spirit
  Be always at our side;
And one day we shall see thee
  And in thy light abide.

CHARLES E. PERKINS.

Athol, Mass.

WHAT DOES THE UNITARIAN CHURCH NEED?

At the meeting of the New Hampshire State Unitarian Conference, held in Manchester, in June last, Rev. George W. Gallagher, of Keene, read an essay, entitled "What the Unitarian Church Needs." The substance of his essay was made up of responses received from inquiries sent, some of them to leading members of his own congregation, and some to prominent Unitarians in different parts of New England. The replies of the latter we give below. They are very suggestive and it seems to us on the whole most encouraging. They show a widespread reaching-out among us, after a larger, stronger, deeper, religious life, and an increasing sense of our obligation to give our Gospel to the world.

Mrs. Kate Gannett Wells, of Boston: We need an enthusiasm which shall be willing to trust the historical tendency of Unitarianism to broaden into principles and methods. Acknowledging these as essentials of Unitarianism, we will also *rejoicingly declare* what we believe as doctrine.

Mrs. H. L. Wentworth, of Danvers, Mass., until recently one of the board of directors of the American Unitarian Association: Do we not fail to appreciate how really blessed our faith is, particularly those of us who have grown up in the light of it, and have taken it in as we take the sunshine and our mother's love—as something *of course?* We need more personal consecration, more living and active faith, more of the burning zeal of those with whom we do not agree in many things, whose doctrines we shrink from as injustice to our loving Father, yet

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who set us an example we may well follow in their enthusiasm for carrying to others that which they so earnestly believe. We need to believe that our religion is something to be imparted, not selfishly enjoyed. We need more faith in the power of our faith—to believe that our message of love is better for God's children than the message of terror. When we each and all live so near to the dear Father that we can find no greater pleasure than working for him in the spirit of the dear Master, and believe that *we have a work to do* that no other people can do as well, then we shall find that our children will grow up so full of this spirit that there will be no lack of warm and earnest workers for this special fold of Christ.

Hon. George S. Hale, president of the American Unitarian Association, says: I should say what, in different phrases and forms, great men have said of their work or the work to be done. Demosthenes—"Action, and the second thing action, and the third thing action." Spenser—"Be bold, be bold, and everywhere be bold." Gambetta—"*Du travail, encore du travail, et toujours du travail.*" The interest of each one who has interest enough to work will increase, and his work will increase with his interest. The work which interests him is the work to be done, whether it is called religious or not, while it is associated with the Church and is a good work.

Col. S. A. Carter, State Treasurer of New Hampshire: The briefest reply I can give to your question is *Zeal.*

Hon. John D. Long: I think what the Unitarian Church needs most is to convince a very intelligent and progressive people that it has a definite, beneficent, and vital work to do, and is doing it. People always respond to a cause that demands, deserves, and does something, and are very quick to lay and leave on the shelf anything that is interesting only as a relic or a suggestion. I believe that the Unitarian belongs, and should belong, to the activities.

Rev. M. J. Savage, of Boston: The Unitarian Church needs most a clear comprehension of the changed conditions of modern thought and the courage of leadership.

Rev. Francis G. Peabody, D. D., of Cambridge, Mass.: The Unitarian Church, in my opinion, needs what all other churches need, and in about the same degree. It needs faith in its vocation, and men of faith to fulfill its vocation. It suffers from the lack of living and compelling religious life, and from the lack of men who have been led through the spirit of the times into the spirit of eternity. But, then, that is what all churches feel that they lack, and perhaps always will feel.

Rev. E. A. Horton, of Boston: I should hastily specify these three needs of Unitarianism just now:—

(1) A deeper sense of responsibility and loyalty.

(2) More centralization of organization, and thus a better denominational condition of things.

(3) An improvement of our average service by mild liturgical features and practical sermons, and an increased hospitality to the public all round. Of course, I could mention better Sunday-school instruction, teaching of our beliefs, etc.; but the preceding are inclusive of all that.

Rev. Brooke Herford: I think the Unitarian Church needs very much:—

(*a*) More spirit of discipleship to Christ, more hold on the sense of his leadership and of the "rock found," which his words give to our faith in the great essentials of religion.

(*b*) Simpler, direct, more religious preaching. We have the simplest faith of any, but we manage to preach it so as to give an impression of its being a high intellectual system. It is all coming, but one wishes sometimes it would come faster.

Rev. Edward Everett Hale, D. D., of Boston: I am quite clear that we do very well in our home churches, but for assault on the devil we have no organization worth a pin. Suppose Paul had waited till the Thessalonians sent to hunt him up at Tarsus, while he was eating his heart out there? Instead of that, the church at Antioch determined to send out some missionaries—sent Barnabas to Tarsus to hunt up Paul, and then sent them off—of which one consequence is that I am writing this letter to you now. Suppose the Unitarian Church put, say, George W. Gallagher into Montana, and said, "We make you bishop of Montana. We stick by you till you die there, and maintain you. Do you, on your part, found churches there. Do you send right and left for old friends to man them and woman them. We put on you the responsibility. Something would happen which does not happen now.

Dr. C. C. Everett, Dean of the Divinity School of Harvard University: Without attempting a final absolute answer, the word that comes to my mind in answer to your question is *the courage of their convictions.*

Dr. F. H. Hedge, of Cambridge: In answer to our inquiry, What does the Unitarian Church need most? I hasten to answer, What, in my judgment, the Unitarian Church most needs is *humility.*

Dr. C. A. Bartol, of Boston: My church is independent, not in the Unitarian Association. I should say that the Unitarian Church needs most *faith in and baptism by the immediate outpouring of the Holy Spirit.*

In summing up the results of the inquiry, Mr. Gallagher says:—

I have closed with Dr. Bartol's words, because he seems to me to have most completely solved the question. Faith in the Holy Spirit and baptism by the Holy Spirit

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were the powers which at its origin made Christianity a success, a comfort to human hearts, and a blessing to the world. The early believers in the Christ are said to have received the gift of the Holy Spirit. They prayed for the Holy Spirit to be poured out upon them. If we have a faith in a living personal God, in the truths of Jesus the Christ, in divine influences to help us and to inspire us, we shall have spiritual life, and have it more abundantly. But according to our faith it will be unto us. The first requisite for a living, growing Church is a living faith in the living God. The second requisite is a desire to seek His help. The third requisite is to put our faith in a form that we can teach and present boldly to the world.

The fourth requisite is to re-organize our Church on a basis that is both practical and spiritual. The age in which we live is one of intense action. The people at large care very little for doctrinal distinctions; but they love life, spirituality, and active benevolence. We should endeavor to live for the great purposes of the age. We should have a warfare, and fight the battles of God and humanity. We must recognize the life in the old truths dear to the orthodox churches, and make that life our own. Thus the point of this whole paper is that we need to re-organize our Unitarian Church, and to re-state our fundamental beliefs clearly, bravely, and at once.

CREEDS THAT HURT AND CREEDS THAT HELP.

In a late number of the *Christian Register*, Rev. T. C. Williams, of New York, has an excellent article on "How to Use Creeds." He carefully draws the line between creeds that hurt and creeds that help; between creeds of the old type, which are imposed on a church by some outside ecclesiastical authority, and which are unchangeable, and creeds of the new type, that are simply the concise expression of the living faith of the church which adopts them, and are therefore capable of change and growth with the coming of new light. It is only creeds of the latter class that Unitarians have any interest in. But in these we do have, or at least ought to have, an interest, for they are reasonable, consistent with progress, useful. Mr. Williams shows how such creeds help us to make our principles known to the world, how they aid us in teaching our faith to our own young people, how they unify and make tangible the work of our churches, how foolish is any prejudice that may exist against them.

One of our denominational writers has recently said, "Let us have creeds that *describe*, not creeds that *proscribe*." This sentence pretty well distinguishes between the old creed idea and the new. We do want creeds that simply *describe*. But (and this is not to be overlooked) we want them to describe *truthfully*. The creed that satisfies us will not, for example, describe Unitarianism as Romanism, or Calvanism, or any form of orthodoxy however much diluted, still less will it describe it as merely free thought, or even ethics. This is the trouble with some descriptive creeds that have lately appeared among us,—not that they describe, but that they describe falsely—in ways to make Unitarianism appear to the world as something it has never been and cannot be without changing fundamentally its character and lapsing into a movement no longer necessarily even theistic, not to say Christian.

Hence we say we want statements (creeds if one chooses to call them such) that describe simply, graphically, attractively, but above all *truthfully*, the great, simple, indestructible, self-evidencing faiths for which Unitarianism stands; and these statements should not only be circulated widely among our own people and taught to our children, but they should be sown broadcast over the whole land. Every church owes it to itself to publish such a statement and circulate it generally in the community where it stands; every conference and association, especially every one organized for missionary purposes, owes it to the world to do the same. We can do no better service to men than to let them see what our principles and faiths are, —how simple and reasonable and worthy in their nature; how firm a basis they lay for a noble worship, while rejecting the superstitions which so often attach themselves to worship; how Christian they are, according to the simple Christianity of Jesus; how perfectly in line with the world's best religious development since Jesus; and how open and eager for all possible new light and life.

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Emerson says, "There is such a statement of religion possible as makes all skepticism absurd." The truth of this grows increasingly plain. It has always been found that there is no so powerful argument for Christianity as the simple declaration of its central truths, for example, as set forth by Jesus in the Sermon on the Mount. In the same way, Unitarianism has always found that a clear and candid statement of its principles and faiths is its best defense and propaganda.

As we go forward, growing in vision and coming more clearly to realize the grandeur of our heritage and mission as Unitarians, we shall have more such statements (creeds of this new kind) adopted by churches, issued by conferences, as parties publish platforms, as armies fling out banners. Our foolish fears of them will pass away. We shall come to see that they are things of wisdom and utility, and of the light, and not at all as some would have us believe, of folly or darkness.

THE CHRISTIAN NAME.

We often hear it said that, where there is agreement about *things*, it is idle to waste discussion upon *names*; and it has been pronounced a matter of indifference whether liberal-minded church reformers organize themselves in "Free *Religious* Union," or in "Free *Christian* Union." The remark has neither reason nor experience on its side. In the world of physical objects, it is true, things dominate over names, and can take care of themselves, while their vocabulary shifts. But in the world of ideas, in philosophy, in morals, in religion, words dominate over things, and in their significance are even identical with things, and are as much the living organism of thought as the wing and throat of the bird are the conditions of action for its especial nature. Cynicism is seldom shallower than when it laughs at the "power of words" over what it contemptuously calls "the popular imagination." Power they certainly have. They are alive with sweetness, with terror, with pity. They have eyes, to look at you with strangeness or with response. They are even creative, and can wrap a world in darkness for us, or flood it with light. But in all this they are not signs of the weakness of humanity: they are the very crown and blossom of its supreme strength; and the poet whom this faith possesses will, to the end of time, be master of the critic whom it deserts. . . The word "Christian" is the casket which holds for human thought the supreme treasures of the inner life of man, and the most precious gems of his external civilization; and when all has been emptied out from it which zeal and mistaken piety have stored there for safe keeping, there yet remains, in the catholic genius of the religion, the richest historic deposit with which Providence has blessed the world. To part with that word, and throw ourselves upon philosophy to weave us a substitute, would be to interrupt the Past in its creation of the Future, and not only to migrate to unreclaimed countries, but to sink the old native land that we might do so. Part as we may with what once was demanded by the Church, there is something—and that, too, the very holiest influence in life—that is still with us; and this residuary truth, this Divine spirit, which emerges from the mixed inheritance of Christendom when all that is perishable has been discharged, does but own its descent, and look up with fitting reference to its fountain-head, when it claims the name of Christian. Possibly, the same truth and the same affection may be reached by the meditative thinker as the fruit of a devout philosophy; by the Indian Theist, as a purification of his native faith; by the Mohammedan, as the inner meaning of his sacred oracles; by the Jew, as the natural development of the Law and the Prophets. If so, may God speed them all! But each will find his mission best among his own spiritual kindred. Here, in our land, we have to do, not with Mohammedans and Hindoos, but with Christians. We ourselves have been moulded by a Christian literature and civilization. We love the Christian hymns and memories and prayers. We must appeal to Christian influences and susceptibilities. We must avail ourselves

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of such pure admirations and faiths as are ready-made around us, and point to the acknowledged symbols of Divine truth and beauty. And in this spirit, and with these resources, we elect to do our work among those who stand with us as partners of the same historical inheritance, and of the same undeniable essentials.—*James Martineau.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

All for God.

Take my life, and let it be
Consecrated, Lord, to Thee.

Take my hands, and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for Thee.

Take my voice, and let it sing
Always, only for my King.

Take my silver and my gold,—
Not a mite would I withhold.

Take my moments and my days,—
Let them flow in ceaseless praise.

Take my will and make it Thine,—
It shall be no longer mine.

Take my heart, it is Thine own,—
It shall be Thy royal throne.

Take myself, and I will be
Ever, only, all for Thee.

Frances R. Havergal.

MONDAY.

My Wealth.

I do not own an inch of land,
But all I see is mine,—
The orchard and the mowing-fields,
The lawns and gardens fine.
The winds my tax-collectors are,
They bring me tithes divine,—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,—
A little strip of sea.

Richer am I than he who owns
Great fleets and argosies;
I have a share in every ship
Won by the inland breeze
To loiter on yon airy road
Above the apple-trees.
I freight them with my untold dreams,
Each bears my own picked crew;
And nobler cargoes wait for them
Than ever India knew,—
My ships that sail into the East
Across that outlet blue.

The sails, like flakes of roseate pearl,
Float in upon the mist;
The waves are broken precious stones,—
Sapphire and amethyst,
Washed from celestial basement walls
By suns unsetting kissed.
Out through the utmost gates of space,
Past where the gay stars drift,
To the widening Infinite, my soul
Glides on, a vessel swift;
Yet loses not her anchorage,
In yonder azure rift.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase;
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
In height or depth, to me;
Yet here upon Thy footstool green
Content am I to be;
Glad, when is opened to my need
Some sea-like glimpse of Thee.

Lucy Larcom.

TUESDAY.

Another Day.

O God! I thank Thee for each sight
Of beauty that Thy hand doth give,—
For sunny skies and air and light;
O God! I thank Thee that I live.

That life I consecrate to Thee;
And ever as the day is born,
On wings of joy my soul would flee,
To thank Thee for another morn.

Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for God.
Another day to do, to dare:
To tax anew my growing strength;
To arm my soul with faith and prayer,
And so reach heaven and Thee at length.

Mrs. C. A. Mason.

WEDNESDAY.

Father and Child.

My child is lying on my knees;
The signs of heaven she reads;
My face is all the heaven she sees,
Is all the heaven she needs.

I mean her well so earnestly,
Unchanged in changing mood,
My life would go without a sigh
To bring her something good.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak,—

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The Infinite of God.

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Lo! Lord, I sit in Thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to Thee.

Geo. Macdonald.

THURSDAY.

The Beautiful.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where earth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patience, grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Ellen P. Allerton.

FRIDAY.

The Better Time Coming.

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering 'round—
And heard its voice of living thunder!
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They pass'd, nor see the work they wrought,
Nor the crowned hopes of centuries blossom;
But the living lightning of their thought
And daring deeds, doth pulse earth's bosom.
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the future page
To our humanity more truthful;
The gnarliest heart hath tender chords
To waken at the name of "Brother,"
And time comes when scorpion words
We shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

Freedom! Thy tyrants kill thy braves,
Yet in our memory live the sleepers,
And though doomed millions fill thy graves
Dug by death's fierce red-handed reapers,
The world shall not forever bow
To things which mock God's own endeavor!
'Tis nearer than they wot of now,
When flowers shall wreathe the sword for ever!
'Tis coming! yes, 'tis coming!

Gerald Massey.

SATURDAY.

Our Prayer.

Father, hear the prayer we offer!
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

Not forever by still waters
Would we idly quiet stay;
But would smite the living fountains
From the rocks along our way.

Be our strength in hours of weakness,
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side.

Anon.

INSPIRATION AND REVELATION.

The new thought on these subjects is so self-evidencing as well as so full of beauty and power, that it is only a question of time when it is to find general acceptance among thinking men, in place of the views which have so long held sway in Christendom. It is well hinted in the following brief utterances which we take from the *Universalist Record:*

Says Dr. J. C. Adams: "The Bible is not an inspired record, it is a record of inspiration."

Says Dr. W. S. Crowe: "Inspiration by its own resultant action may amount to revelation. Love has a way of conferring wisdom; conscience, quickened and educated, reflects light upon the judgment."

Says Dr. J. M. Pullman: "Revelation is seeing things that are, not the creation of new things to see. Not long ago the famous Lick telescope was placed in the observatory. Its power was such as to constitute a revelation to

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those who looked through it upon the ancient and changeless heavens. It was not inherently unlike other telescopes. Its difference was in the careful shaping and exquisite polishing of the lens.

"Religious revelation is not something that comes from without; it is simply the product of that faculty of spiritual vision which all men possess. A *prophet's* vision differs from ordinary religious sight, not in kind but in degree."

Says Dr. Crowe again: "God illuminates, He does not teach; the Divine light shines, the Divine lips do not instruct; in answer to prayer, the Spirit floods men with higher love of righteousness, the particular path of duty is not marked out; God gives the soul eyes, He does not give the man a book."

TEN THOUSAND "KING'S DAUGHTERS."

Who are these royal daughters of the King? What is their mission? What is the signification of the silver symbol they wear and the potency of the mystic motto, "In His Name"? In January, 1886, a circle of ten ladies adopting the system of Edward E. Hale's "Ten Times One" clubs constituted themselves a "central ten," around which should crystallize other tens of workers, not assuming any authority or responsibility over them, but simply to form a nucleus around which they might cluster, and from which might radiate encouragement, advice, and guidance. The name "King's Daughters" was taken, a small silver cross tied with royal color was adopted, the simple watch-word "In His Name" was chosen. The mottoes of action selected were: "Look forward and not back," "Look out and not in," "Look up and not down," "Lend a hand." The society had no constitution, no code of laws save the one general regulation that whenever any reasonable request should be made "In His Name" it should be granted without question or delay. Since the immense growth of the order it has been deemed expedient to constitute the central ten an executive committee, or advisory board, with Mrs. Bottome as president. It was also decided as the society increased that the formation of bands of tens was impracticable, and that a "ten" might comprise as many members as was deemed advisable by its leader. Never was less said or written, and never so few plans made for any work, as the design of the society was to move silently and steadily, and to secretly accomplish its purpose of bridging the chasm between the rich and the poor, and to unite all women engaged in any kind of good work in such a way as to secure to each the sympathy and co-operation of all. Yet from almost every state in the Union, and from the most remote countries over the sea—India, Australia, and New Zealand—from people in every walk in life, from pastors of churches, matrons of hospitals, teachers of schools, leaders of philanthropic societies, presidents of colleges, from the belles of Fifth avenue and the street gamin of the Bowery, come tidings of the continual organization of tens upon tens of King's Daughters, until 8,600 silver crosses have been sold and 10,000 members have enrolled their names among the King's Daughters, although the society has been organized only two years. In January of this year a branch organization was established, known as the King's Sons, and through their efforts already a missionary chapel has been built in the city of Baltimore, whose rector is to be supported entirely by the King's Sons. The work accomplished by this remarkable sisterhood is too varied and extensive to be recorded in detail. There are tens that visit the sick, tens that supply the hospitals and homes with flowers, tens that support foreign missionaries, tens that sing, and tens that sew, tens that endow beds in hospitals, tens that provide pleasant country homes for deserving poor, and tens that simply "bridle their tongue" and "endeavor to live in love and charity with all men," all "In His Name." The cash girls in Macy's are known as "the little doorkeepers," whose unique motto is "Lord, keep thou the door of my mouth;" and there are heartsease tens of little children who cultivate pansies for the hospitals. There are the quiet tens in schools, and the courteous tens, who claim that "King's Daughters should ever display the manners of the court;" the old maids' tens of helpful unappropriated blessings, and the old ladies' ten, whose youngest member is more than eighty years old, and whose oldest member donned the silver cross on her one hundredth birthday; the faithful tens in guilds, the look-up tens in deaf mutes' homes; and even in the Home for Incurables the patients waiting for death have organized themselves into a considerate ten, who shall endeavor to make their nurses' labors as light as possible. One of the young ladies' tens in Boston sent loads of sand to the tenement yards in the city for poor children to play in, and the graduating class of a fashionable boarding-school calling themselves the continuing ten have adopted a little girl, and intend to provide for her and give her all the advantages of culture and education which they have received. Musical tens of the most cultured and gifted ladies in the city devote their talents to the entertainment of the poor, and also, through their use in charitable

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concerts, accumulate funds for the support of various missions, thus bringing into use the talent of the wealthy for the benefit of the poor.—*New York Sun.*

UNITARIANISM IN THE EPISCOPAL CHURCH.

An Episcopal clergyman of Philadelphia has recently written to the *Church Times*, of London, deploring the increase of Unitarianism in the Episcopal Church of America. With a curious logic he imputes this to the absence of the Athanasian Creed, and says:

"Will you allow an American priest, of some experience in this matter, to say that a very large and increasing number of the American clergy, if not the reasonable majority of them, regard this omission [Athanasian Creed] only as a thing of reproach and shame. It is, in our opinion, one of the ugliest blots in our office book. The influences which led to the omission of this noble exposition of the Trinitarian faith in the formation of our book a century ago were distinctly Socinian influences. That creed was thought to be too strong for the weak religious digestion of the American people, then as now disordered and ruined by the inroads of Dissent. That the excision of this creed has been a severe loss to the Christian Faith throughout our American Church is a confession we make with humiliation and regret. No better proof of this can be had than in noting the present rapid growth of *Unitarianism*, under the specious guise of a liberal Broad Churchmanship, so-called, in various parts of our country. For Broad Churchmanship here is but another name for Unitarianism —except that it is not so honest in showing plainly its dead-hand against the Faith. Notably in New England, and in the neighborhood of Boston, under the influence, and the almost magical spell, of a distinguished preacher, not unknown even in England, the Unitarians are flocking into the Church in very large numbers. But the pity of it is—they are no less Unitarian in thought and belief after coming in than before, perhaps even more dangerously so."

EDITORIAL NOTES.

"All that reason teaches," says Dr. Hedge, "is, that God is Law. All that religion teaches is, that God is Love."

How long before the religious teaching of Christendom shall rise to the level of the Lord's Prayer? Says John Page Hopps: "The Lord's Prayer, from beginning to end, knows nothing of eternal punishments. It calls God our Father; it asks that His name may be everywhere hallowed and nowhere blasphemed; it asks that His kingdom may come and His will be done; it asks for daily bread; it asks God to forgive in the same way that merciful men here forgive; it asks to be led out of temptation and delivered from evil; and it ends with a burst of holy confidence that the kingdom, and the power, and the glory, belong to God, forever. Every word of this is inconsistent with the idea that God will torment any of His creatures forever, and permit the existence of an eternal hell, full of blaspheming enemies or despairing sufferers."

A correspondent in a late number of *Our Best Words* calls the attention of the denomination to the fact that we have in New England a city of 80,000 population (New Haven, Conn.) which contains no Unitarian church. With the new push forward which Unitarianism is making in New England, resulting in the unprecedented activity in church organizing which we have witnessed the past three or four years, is not the time at hand when our gospel should be heard in New Haven? To be sure there is a Universalist church, and much "liberal orthodoxy" there, but in so large a city and so important an educational center, should there not be more? And may there not be?

One great center of population in our middle States remains without our distinctive Gospel. It is Pittsburgh and Alleghany City. The two cities are really one, and contain together a population we suppose of well nigh 300,000 souls; and yet we have there no Unitarian church. It is folly to say that in such a vast population there are none who would welcome our thought. A three days' convention held here by Mr. May and Mr. Ames, from Philadelphia, and Mr. Thayer from Cincinnati, and followed up by the earnest work of a good man, would surely give us in a year's time a strong church;—if it did not give us two,—a strong one in Pitts-

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burgh, and at least the beginning of another in Alleghany City. Has not the time come for us to plant our standard once for all in these great cities?

Unity of August 4th quotes editorially, with implied approval, the following utterance of Dr. H. W. Thomas: "There remain still the real foundations of the Christian religion, in the immanency of God, the divinity of man and the eternal hope. And upon these deeper foundations let us trust that there will arise some great church of the people, large enough, and loving enough to hold the thinking of all its children, and to conserve the faith and hope of the world."

This is admirable. But, we do not understand how our contemporary can desire a great church of the people to arise on these foundations when these are precisely the foundations which its editors and friends have steadily opposed, voting against them at Cincinnati, rejecting them when proposed in Chicago by the representatives of the A. U. A. and choosing permanently to divide the west rather than accept them. We are certainly very much puzzled. If our contemporary is sincere in commending "the immanency of God, the divinity of man, and the eternal hope" as the proper foundations for the great coming church which the world needs, on what ground does it oppose the same as the foundations for Unitarianism?

There is no land that possesses such a peculiar, fascinating and undying interest, not only for all Jews, but for the Christian peoples of the world as well, as that country from whose rugged soil came the religions and Bibles of Jew and Christian,—the country which we fondly call the Holy Land. One of the dreams oftenest dreamed by both Christian and Jew is that of the re-occupation of the land by the Hebrew people, the building up again of Jerusalem, and the restoration of the country to something of its old glory. More than one plan of this kind has been formed, even within the present century. The latest of which we have heard is one now on foot, at the head of which is Dr. Sivartha, of Chicago. Says the *Universalist:*

"Dr. Sivartha, of this city, has gone to England for the purpose of organizing a colony of English Jews for the re-occupation of Palestine. A number of Jewish families from Chicago are preparing to leave in the autumn, and interest in the undertaking seems to be growing both in this country and in Europe. Dr. Sivartha's plans include the recognition of Palestine as an independent nation by the main European powers. The city of Jerusalem, it is hoped, will be rebuilt by these new settlers on a plan in harmony with the Scripture accounts of the ancient city when in its glory. It is designed to make it the seat of learning as well as the political capital and religious center of the nation. What God may have in store for this strange, virile people it is not for the world of to-day to determine. A people with such a past may well look forward to a future."

No more noteworthy article has appeared in the English reviews for some time than Miss Frances Power Cobbe's paper in the July *Contemporary* on "The Scientific Spirit of the Age," in which the writer urges with great force that while Science sharpens the intellect and furnishes it with facts upon which to work, it does not awaken the moral sense or kindle the spiritual nature. Rather does it seem to tend, when pursued alone, to the suppressing of the higher sentiments, and to the atrophy of the spiritual faculties, as for example in the case of Darwin. The article should be widely read. We regret that our space does not allow us to reprint it in the *Unitarian.*

Said Father Taylor, counting over the strong and able preachers of his time: "Oh, if they were only baptized with the Holy Spirit, they might take the whole world in their arms and hand it up to God."

We wish again to call the attention of the denomination to the need of additional teaching force in our Theological School at Meadville. As most of our people know, the school is doing a work which is absolutely indispensable, and the fidelity with which it is done could not be greater. But for its present limited corps of instructors to attempt to

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carry on such a school, with a course of instruction reaching over three years of time, and with students so widely differing in their amount of previous preparation, and withal with the time and strength of one professor heavily mortgaged by his duties as pastor of the Meadville church, is something which should not be permitted longer than is absolutely necessary. The Cambridge Divinity School within a few years has been put well upon its feet. Surely the turn of the Meadville school should come next. At least one new chair needs to be provided for. Should not this be the next work of the denomination?

Rev. George Batchelor in an article in the *Christian Register* on "The Endowment at Meadville," says: "Instead of having too many schools we have too few; and, if this one (Meadville) were fully endowed, I would show the advantage of another at Ann Arbor within ten years, and soon after that one at Oakland, California. Dear friends, who have money to give to every church, college, school and charity except our own, do, before you die, or by your wills after you are gone, give us the means to do this fair work which is just beginning to shape itself in our American Republic."

The recent decision to remove Manchester New College, our English theological school, from London, where it has been for many years, to Oxford, gives interest to the following facts regarding the College and its past history, which we take from the London *Inquirer:*

"Manchester New College was founded at Manchester 1786, was removed to York 1803, was restored to Manchester 1840, was transferred to London 1853, and now by decision of the trustees is to be farther transferred to Oxford. It has been domiciled in London at University Hall, Gordon Square, and has been closely connected with the University of London, upwards of 100 alumni of the College having matriculated or graduated in that University in the last 47 years. The College is free from all tests or doctrinal subscription, and constantly declares that it 'adheres to its original principle of freely imparting theological knowledge, without insisting on the adoption of particular theological doctrines.' Most of its subscribers are connected with Unitarian or Free Christian churches, and its theological students generally look forward to pastorates among Unitarians. Dr. James Drummond is the Principal, and he is assisted by Professors J. Estlin Carpenter and C. Barnes Upton. During the past year twelve students have been under tuition at University Hall, but there are several external scholarships held by under-graduates elsewhere."

LITERARY NOTES.

An American edition of Dr. Martineau's "A Study of Religion" has been issued by Macmillan & Co.

"Harvard Vespers" is the title of a volume of short lectures to students at Harvard by Dr. A. P. Peabody, the Rev. Phillips Brooks, Edward Everett Hale, and others, soon to be published by Roberts Bros.

Rev. A. Gunnison, D. D., of Brooklyn, N. Y., has been elected president of St. Lawrence University (Universalist), Canton, N. Y.

The *Open Court* of August 2nd and 9th contains the charming paper of "Reminiscences of Mr. Alcott's Conversations," which was read by Mrs. Ednah D. Cheney at the memorial meeting of the Concord School of Philosophy last summer.

With the September number, the *Forum* begins its sixth volume. From this time on there will be a new feature. Every number is to contain a signed article of literary criticism, reviewing the most important recent books in the several great departments of thought, the writers of the articles to be recognized authorities in their departments.

The *North American Review* for August contains a collection of views by leading exponents of Prohibition, under the title of "Prohibitory Law and Personal Liberty." It also contains a further article by Col. Ingersoll upon the religious controversy going on between Mr. Gladstone and himself.

Rev. H. D. Stevens, of Moline, Ill., publishes an article in *The Dispatch* of that city, calling attention to a list of such books as will afford interesting and profitable reading for the summer vacation. He mentions especially the Free Loan Library of the Chicago Woman's Unitarian Association, naming twenty or thirty volumes which may be obtained for reading from that library without expense except ten cents for postage. He also calls attention to the fact that any of the books of Dr. Freeman Clarke will be loaned free upon application, by mail or otherwise, to the Church of the Disciples, Boston. Have we not here a hint for many ministers and laymen? How many might to advantage send a note to a local paper calling attention to

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good books, denominational or other, and thus give to many persons help in reading which they would be glad of, and indirectly sow much good seed.

The *Woman's Journal* says: "Miss Lilian Clarke, daughter of the late James Freeman Clarke, is said to be engaged on a portrait of her father, which is to be modelled after a picture of him sketched some years ago by the late William M. Hunt. Miss Clarke was one of Hunt's pupils."

A memorial window has been placed in the Church of the Redeemer (Second Universalist) in Chicago, in honor of Rev. Erasmus Manford, the founder, and for many years the editor and publisher of *Manford's Magazine*—a monthly which has done a large and important work in disseminating the gospel of Universalism throughout the West.

Dr. Vance Smith, the eminent theologian and scholar who represented the English Unitarians on the board of Revisers of the New Testament, has just retired from the Principalship of Carmarthen College, Wales, after a service of twelve years at the head of that institution of learning.

Our Best Words for July 15th is a Clarke Memorial number, containing two pictures of Dr. Clarke, a fac-simile of a brief autograph letter, and much excellent reading matter. The letter (which refers to a sermon of Dr. Clarke's on "Why Should We Profess and Call Ourselves Christians?") is as follows:

JAMAICA PLAIN, MASS.
Feb. 12th, 1886.

MY DEAR DOUTHIT:

I thought of you while preparing the sermon, and it pleased me to be able to stand by you in your struggle. I cannot understand why they [the ethical-basis brethren] should object to belong to the great Christian fellowship.

Very truly your brother, in the faith and hope of the Gospel.

JAMES FREEMAN CLARKE.

This letter is interesting as one of Dr. Clarke's many utterances showing how deeply interested he was in the stand taken by the Western Unitarian brethren who refused to surrender the Christian position. While he always insisted on the largest liberty for everybody, he was never blind to the difference between religious liberty and religious anarchy. His fellowship of Theodore Parker at the time when Parker was most criticised, has been often mentioned. But he not only fellowshiped Parker, he even went so far as to invite George Jacob Holyoake (an atheist, but an excellent man and a noted philanthropist) to deliver a lecture in his pulpit. But he was able to do these things without compromising himself or his church, he said, because he had made it so clearly understood that his pulpit was a Christian pulpit.

In the July number of the *Unitarian* we spoke with satisfaction of the excellent report made to the A. U. A. at its annual meeting in May, of the work of the Woman's Auxiliary Conference, by its president, Mrs. Andrews, but expressed regret that the maker of the report should have used the following sentence at the close: "I went to it [the late meeting of the Women's Western Conference in Chicago] almost ignorant of the 'Western Issue,' and returned quite as ignorant as I went, but with the feeling that the controversy was over words rather than over principles and beliefs." It was the last part of the sentence that we particularly regretted, feeling that no one (and especially no one occupying an influential public position) ought to express publicly an opinion regarding a grave matter concerning which he or she is consciously ignorant. We are glad to have our attention called by an Eastern friend to the fact that Mrs. Andrews' full printed report does not contain the objectionable sentence, or indeed considerable else which the *Register's* abstract (from which we quoted) does—these extra portions being simply the kindly utterances of the speaker on the spur of the moment.

Jesus the Christ. By Stephen Crane, D. D. This is the second of the series of "Manuals of Faith and Duty" (25 cents each) which is being issued by the Universalist Publishing House. The chapters of the book are on (after some introductory sections) Human Nature; Human Character; The Nature and Character of Christ; Christ the Word of God; Christ the Image of God; Christ the Eternal Life; Christ the Revelation of God; Christ the Example and Destiny of Man; Christ the Prophet, Priest and King. These titles give an idea of the scope of the book. It makes little effort to portray the human Jesus, or to describe his teachings. It is a theological discussion of his nature and work as the Christ. Its position is essentially that of conservative Unitarianism, and not greatly different from that of such liberal orthodox writers as Bushnell, Stanley, and Newman Smyth. According to Dr. Crane, Jesus the Christ was "the Divine Life realized among men, and hence a perfect revelation of God's thought concerning man." "His is the absolute truth, way, life. We come to our destiny only through a moral likeness to him." The book is simple, clear, well thought out, well adapted to its end.

Looking Backward. By Edward Bellamy. Boston: Ticknor & Co. pp. 470. Cloth, $1.50; paper, 50 cents. This book is a discussion, in the form of a novel, of the questions regarding labor and social economy which are pressing themselves so forcibly on the world's attention in these days. The narrator goes into a mesmeric sleep in 1887, and is awakened in the year 2000. The total change which has come over the world

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in the meantime is viewed retrospectively. The book is one of absorbing interest, and we can but think its tendency will be to make itself true. There is a revolution in the book, but it would be the revolution of earth passing from its present state to that of paradise. We should like to see that revolution; we should like to live in the world after it.

The New Christianity. By John Ellis, M. D., New York. Published by the author. pp. 500. This book is partly theological (Swedenborgian) and partly hygienic. Its arguments to prove that the wine of the Bible was unfermented, limp as all such arguments do. Its sympathy with prohibition is to be commended. Its chapters on Tobacco, Opium, Coffee, Tea, Tight-lacing in Woman's Dress, etc., are full of good sense vigorously put.

John Ward, Preacher. By Margaret Deland. pp. 473. Boston: Houghton, Mifflin & Co. This is the story of a young Presbyterian minister. Honest, earnest, and good himself, he marries a wife no less honest and admirable in every way. But he believes with all his heart in the truth of the grim Calvinistic creed of his church, and she holds liberal views from which her husband thinks she must be converted or be eternally lost. He labors to accomplish this object, but in vain; she can not believe these doctrines, and, not believing them true, she will not profess them. At length her liberal views begin to endanger the eternal welfare of some in the church. She has comforted the widow of a poor, besotted laborer (who lost his life while seeking to save another from a fire) with the hope that, after all, his soul may not be in hell forever. The preacher and his wife love each other devotedly; life has no charms for either except in the sunshine of the other's presence. But her soul *must* be saved. All his labors to that end have been in vain, and the answer which he believes he has received to his prayers, is, that she must be converted through suffering. He banishes his wife from her home, and will communicate with her no more until she is converted to the belief in an eternal hell for all who doubt that it exists. This is blight and ruin for both lives on earth, but it is for love's sake he does it, and it is harder for him than for her. The sorrow of it so weighs on him that a fatal consumption seizes him, and not until his life can evidently last but a few hours will he consent to see his wife again. Then he sends for her, and she is present with him in his last hour; but her view of truth is not changed except to plant doubt in her soul where there had been hope, and make of her simply an agnostic. It is a striking tragedy, and one that is logically the outcome of an earnest belief in the orthodox doctrines which have led to it. The book is well written, and will prove one more blow upon the iron chain of that Calvinism which has held so many human souls in despair, and is to-day dragging thousands through just such awful tragedies as is here depicted.

NEWS FROM THE FIELD.

Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us ON OR BEFORE THE 18TH OF THE MONTH.

The Ministers' Institute will meet Oct. 1-4, in Worcester, Mass. The two churches there offer their hospitality to all Unitarian ministers attending. All others will probably be given reduced rates at the hotels. The following is the programme:

Monday, Oct. 1, 7:30 P. M.—Public worship. Sermon by Rev. H. M. Simmons, of Minneapolis, Minn.

Tuesday, 9:30 A. M.—Devotional meeting. 10:30 A. M., Essay by Rev. Brooke Herford, "The Aim and Method of Preaching," followed by addresses by Rev. M. J. Savage and F. G. Peabody, D. D. 3:30 P. M., Business meeting and discussion of the morning subject. 7:30 P. M., Public meeting; Essay by Rev. A. P. Peabody, D. D., "Classic and Semitic Ethics."

Wednesday, 9:30 A. M.—Devotional meeting, led by Rev. J. C. Jaynes, of West Newton, Mass.; 10:30 A. M., Essay by Prof. E. Emerton, of Harvard Divinity School, "The Conversion of the Germanic Tribes to Arian Christianity"; 11:30 A. M., Essay by Rev. W. W. Fenn, of Pittsfield, Mass., upon some point in New Testament Criticism; 3:30 P. M., Essay by Miss Zilpha D. Smith, Secretary of the Associated Charities of Boston, "Charity"; Address by Rev. E. E. Hale, D. D.; 7:30 P. M., Address by Rev. W. S. Rainford, of New York, "The Opportunity of a City Church."

Thursday, 9:30 A. M.—Devotional meeting, led by Rev. W. P. Tilden, of Milton, Mass. 10:30 A. M., Essay by Rev. N. P. Gilman, of West Newton, "Recent Theology." 11:30 A. M., Essay by Prof. N. S. Shaler, of Harvard College, "The Question of Chance or Design in Nature." W. H. LYON, Sec.

The following note we publish by request. Of course this or something like it ought to go into the *Christian Register:*

DEAR EDITOR:

In a recent interesting article in the *Christian Register* on "Emerson and Channing," the writer, Mr. Edwin D. Mead, in support of his assertions in favor of the liberality of Dr. Channing, makes the following statement in regard to the address of this revered man, at the dedication of the church at Newport in 1835. "He demurred to the words 'believing in one God the Father,' lest they should ultimately become a fetter upon some earnest seeker after the truth." Mr. Mead thinks that this quotation indicates that Channing's position was not unlike that of some of the leaders of the Western Conference to-day.

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We should be glad to know in what connection these words were spoken, and wish that some of your contributors would look up the address.

For ourselves, we no more believe that William Ellery Channing would have assisted at the dedication of a Christian church with the name of God left out of its constitution, than we believe that he would have preferred the world without the sun in the heavens.

The natural explanation of the sentence is, that he did not wish to seem to be challenging the Trinitarians by the term "*One* God," which was the watch-word of Unitarians at that time. It is true, that he did not care much for the name "Unitarian." He wanted all sects to unite under one banner, but let us not forget it was the banner of *Jesus Christ*, the divine Brother and Son of the Father that he wanted; and that if he emphasized Unitarian less as he grew older, it was that he might the *more* emphasize *Christian*,—whereas the Western leaders referred to are even more eager to drop the word "Christian" and the name of Jesus Christ from their church and conference constitutions, than they are to omit the name of God.

MARTHA PERRY LOWE.

Somerville, Mass.

That Mrs. Lowe's supposition is undoubtedly correct that Channing's objection to the words "one God, the Father," (if he ever made such objection) arose wholly from his unwillingness to have any expression used that would directly antagonize the *Trinitarians* and thus tend to perpetuate division in the Christian Church, becomes clear as soon as we read the Covenant in which the words occur. The Covenant contains besides the expression "one God, the Father," also the word "God" in another connection (but not in a way to challenge the Trinitarians), the words "Christian," and "Jesus Christ, His Son, our Saviour," and such expressions as "the help of the Holy Spirit," "the Christian life," "the great Head of the Church," "walk as Jesus walked," "the Lord Jesus Christ," etc. Now it is simply ridiculous to suppose that sympathy with Ethicalism would cause Channing to object to the words "one God, the Father," lest they might ultimately become "a fetter upon some earnest seeker after the truth" when he (Channing) made no objection to the use in the same covenant of the word "God" (with the "one" left off) and all these others which we have quoted, which are even farther removed from Ethicalism than is "one God, the Father."—[ED. UNITARIAN].

ORIGINAL COVENANT OF THE NEWPORT CHURCH, IN FULL.

"We, whose names are written in this Book, believing in one God, the Father, and in Jesus Christ, His Son, our Saviour; looking to Jesus as our Teacher and Pattern in all things, and desiring by the help of the Holy Spirit, to lead the Christian life,—do unite to form a church for the maintenance of all Christian institutions and ordinances, for our own mutual edification and the advancement of our religion in the world. And it is our hearts' desire and prayer to God, that the union into which we hereby enter may, through the great Head of the Church, be blessed to His glory, and our mutual good, that we may have grace so to walk as Jesus walked, to love one another and all our brethren of every name as he loved us, to seek sincerely each other's Spiritual welfare, and, at last, to find joy together in the presence of the Lord Jesus Christ at his coming."

Rev. Pontianus G. Herman of Farmington, Pa., late a Roman Catholic priest, has joined the Unitarian body, and is recommended by our Middle States' Committee of Fellowship to the confidence of our churches.

Ann Arbor, Mich.—As usual the amount of Unitarian literature distributed here during the past year has been very large. The records of distribution through the mail and from the church vestibule have not been kept separate, but the total of distributions through the two channels has been 5,700 tracts, aggregating some 78,000 pages. Of these tracts 1,800 were A. U. A. tracts, 600 were Mr. Sunderland's sermons, 300 were Mr. Savage's sermons, and 3,000 were Mr. Sunderland's "What do Unitarians Believe?" Besides all this more than 3,000 numbers of the *Unitarian* have been distributed at home or sent away free for missionary uses.

Boston and Vicinity.—A little way down the harbor is Hull, one of the favorite summer resorts of those who cannot go far from the city. Here there is a M. E. church, and as it was largely built by the contributions of summer boarders, it has been usual in the summer to have Union service conducted by various denominations in turn. The Unitarians, however, have never been included. Lately the use of the church was applied for by some of Rev. Jas. De Normandie's parishioners, that he might be asked to come for a Sunday. The trustees held a meeting and formally refused; whereupon the Unitarians determined that they would not be debarred, and procuring the use of the town hall from the selectmen, a series of four services was started on Aug. 5, Mr. De Normandie preaching to over a hundred people, followed by Rev. E. A. Horton and George Batchelor on succeeding Sundays. A good deal of interest has been awakened.

—Our Old First Church of Roxbury (Rev. Jas. De Normandie's), is being thoroughly renovated. For the first time in its history it is to be lighted—with gas—so that a second service will be able to be held in it. Hitherto it has been impossible even to

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have an afternoon or evening meeting, but now a regular second service is contemplated.

—The first parish of Dorchester is going to put in a fine new organ in the fall. We hear, also, that the Sunday-school has so increased under the labor of Rev. C. R. Eliot that an enlargement of the school and vestry accommodation is contemplated.

—For any news of the Boston city churches proper, our readers would have to apply at Nahant, Bar Harbor, and the New England coast resorts generally!

—During the month of August, Rev. A. D. Mayo gave four Sunday evening lectures at the Boston Y. M. C. U. on "Four Solid Men of Boston," as follows: August 5, "Amos Lawrence, the Christian Merchant"; August 12, "Horace Mann, and the New Education"; August 19, "Charles Sumner: Prophetic Statesmanship"; August 26, "Samuel G. Howe as Philanthropist."

California.—B. F. McDaniel has been elected Secretary of the Ministerial Association of San Diego. A sign of breadth in that quarter.

—Dr. Fay of Los Angeles, and Rev. Oscar Clute of Pomona, are both in Iowa, and services are suspended in their churches until their return.

—Rev. C. W. Wendte has preached all summer save two Sundays, as has also Dr. Stebbins. A recent sermon on "Public Morals and Public Education" in which Mr. Wendte traced the moral influence of our public school system, and defended our schools against the complaints made against them by Catholic priests, was printed nearly entire in one of the San Francisco dailies.

—Rev. H. H. Lincoln, of East Boston, preached for the Oakland Society recently, also Rev. Ernest Smith, pastor elect of the Seattle church. Mr. McDaniel is preaching every Sunday morning in San Diego, and also in the afternoon at National City, where he has a little congregation of twenty families which he hopes to mould into another Unitarian church.

Cleveland, Ohio.—Rev. F. L. Hosmer, after a vacation in Germany and Switzerland, sails for home August 25th in improved health.

Detroit, Mich.—Rev. Reed Stuart, pastor of the Unitarian Church, has been spending July and August at Manitou Springs, Colorado. The Universalist Church has called Rev. Marion D. Shutter, of Minneapolis, Minn., as the successor of Dr. Rexford.

Manistee, Mich.—Rev. Albert Walkley has resigned his pastorate here, and Prof. A. W. Gould, of Olivet College, who has just joined our fellowship from the orthodox Congregationalists, has been called in his place. The resolution of the society to call Professor Gould was introduced by Mr. Walkley.

Moline, Ill.—The new Unitarian Society under Mr. Stevens' leadership have raised over $3,200 among themselves for their proposed new church. This with their $1,500 loan from the Building Loan Fund gives them $4,700. The soliciting is not yet completed and it is hoped to raise the sum to $6,000. The desire is to occupy the new edifice by winter. The Sunday-school has continued in session through the summer and is prosperous. The ladies society raised $350 last year for church purposes.

Quincy, Ill.—Rev. C. F. Bradley, who is getting a strong hold not only upon his own society but in the city generally, for his intelligent interest in good works, recently preached a sermon on "The Emancipation of the Brute Creation from the Cruelty of Man," a thousand copies of which have been published for distribution by the Quincy Humane Society. This is a theme upon which we wish our ministers would preach oftener. Mr. and Mrs. Bradley have been spending their vacation at the New England sea shore. The Illinois Conference is to meet with the Quincy church in October.

St. Cloud, Minn.—The new society organized here last February has already obtained subscriptions amounting to $5,000, with another $1,000 to be counted on, for a new church building. A call has been tendered Rev. Charles J. Staples, of Reading, Mass., and it is hoped that he will be installed as pastor at the time of the church dedication, which will probably occur October 8th, when the annual session of the Minnesota Conference will be held here.

Sterling, Mass.—A correspondent writes: The people of this ancient parish who have so long kept the flag of Unitarian faith and work flying, even under many discouragments, are now in good cheer, having been so fortunate as to secure for pastor Rev. W. S. Heywood, who has begun his work, and Sept. 1st will occupy the parsonage, bringing his cultured and excellent wife. We have another parsonage, a house on the hill-side, large and delightfully situated, a very good location for a private school.

St. Louis, Mo.—The Novel Club of the Eliot Society (Church of the Messiah) proved a great success last winter, and in order to secure even better results for the coming season the committee distributed early in the summer the list of books for summer reading. As far as practicable, too, the essayists have been assigned their parts, so that there will be ample time for thorough preparation. The works to be studied the coming winter are the following:

Nov. 14, 1888. The Development of the Novel.

Nov. 28, 1888. Don Quixote. Spanish. Cervantes.

Dec. 12, 1888. For the Right. German. Franzos.

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Jan. 2, 1889. The Initials. German. Baroness Tautphœus.

Jan. 16, 1889. Marble Faun. American. Hawthorne.

Jan. 30, 1889. Ramona. American. Helen Hunt Jackson.

Feb. 13, 1889. War and Peace. Russian. Tolstoi.

Feb. 27, 1889. Betrothed. Italian. Manzoni.

March 13, 1889. The Newcomes. English. Thackeray.

March 27, 1889. Daniel Deronda. English. George Eliot.

April 10, 1889. Pilot and his Wife. Norwegian. Jonas Lie.

April 24, 1889. Les Miserables. French. Victor Hugo.

Winchendon, Mass.—The church of the Unity has suffered a great loss in the sudden death of Rev. C. H. Wheeler, their beloved pastor, who had been with them from the formation of the society, twenty-three years. They have an attractive stone church building, and Capt. E. Murdock, Jr., who was one of the original members of the society, bequeathed to them the use and income of a fine brick block containing a hall, parlors, dining-room, kitchen, etc.; also his homestead valued at $75,000 as a parsonage, and the income of an ample fund to carry it on, beside the income of a fund to keep the church building and grounds in repair. Capt. Murdock also left to the town a large amount for an academy, free to the inhabitants of Winchendon. This school is now established; the building cost $125,000, and there is a fund of $300,000, the income of which is to support it. The Unitarian society feel deeply the loss of their pastor, but are united and hopeful for the future.

Sunday services were held in the church August 5 for the first time since the death of the pastor. Rev. A. P. Putnam, D.D., of Concord, Mass., preached a memorial sermon, which we understand is to be printed.

JOTTINGS.

At the close of Mrs. Ormiston Chant's lecture in Ann Arbor, on "Philanthropic Work in London," in June last, a collection was taken up for a charity in which she was interested. When the baskets came back a lady's gold bracelet was found in one of them. Mrs. Chant was much touched by the gift. She asked the privilege of paying over the value of the bracelet to the charity for which it was contributed, and keeping the gift itself as one of the most prized mementos of her American trip.

What is an anthem? The following answer, which is so good that it ought to do service in America as well as in England, we clip from the London *Inquirer*. A sailor had been to a cathedral and had heard some very fine music, and was descanting particularly upon an anthem which gave him much pleasure. His shipmate listened for a long time and then said: "I say, Bill, what's a hanthem?" "What!" replied Bill, "do you mean to say you don't know what a hanthem is?" "Not me." "Well, then, I'll tell yer. If I was to tell yer, 'Ere, Bill, give me that 'andspike,' that wouldn't be a hanthem. But was I to say, 'Bill, Bill, Bill, give, give, give, me, give me that, Bill, give me, give me that hand, give me that hand, handspike, spike, spike, Bill, give, give me that, that, hand, handspike, hand, handspike, spike, spike, spike, Ah-men, ah-men, Billgivemethathandspike, spike, Ah-men,' why, that would be a hanthem."

The question, How to be an orator, has been asked Rev. Robert Collyer, which he answers as follows in the New York *Mail and Express:* "It has fallen out often, indeed, that professors of elocution and oratory have come along and wanted to teach me their art; but I lacked three things,—the time to learn, the money to pay them, and the desire to take lessons,—or else I suppose I might have been able to answer the question now to some purpose, how to be an orator. All I know now I will tell, apart from the slightest claim to such a distinction. What I may have to say I try to say in the simplest words I can find, and in happy moments I seem to find these by instinct. Then I never make up my mind how I will say them. I leave all this to some swift intuition of the instant, and the holy spirit of the truth, and know beforehand that, if the thing is well worth saying, and I can forget Collyer, it will be all right when I am through."

At one of the meetings of the Boston Unitarian Club, the president (the Hon. George S. Hale) told the following amusing anecdote, which he said was told to him by an Episcopalian minister, and therefore must be true. The story was of an unmaterialized Unitarian who presented himself at the gate of heaven, where St. Peter was twirling his keys, to ask admission. The guardian looked favorably upon him, and said, "Look in and look around, and see if you can find your place." He looked around, and he saw a number of enclosures, in which were a large number of his friends, with placards indicating what their faith had been—"Baptists," "Episcopalians," "Methodists," "Universalists," and so on. He looked long and anxiously, but he could not find anything like "Unitarian." He turned with some disappointment to St. Peter, saying that he could not find any place. "What!" said St. Peter; "you seem to be a proper person for admission. Look again." With the same failure he turned again in disappointment; and St. Peter said to him, "What are you?" "Why, I am a Unitarian." "Oh, a Unitarian! Go in, and go just where you like; we don't have to keep you fellows in pens." (Great laughter and applause).

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The August number of *Our Dumb Animals* reports the number of Bands of Mercy (juvenile societies for protecting animals from cruelty) in America as 5,800, with a membership of over 400,000 boys and girls.

Oh, what a glory doth this world put on
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!

H. W. Longfellow.

LECTURES.

Rev. Robert Collyer, Mrs. Julia Ward Howe, and Mrs. Mary A. Livermore will lecture in lyceum courses the coming winter under the management of the Bryant Literary Union.

Rev. Alfred P. Putnam, D.D.

Dr. Putnam will lecture under the management of the Redpath Lyceum Bureau, on the following subjects:

1. The Land of the Pharaohs and the Pyramids.
2. Famous Places on the French Riviera.
3. The Old Guard, or Garrison and his Associates.

Rev. James T. Bixby, Ph. D.

Dr. Bixby will lecture the coming fall or winter wherever desired, on any of the subjects named below:

The Religion of Modern Thinkers.

1. Alfred Tennyson and the Questionings of our Age.
2. Cardinal Newman and the Catholic Reaction.
3. Herbert Spencer and the Creed of Science.
4. Count Tolstoi and the New Quakerism.
5. What Carlyle Taught the Nineteenth Century.
6. George Eliot and the Religion of Humanity.
7. Robert Browning and the Religion of the Future.

Physical Theories and Religious Truth.

1. Science and Religion as Allies.
2. Atom and Spirit.
3. Darwinism and Christian Faith.
4. Science and Immortality.

Single Lectures on Popular Themes.

1. The Poverty Problem and Modern Panaceas.
2. Washington as an Example to Americans of To-Day.
3. A Chinese Emerson.
4. Buddhist Birth-Stories.
5. Shakespeare's Three Centuries of Fame and Service.

Terms, twenty dollars and expenses. A course of two or more lectures for fifteen dollars a lecture and expenses. Address Yonkers, N. Y.

George Willis Cooke.

Mr. Cooke, a part of the closing lecture of whose admirable course on "The Intellectual Development of Women" we give our readers in this number of *The Unitarian*, has for the last two years especially devoted himself to thoughtful and instructive lecturing.

He prefers to lecture to literary clubs, parlor groups and colleges. He has lectured to the Women's Clubs of Boston, Providence, Worcester, Woburn and Grand Rapids; the Peabody Institute of Baltimore; the Michigan Normal School at Ypsilanti, and to literary clubs in Manchester, Fall River, Sioux City, Quincy, Davenport, Ann Arbor, Concord and other cities.

It is not Mr. Cooke's aim to amuse or to charm with elocutionary displays. He prefers the simpler task of instruction; and he prefers the methods which will arouse an interest in thoughtful subjects and in good books. His desire is to help in cultivating a taste for literature, so that its great and ennobling influences may be rightly appreciated.

The following are the subjects of Mr. Cooke's lectures, all of which will be given separately except the first course:

I. *The Intellectual Development of Women.*
   1. Lady M. W. Montague and the Beginnings of Intellectual Culture among Women.
   2. Dr. Johnson and the Blue Stockings.
   3. Harriet Martineau and her Contemporaries.
   4. George Eliot and the Literary Women of To-Day.

II. *The Poetry of Robert Browning.*
   1. Browning as a Man and Poet.
   2. Browning's Dramatic Genius.
   3. Browning's Religious Teachings.

III. *The Social History of New England.*
   1. The Town Meeting: The Starting Point of American Institutions.
   2. The Meeting House, and the Religious Independency it Developed.
   3. The Puritan Minister: His Character and Influence.
   4. The Home Life of our Forefathers, and its Manly Virtues.

Course III is new, having been prepared during the past summer. Its object is to show the gradual growth of the New England ideas, which finally culminated in the Concord fight and the teachings of Otis and Samuel Adams.

IV. *Some Great Authors and Thinkers.*
   1. George Eliot.
   2. Charles Darwin.
   3. Robert Browning.
   4. Emerson.

Mr. Cooke's address is Dedham, Mass.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. OCTOBER, 1888. No. 10.

THE ROCK THAT IS HIGHER THAN I.

I am wand'ring, faint-hearted and worn,
Sore-burdened, and parched with the heat;
White and wide the barren plain stretches;
Its sands gather hot at my feet.

I'm seeking, O friend, I am seeking
The Rock that is higher than I,
That steadfastly stands in the desert,
In whose shadow pilgrims may lie.

I'm longing to drink of the waters
Which spring, clear and cool, from its base—
Those sweet, inexhaustible fountains!—
To lave in their freshness my face.

I pray you, O friend, if you know it,
This fair refuge under the sky,
To aid me, in kindness, to reach it—
The Rock that is higher than I.

FLORENCE E. WELD.

UNITARIANISM AS A RELIGION FOR THE YOUNG PERSONS OF AMERICA.

A SERMON, BY REV. JAMES DE NORMANDIE BOSTON, MASS.

"In every nation, he that feareth God and worketh righteousness is accepted with him." —Acts. X, 35.

Our subject is Unitarianism as a faith especially suited to the young persons of America, and our object is to show that they are especially called upon to examine, to embrace, to establish, and to spread it.

But why, it may be asked, for the young persons of America? Have they spiritual experiences which demand religious principles different from those which have satisfied other lands? Not that by any means. The noblest and truest religious spirits are one everywhere. But the student of history for long periods finds that every nation creates and maintains its existence by the steadfast pursuit of one or more all-controlling ideas, and so comes to have national characteristics which are easily distinguished. Thus the Hebrews discerned from the beginning, and pursued through every opposition and discouragement into its wider revelations and more distinctive conceptions, the idea of a Kingdom of God upon the earth. The Greeks strove after the highest development of the mind, after the laws of beauty and of reason. The Romans carried to perfection the idea of organization and of imperial rule.

Now one cannot fail to perceive that here in America there is a national idea in regard to society, to education, to office, to politics and government, which is quite different from that of other lands. It pervades everything, and it is moulding everything to itself. It is a spirit of individual inquiry, of individual judgment, of individual equality; it is a perpetual dissent from the old idea of authority, from the old idea of aristocracy, from the old idea of obedience. It is not something easily defined, but it is everywhere felt. This spirit is very greatly modifying the relation of young persons to the church,—never so much as in this present generation,—therefore, our reasoning shall be chiefly with them.

Where a nation admits a claim to a divine or hereditary right, a priestly class which assumes divine power and an apostolic succession would be easily accepted. Where the forms of government are carried on with the greatest show of pomp, and the ruler is hidden from the view as the great mystery of state, the doctrines and forms of a church wrapped in mystery would naturally be cherished. Where the care and responsibility of thought in regard to govern-

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ment have been kept from the people and confided to a few, there a system of religion which appeals to the individual reason and conscience could hardly find a foothold. Where people are willing that others, without their consent, should make their laws, they will also be willing that others should define their faith. Where the old lines of caste are still found, either in oriental vigor, or in the modified habits of European society, there is it natural that some arbitrary distinction, founded upon profession of belief, instead of purity of life, upon the imaginary decrees of God rather than the established laws of morality, upon the elect or the non-elect by some test other than practical righteousness, might easily be defended. But all these, you see at a glance, are opposed to that national way of looking at things in which we are being trained. If anyone comes to you and says, "Here is a system of faith which is true, and which you must accept, simply upon the authority of the past," you reply, just as you would if it were a system of education or a question of politics, "I need all the good of the past, but I must use my own judgment to see what is best suited to the present."

If anyone comes to you and speaks of infallibility, and says that any man, simply by reason of holding an office venerable from long associations and ancient sway, can declare religious views without error, you reply, just as if it were any other subject, "I must use my own right of individual inquiry and individual judgment, which are quite as likely to be infallible as the Pope." Or if anyone comes to you and recommends his church because it has a gorgeous ritual and a dignified and well-ordered service, you say, "Yes, whatever makes worship beautiful and devotional I am ready to accept, only I know that, all history through, as ritualism has increased, spirituality has declined, and I can ill bear any forms which tend to conceal the simplicity of the Christian gospel, and which have hidden among them phrases and doctrines which that gospel does not imply." Just as I wrote this, my eye fell upon an article which gave the cost of the vestments with which the Archbishop of New York is robed for celebrating mass: the chasuble, the stole, the cope, in three colors, each costing two thousand dollars: the crozier, the cross, the ring, the chalice, at an actual outlay of seven thousand dollars, before he is prepared to preach the gospel of him who said "Go to the lost sheep of the house of Israel; and as ye go, furnish neither gold nor silver, neither two coats, neither shoes nor yet staves." Nine thousand dollars for altar vestments,—all heedless of the cries of poverty, and sensuality and intemperance which go up from every great city. It makes one almost think his simple Genevan gown is out of place!

"How poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide
Devotion's every grace except the heart.
The Power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole:
But haply, in some cottage far apart,
May hear, well pleased, the language of the soul;
And in His book of life, the inmates poor enroll."

If anyone says to you that religion is a matter which can be decided by the merits, or sacrifice, or death, or blood of another, we reply that as, in this land of equal opportunity, the path is open to our own efforts, so we know that salvation is something we are to work out for ourselves, with fear and trembling.

Our first point, my young friends, then, is: that our American idea, which runs through everything else, must run in our religion also; and this is why I believe our faith especially appeals to the young persons of America. It is the faith which, in every respect, is most in keeping with our national idea.

In the next place, it is sometimes claimed that our faith is not elaborate enough to have won the assent of, or to have developed any great theologians,—that, as a theological system, it has not the depth nor the profoundness of several others, — that metaphysicians and philosophers have leaned to other speculative systems,—in fine, that we

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have had moralists, philanthropists, and reformers, but we have not had theologians. Now, inasmuch as theology is the science which has to do with everything which relates to the Creator and His creatures, to the attributes of God and the duties of men, this charge, if it have any foundation, is equivalent to saying that we are out of place in the public office of religion. It would be like saying that a professor of astronomy knew nothing of the heavens; or of geology, nothing of the earth. Let us look at this carefully. *Theology is the intellectual aspect of spiritual things;* and as long as man has an intellect, is a reasoning being, he will employ his mind in discussing these deep questions, and different minds with varying powers and varying training, variously constituted and reared, will come to different conclusions. Of the importance of these intellectual inquiries or speculations about spiritual things, there can be no question. There must be this foundation of thought. To think is the great prerogative of a human being. One will not work grandly if he does not think grandly, nor live nobly if he does not think nobly. To think seriously, deeply, reverently, constantly, upon spiritual realities, is the highest office of man. To seek, to bear witness to, to live the truth, was the mission of the master, and it is the great end of life for us all. Thought is the strong supporting skeleton, while feeling is the flesh which covers it with the softened features of beauty; thought is the Cyclopean foundation, while sentiment is the wrought entablature, the undefined expression; thought is the mountain framework of the continent, which goes far down into the hidden depths, and reaches far up to catch the passing clouds and condense them into showers, while feeling is the landscape with its thousand lines and its teeming life. Coleridge says, "The Christian world was for centuries divided into the many that did not think at all, and the few who did nothing but think. The divine humanities of the gospel gave way to speculative systems, and religion became a science of shadows under the name of theology, or at best a bare skeleton of truth without life or interest, alike unaccessible and unintelligible to the majority of Christians. For these, therefore, there remained only rites and ceremonies and spectacles, shows, and semblances." There is such a science as philosophy, and there is such a science as metaphysics, but too often has it happened that, if one has not been able to think clearly, or to express himself clearly; if there is a vagueness or an abstruseness, a pretty clear sense that the man does not know what he is talking about, and that nobody can possibly understand him; if there is a great show of technical terms; he has been called a philosopher or a metaphysician. So in theology, there have been vast bodies of divinity and elaborate systems of faith; and the endless iteration of these, with technical phrases and a mysterious air (although their whole end has been to confuse and deaden the simple truths of religion) have marked the theologian in the popular conception, while the strong preacher of plain religious verities, after the simple teachings of Jesus, has been put on a lower plane.

From Saint Paul, who, by some phrases of doubtful interpretation, has become the father of this type, down through Augustine, and Calvin and Edwards, there has been a common fallacy that a theologian was a master of the art of confusing or mystifying the common mind upon the plainest religious principles. Articles of confession, intricate questions of belief, were put in the foreground, while the great moral obligations, the all-embracing need of character, the crying want of righteousness, was made secondary. A sermon which was full of the former was called an *able* sermon; one which fixed the attention upon the latter was called only a moral homily.

The Rev. Dr. Andrew Thomson, of Scotland, tells a story of a clergyman who had a stranger preaching for him one day, and, meeting his beadle afterwards, asked him how he liked the sermon. "I watna', sir, it was rather ower plain and simple for me. I like the sermons best that joombles the judg-

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ment and confoonds the sense. Oh, sir, I never saw ane that could come up to yoursel' at that." The efforts of theologians have, through these centuries of bitter controversy, generally ended in that,—they have jumbled the judgment, and confounded the sense; and it is something for which we may devoutly thank God, that from such theologians we have generally been spared. May a merciful providence keep them forever from our fold.

It is true that, while a degree of mystery will probably hang forever over the existence and attributes of God, over the future life, over the idea of creation, which even the keenest researches of the naturalist do not dispel, only reducing to a sense of orderly mystery what was before a playground of wild forces, still there is no reason why one cannot say what he desires to say upon these great themes in plain and intelligible terms. I believe the clearest and strongest thinkers do so. It is to me not a mark of a great thinker, but of a superficial one, that he seeks refuge in enigmatical expressions. Theologians have departed from their legitimate office when they have overlaid the simple, grand, and eternal spiritual truths of religion by metaphysical dogmas about the decrees of God, the mystery of the atonement, the saving blood of Christ, and the conditions of future bliss or woe. In spite of a certain halo which has been thrown around some few of the leaders of the various sects because they have emphasized systems of faith which are utterly incomprehensible, I maintain that after all the really great teachers and expounders of Christianity are those who have spoken plainly upon these great themes. They have had a gospel which was of glad tidings, because it came right down to human life and daily needs, and lifted them up with the glow of a divine hope and a divine help. It was very clear, but very deep and eternal. The wayfaring man, though a fool, could not err therein. It seemed very plain and practical, because it was the very truth of God, and God has surely never meant that the truth of the things which most closely concern men should be difficult of comprehension. Those who make it so, have not yet found it. Norman McLeod, that wonderful preacher of Scotland, broad, earnest, of the deepest spiritual perceptions, and a happy faculty of bringing them home to his hearers, tells us that, one day, after preaching in the morning, he was going to another pulpit, and the friend who was with him, besought him to find them a good minister for their little country parish. "We don't expect," he said, "a very clever man, but would be quite pleased to have one who could give us a plain, everyday sermon, *like what you gave us yourself to-day.*" That is really the effect of all true preaching. The deepest and the broadest is the clearest and the simplest.

No man need have any difficulty in making his meaning clear upon these points, if he has thought clearly himself, and has not mistaken glittering generalities of faith, or vague speculations upon *bodies* of divinity, for the *soul* of religion. I am devoutly grateful then, that we have not been able to develop such theologians, that they have found no welcome nor abiding-place among us. It were better for Christianity if it had fewer of them. Speed the day when they no longer find a place in the councils of Christendom.

A theologian, we maintain, is not the less a theologian because he is able to put the essential truths of religion in a very plain and intelligible manner; and in this kind we have been exceedingly rich,—far beyond our due proportion. But Martineau and Hedge and Everett, have proved to you in your day that it is possible for the strongest minds to express themselves clearly in regard to the deep things of religion,—and for this kind of theologian we have the highest respect. May we not be excused for the assertion that perhaps Jesus Christ knew something of theology,—of what relates to the being of God and obligations of men; of these spiritual verities. If it was necessary to make these truths doubtful and mysterious and abstruse; to cover them up with metaphysical speculations; to encumber

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them with a vast body of evidences and explanations, may we not reasonably suppose he would have done so? If the essential elements of Christianity necessitated the addition of some plan of redemption, some doctrine of a trinity, some scheme of a vicarious atonement, some bargain made in the heavens for the salvation of man by the merits of his death and blood, might we not expect him to refer to them,—at least one sentence, one word, one possible allusion, to give credence and weight to such momentous dogmas? And yet there is not one word. It is a simple and fair proposition, and I make out of an earnest desire to know and teach the truth "as it is in Jesus:" if any one can show me any teaching of Jesus substantiating such a theology, I will embrace it, defend it, preach it with all my power. It is not hard to trace the historical rise of these systems; it is not hard to trace the personality which gave them coloring; we can admit they have not been entirely worthless and harmful in the development of mankind, but they have not the authority of Jesus, and their day is past. Indeed, if we were to admit for a moment, what Christendom had generally taught, that Jesus Christ was God, how much stronger would it be for our cause? We will grant it. And would not God himself, coming to redeem a world from sin, know what theology it needed, and knowing, would He not abundantly declare it? But there is nothing; not a word by which the popular systems can be recognized. They are unknown to the heavens. They have no place in the minds of those celestial spirits. They are not worthy of the slightest reference by the great teacher of religion. The theology of Jesus, — tell me in all soberness, did he ever say one word upon these subjects? Theology he had indeed, and theology he taught. It was the theology of the Sermon on the Mount; it was the theology of the twenty-fifth chapter of Matthew; it was the theology of his last prayer; it was the theology of a few simple, sweet parables; it was the theology of moral obligation; it was the love of God as a Father; it was sympathy to troubled hearts; it was the blessing of the pure in heart; it was love to man; mere goodness and piety. Find me one single word which can have any other interpretation. Of theology of that kind we have had no lack; from first to last it has always been in substantial accord with what Jesus taught.

I am speaking to not a few who remember the eloquent preaching of my predecessor, Dr. Putnam. He was not given to exaggerated statements; and yet in one of his finest sermons he has this passage, so much in accord with our subject that I must refer to it. "If Jesus" he says, "were now on earth, there is no evangelical church into which he could be admitted as a member by simply repeating anything he said, or all he said, when he was on earth. It is a curious fact, but nobody can deny it, and it is a suggestive fact, that the Unitarian churches, and some others similarly constituted, are positively the only ones to which our Lord could be admitted if he were here in the flesh, unless he had wholly changed his views as to what faith is." Our first point was that this liberal faith is most in accord with our American idea of individual judgment and individual responsibility. Our second, that as a theology it is the only one which is in accord with the theology which Jesus taught.

We turn now to consider it as a religion for the young people of America.

It has been the misfortune that, in times past, churches have been founded too much upon theology. Denominations have been gathered upon some one dogma, or some one article of faith, and this has been made to be essential, and we have tried to mould men to one way of thinking. Thus Christendom from the beginning has been broken into sects, and to defend, or to support, or to enlarge their sect, men have been wrought into a frenzied zeal, and been driven into every kind of bitterness and uncharitableness. And the more mysterious and the farther from the plain statements of Jesus as to what religion is, the greater has been their ingenuity

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and earnestness to prove the dogmas of their sect. Now it seems as if on every hand there were signs of a greater longing for unity; the idea of co-öperation is running through everything, as if men everywhere were beginning to see that not merely a glib confession of faith, or an exact metaphysical definition of belief, were to be the test of the true religion,—but the joining of all true, earnest, righteous men and women in one solid army against the wicked and the wickedness of the world: as if the important thing were not how accurately a man could define his faith, but how faithfully he could perform his daily duties.

It is not that doctrines are unimportant or unnecessary, or will ever lose their interest and die out. It is not that we prize them less, but we begin to prize character more. For the strange thing is,—and we have learned it so slowly, after ages of bitter sectarian controversy,—the strange thing is, that doctrines do not influence the life as much as we at first suppose they will. You may make a very elaborate and conclusive argument as to what you think a man ought to believe on this or that point, but when you get to the end of your argument, it isn't followed by the consent of a consecrated life. Base and harmful theological views are not carried to their logical conclusions, and the true and helpful ones do not have the support of a fervent spirit. Persons who differ world-wide in theological doctrines are found having many deep sympathies in life, and going hand in hand when some great calamity touches their common human heart; and many a man who thinks your theology dangerous and infidel, still speaks well of you, loves and trusts you, and wonders why you are not as base as your professed creed ought in his view to make you.

You all recall a story Channing tells of his boyhood,—listening to a powerful sermon on the lost state of man, and being so touched and alarmed by it, that he thought, to escape that, all amusements and pleasures and earthly business would be at once given up. He heard someone say, going out of church, "Sound doctrine; it's all true." The boy was terror-stricken at the impending crisis;—but he saw his father quietly sit down and begin to read the newspaper. Then he said it was not true; and he flung it all away from him forever.

If one really believed that most persons were to be *lost*, and if he could conceive what that word applied to the soul means, yet could go on with business or pleasure; could gather a fortune or join in the amusements of life, or smile; if he could give one moment's interest, or strength, or speech, or one dollar, to any other purpose, with such an end for his fellow-men confronting him, would he be a man? No, he would be a demon. And yet some of the tenderest and sweetest persons pretend to believe this. But nature is stronger than their pretended faith; their hearts and consciences and practical good sense correct and deny their faith.

Religion is bound more and more to be simple righteousness,—a true spirit, a pure heart, an honest life. These are being accounted the only religion worth having. Broad and earnest and consecrated men everywhere are coming to see this and to say it. What is being whispered here and there in this generation will sound in trumpet tones to the next. I want young persons to have that view of religion, which in the end must triumph, and to help make it triumphant. And this is precisely the view of religion which this little body of our faith has always taught. Whatever else we have emphasized or slighted, upon that point there has been no variation. Not one of our preachers but has put above every other characteristic of our faith, or article of our creed, as the beginning and end of it all, just this,—the only true religion is righteousness, just simple goodness; and that there can be no substitute for that.

And this is the religion we cherish, we preach, and plead with you to accept, because it is the only religion which Jesus knew or taught.

When we begin to make our religion

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something to live by, to make it a life *in* God, and not a theory about God, we shall find ourselves side by side with many unexpected friends, and that we are one with those we have been calling by hardest names, and deeming farthest from the Kingdom. Out of these little rivulets here and there in every sect, broad, earnest, true lives, born of the spirit and making for righteousness, shall flow a wide stream of fellowship, which shall sweep scattered flocks into one fold, and make them workers together with God. In many seasons of deep experience, of inexpressible joy, of overwhelming affliction, of great danger, of great longing, when nothing will satisfy us but a sense of the living God, of great temptation when nothing will give us peace but finding ourselves in the path of duty,—the Infinite Father, as He looks down upon men in the East, in the West, in the North or the South, finds a multitude no man can number, who have escaped from the dogmas of theology and found themselves one in the true religion. God be thanked, all true religion is one. It is the *life* which all good men have striven to attain. It is that one religion, which, the earth over, is pure and undefiled, wherever a child of God visits the fatherless and widows in their affliction, and keeps himself unspotted from the world. And this is what outlives all discords of the sects, and the changing doctrines of theology.

Read the memoirs and devotional writings of those who felt that spiritual realities were no doubtful visions; read the records of their inner life; hear them tell of the struggles, the temptations, the triumphs of their souls; and do they not speak of a real and glorious life which, above and beneath all diversities makes them one? Some unseen hand seems ever fashioning them into one and the same likeness.

O glorious and triumphant day, when the divisions are forgotten, hushed in the grander activities, when man has learned that there is but the one religion of simple goodness, for which there can be no substitute, and that *in every nation, he that feareth God and worketh righteousness is accepted with Him.* To that one religion would that we might here and now be consecrated!

The story runs that once Whitefield preached from this text, and with his hands and eyes directed to the heavens, he began, "Father Abraham, Father Abraham, whom have you with you there? Have you any Catholics? No. Have you any Protestants? No. Have you any Episcopalians? No. Have you any Presbyterians? No. Have you any Anabaptists? No. Whom have you there? Are you alone in the glory of the heavens? And the answer came sounding from the skies, 'In every nation he that feareth God and worketh righteousness is accepted with Him.'" Here surely is the nation, and here is the generation, to make such a view of religion triumphant.

My young friends, this is a faith for young persons, because it is pre-eminently the faith for you when you grow old. It is a religion of life and for life, because it is pre-eminently a religion for death. It is a religion for the present, because it is a religion for the future.

It has fallen to my lot to see many men in bitter experiences, when there's little to be said, and all that a man can do is to stand, as billow after billow rolls up against him; but there is nothing which helps a man to stand like this simple religion of just having tried to be faithful as day after day opened to us its duty. What have we to think or fear about the future if we walk with God to-day, and are happy to believe we carry into that future the actual quantity of righteousness we have attained unto here?

DR. MARTINEAU'S "STUDY OF RELIGION."*

Since the appearance, three years ago, of Dr. Martineau's masterly work,—"Types of Ethical Theory,"—the religious and philosophical worlds, alike, have awaited with deep interest the fulfilment of the promise then made, that the treatise upon Ethics would be fol-

*"*A Study of Religion.* Its Sources and Contents." By James Martineau, D. D., LL. D., 2 vols., pp. 800. New York: Macmillan & Co.

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lowed by a kindred work upon Religion. That work is now given to the public under the above modest title. The two large volumes devoted to the discussion of the theme, are the ripe fruit of an unusually long life given by a master thinker to the solution of the kindred problems of Religion and of Philosophy. We can but think the final verdict of competent criticism will be to place this latest work of Dr. Martineau among the most valuable and permanent contributions of modern times to philosophic religious literature.

That the age greatly needs the voice and pen of such thinkers, and upon such themes, is patent to every one who has watched at all carefully the trend of contemporary thought. The great emphasis placed upon the physical sciences has had the effect in many quarters to depreciate everything not found in the realm of the physical, and to relegate to the field of the "Unknowable" whatever could not be touched and tasted, weighed and measured, that is, subjected to physical or sensible tests;—whatever, in a word, was not content to report itself in terms of matter. In such an atmosphere the subjects of philosophic thought and the objects of religious reverence alike, suffer eclipse or depreciation; philosophy proper is described as fruitless speculation; and the meaning of the word *religion* is "watered down to the quality of the thinnest enthusiasm." God becomes merely a synonym for nature, the "laws of God" for "laws of nature," and anyone who recognizes law or regularity anywhere still has his God, and must not be called an atheist, though he finds in nature no trace of an ordering mind.

Against all such "watering down" of religion, Dr. Martineau enters an earnest protest. The religion whose "sources and contents" he proposes to study, he defines as "*Belief in an Ever-living God, that is, of a Divine Mind and Will, ruling the Universe and holding moral relations with mankind.*" Religion, thus defined, he regards as at once a mode of thought and a mode of feeling, these being not two things but two aspects of the same thing, which only an artificial analysis insists upon separating into two, calling the intellectual side a theology and the affectional side alone religion.

No believer in religion as a crucial power in human life and history, who is sufficiently trained to follow the argument through the depths of philosophic learning and thought into which it leads, should fail to read these masterly volumes; better still if all such will give them, not simply a reading, but a careful study.

The work, we are sure, will speedily find its way to the shelves of all of our more thoughtful and scholarly ministers; and it will also certainly be read with deep interest by many of the broader and abler ministers in all religious bodies.

But the subject treated is of practical value to laity as well as clergy; and the rich treasure of logical acumen here devoted to a study of the "Sources and Contents of Religion," would, we are sure, be prized by many men and women whom lack of time, of money, or of literary preparation, will deter from attempting so large, expensive, and erudite a work. It has been thought that a brief summary of the argument of the volumes might be welcome to such, and might, in some cases at least, result in a study of Dr. Martineau's work at first hand.

The work naturally divides into six sections, namely:

(1) A Preliminary Section, the purpose of which is to investigate the conditions and limits of human knowledge in order to be able to answer the questions: *What can man know?* Can he know such transcendental objects as are included in the above definition of Religion? The latter being answered in the affirmative,

(2) The *Human Intellect* is questioned to see *what knowledge of God*, if any, it can furnish; and it is found to give knowledge of God *as Cause.*

(3) The *Moral Constitution* of man being interrogated in a similar manner declares the existence of a God *of Holiness.*

We have thus found the grounds of a

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philosophic Theism. But from a study of the same parts of man's nature, namely, the Intellect and the Conscience, other thinkers have deduced two systems of belief antagonistic to such a philosophic theism; these systems, therefore, and their claims to credence are examined under the heads: (4) *Pantheism*, and (5) *Determinism and Free Will.*

Finally a section is devoted to one of the most important of the satellite beliefs which are usually found attendant upon faith in a Supreme Being, namely: (6) *Immortality.*

Our summary will follow this order. In its preparation, free use has been made of Dr. Martineau's language whenever that was available for the end in view, but knowing how difficult is the task of representing an author's exact thought, in a comprehensive treatise, by brief quotations, quotation marks have, as a rule, been omitted. Those who wish to be sure of Dr. Martineau's precise phraseology at any point, therefore, will need to consult the work itself. No pains has been spared, however, to reproduce the author's general line of thought and argument as exactly as possible within so limited compass.

I. Preliminary. The Conditions and Limits of Human Knowledge.

Having defined religion as "*Belief in an Ever-living God, that is, of a Divine Mind and Will ruling the Universe and holding Moral relations with mankind,*" the purpose of the "Study" is declared to be "to find in the constitution of human nature the inmost seat of this belief."

But at the very threshold of a study of religion as thus defined we are met by a philosophic question concerning the form and conditions of knowledge. "An Ever-living God," "a Divine Mind and Will," "Moral relations between that Will and mankind," all these are transcendental themes, not reporting themselves through the senses, and not capable of definition in terms of physical science. Can man, therefore, know them in any such sense as to justify religious belief?

What is knowing? A kind of thinking; yet not all thinking is knowing, but only that kind which reports itself in the form of judgments. Of the two forms of judgment, the Analytic and Synthetic, only the latter proves adequate as an instrument for acquiring new knowledge; but on analyzing a synthetic proposition we find that it resolves itself into variations of sense-perceptions or affections, and thus cannot give us knowledge of things external to itself. Is there any means of getting beyond the self in our knowing? If not, religion, as defined by Martineau, is an impossibility, since the mind cannot believe in what is absolutely beyond its knowledge. In the investigation of this question of knowing, our author brings before us in critical review the theories of such thinkers as Kant, Fichte, Schelling, Hegel, Schopenhauer, Helmholtz and the Mills, father and son. Each of these philosophers, going to the human mind with this question of knowing, finds in the deliverances of that mind, not only mental states,—sensation, perception, etc.,—but a recognition of the ego and the non ego, i. e., a self and other than self (or an objective as well as a subjective world); a here and a there, or space; a now and a then, or time; phenomena and their cause, or causality; qualities, and the substance in which they inhere. Can these deliverances of the human mind be trusted? Are all these,—an external world, time, space, causality,—anything more than ideas in the mind itself, and is there any proof that there is any external reality corresponding to them more than to the mental deliverances in dreams? A careful analysis of the answer and grounds of the answer given by each of the writers named, together with an independent study of mental activity in an act of perception, leads our author to the conclusion that mind, the self, the ego, can know both self and other than self, an external object as well as internal subject.

Having thus disengaged ourselves from the self-enclosure of subjective idealism, and owned the presence of objects not made by our own conscious-

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ness, what then? Though the outer world be no dream of our thought, but a real scene, conditioning our experience and affected by it, still what guarantee have we that it is what our belief represents it to be? It is possible to say that that world can tell us only what our ways of thinking are shaped to admit. Our minds being constituted as they are, we think in our present fashion; were they constituted otherwise, we should think in a different fashion, though beyond us no corresponding change were made. We should in each case be liable to feel the same intuitive certainty; yet in one of them, perhaps in both, the trust would be illusory. The possibility thus suggested that even our ultimate principles of cognition may be out of joint with reality and justify no predications about things as they are, has found a place both in ancient and modern philosophic writing. Appearing in various forms, as "Man the measure of all things," "All we know is phenomena," and the Spencerian doctrine of the "Unknowable," all the varieties may be summed up under the general head of the *Relativity of Human Knowledge.* The grounds of this doctrine Dr. Martineau proceeds to investigate; premising, however, that whatever efficiency the law of relativity may be supposed to have (as a caution against an illusory pretense of knowledge) must, in its application, tell impartially on the *whole field* claimed by the human intellect. It subjects our *sensible* apprehensions to precisely the same insecurity as our postulates of *thought;* so that our readings of *phenomena* have not the least advantage over our underlying *ontological beliefs.* If I am at the mercy of my own intellectual constitution when I trust my idea of *space*, of *substance* or of *cause*, and of my moral constitution when I accept the reality of *obligation*, I am no less at the mercy of my percipient constitution when I register as facts *the forms, the weights, the features, the movements* of the *physical world.*

In all knowledge there must be two factors, a person to know and a thing to be known, and the knowledge resulting is the mode in which the constitution of the latter affects the faculty of the former. Knowledge is therefore *a relation* between the knowing subject and the known object and *knowing* is *relationing in thought.* Of course these definitions shut the mind off from knowing what cannot enter into thought relations. To talk of "knowing" "things in themselves," or "things as they are," is to talk of not simply an impossibility, but a contradiction; for these phrases are invented to denote what is in the sphere *being* and *not* in the sphere of *thought;* and to suppose them "known" is *ipso facto* to take away their assumed character. In like manner to talk of knowing the *absolute* involves a contradiction in terms, since *the absolute* means the *unrelated* and knowing is *relationing.* In being known, therefore, the absolute would cease to be the absolute. But in being debarred from knowing the absolute we are not debarred from knowing *noumenon*, and *this*, not the absolute, is the antithesis of *phenomenon.* A phenomenon is *an observed change.* To be a phenomenon therefore it must be observed or known. And it is further true that without phenomenon nothing could be known, since without change both the mind within us and the world before us would be locked in an eternal sleep, in which neither could communicate with the other. But this is not the same as saying that all we can know is phenomena. In making us aware of the changes in and around us, phenomena can and do in every instance make us *also* acquainted with a *permanent ground*, the correlative of changes, without which they cannot be conceived, which is contained in their very meaning, and which has all the certainty belonging, not simply to their actual occurrence, but to their possibility. We know the changes by their turning upon this permanent: we know the permanent by the changes that break its uniformity: one and the same intellectual act therefore puts us in the presence of phenomenon and noumenon, change and permanence.

Even Herbert Spencer admits that it is impossible to present phenomena in

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thought or language without the assumption of entities to which they are related; especially without referring them to a Cause or Power whence they issue. Nay the very conception of them as Relative, and of relativity itself, he holds, involves at the other terminus of the way, the *Absolute* as a necessary cognition. He does not question the reality of these noumena; our thought, he says, does not delude us in its report of their existence; but there its capacity stops. We know *that* the absolute power is, but not *what* it is? But is it possible to have assurance of a real existence, which yet remains to the end an utter blank? By calling this existence a *Power*, surely Mr. Spencer removes it by one mark from the unknowable. But further he says we are obliged to regard that power as "omniscient," as "eternal," as "one," as "cause manifested in all phenomena," a list of predicates which surely leaves it no longer "unknowable."

Having thus examined the modern doctrine of nescience or agnosticism with regard to metaphysical truth in its three forms: viz., *the idealism* which limits our knowledge to the interior line of our own consciousness; the principle of *the relativity of knowledge;* and the maxim that all *we can know is phenomena;* Mr. Martineau concludes that in no instance has the attempt proved satisfactory to explain away or render untrustworthy the intuitive beliefs which are the concomitants and conditions of our phenomenal experience.

With reference to the value of these intuitive beliefs, or of the intuitive witness borne by consciousness to the presence of a world beyond the contents of that consciousness, Mr. Martineau calls attention to a marked change in the canons of philosophical judgment. Till the middle of the last century the ultimate security of our knowledge was assumed to rest upon a few given or intuitive cognitions, not preceding experience, but elicited by our first experience and shaping it into a judgment. It was generally agreed that, if any judgments could be shown to be original and intuitive, their authority must be considered beyond question, and what they told us be valid for the reality of things. Accordingly if a philosopher desired to weaken their authority, he proceeded—like Locke and Hume—to strip them of their *a priori* or intuitive pretensions, and reduce them to empirical rank. This is still the method most in favor with the English empirical school, which is a virtual admission that if a judgment is to be impeached, it must be shown to be fabricated by experience, and that, so long as it can hold its ground as *intuitive*, it is entitled to be believed. Here we have a healthy faith remaining in the veracious structure of the human mind, and a willingness to trust its verdict so long as that verdict can be really had. Since the time of Kant, however, a different canon has prevailed in Germany, and wherever the German philosophy has been dominant. Kant treated the *subjective* character of intuitions as their *condemnation* for purposes of objective ontological knowledge.

They are forms, he held, in which we are made to think, and into which we must cast whatever of thought material is given us; they supply the law of our perceptive and intellectual life, and maintain it as a consistent and coherent system in itself; but that anything real corresponds with these forms, which lie in us and not in the world, we have not the smallest reason to believe. To this Mr. Martineau answers: Neither have we the smallest reason to *disbelieve:* and *that*, as has been shown in a previous chapter, is indispensable for the justification of metaphysical skepticism. To demand *a reason* for assent to a *primary* belief is to insist that it shall not be primary, but secondary. It is certainly impossible to *prove* that our thinking functions are organized in right relations with the scene in which they feel and act; and if any one chooses to suppose that they are sources of mere illusion, he must be allowed to enjoy his humor. But the older presumption will still prevail, that what is inevitably thought is in accord with what really is; and that intelligence is not the mere

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creator of a dream. Our true course, therefore, is to avail ourselves of the empirical psychology to the limits of its honest analysis of acquired combinations; and beyond these limits to trust, as valid intuitions, the residual beliefs inherent in our mental constitution.

The conclusions to which we have thus been led are: (1) That the two sources of knowledge are intuitions and experience; (2) That the former are primary beliefs, elicited by experience, and entitled to the same reliance as the phenomena apprehended with them in one act of thought; (3) That through intuition the mind transcends the limits of self-knowledge and finds access to realities not apprehensible by sense-perception alone.

The way is thus open to the inquiry, What can the mind discover as to the one great central object of religious belief, namely, an Ever-living God holding moral relations to man?

All religion resolves itself into a conscious relation, on our part, to a higher than we; and, on the part of the rational universe at large, to a higher than all, i. e., to a mind supreme above the whole family of minds. The conditions of such Supremacy are two-fold,—(1) Dynamical, consisting in the command of all methods needful for the accomplishment of contemplated ends. (2) Moral, consisting in the intrinsic ascendency of the highest ends, infallibly conceived and externally pursued, as the springs of the divine Will. In treating of the former we have to do chiefly with the relation of God to *Nature*,—the sole theatre of any possible power that can be supposed to limit or dispense with His. In treating of the latter, we deal with His relation to *Man*, and in a secondary degree to the other sentient beings of our globe,—as the only sphere open to our observation in which character can play a part, and a righteous government appear. These two fields really exhaust all that we can seek or really desire to know of things divine; for although to these two aspects, of God as *Cause*, and God as *Holy*, we might add a third, of God as *Judge*, in order to determine the question of a life reserved for us beyond death, yet this is evidently an integral portion of the moral problem embraced under the second head. The two great problems before us, then, are, Do we find in nature traces of God as Cause, and in human nature and life similar proofs of the existence of a God of Holiness?

To Dr. Martineau's discussion of these two problems, the next two papers will be devoted.

ELIZA R. SUNDERLAND.

ELIZABETH GASKELL AND CHARLOTTE BRONTË.

The novels of Mrs. Gaskell are perfectly pure, noble in motive, always sweet and wholesome, and full of what is best in human life. George Sand paid her the just tribute of saying: "She has done what neither I nor other female writers in France can accomplish —she has written novels which excite the deepest interest in men of the world, and which every girl will be the better for reading." She wrote with the heart of a philanthropist, on large themes of social interest, and with a woman's insight and generous purpose. Her novels, however, are admirable specimens of good literary style; and they are artistic, both in motive and execution.

Mrs. Gaskell wrote "Mary Barton," "Ruth," "Cranford," "North and South," "Sylvia's Lovers" "Wives and Daughters," and a biography of Charlotte Brontë. She was not so great a writer as Charlotte Brontë or George Eliot, had not their genius and greatness of artistic creation; but she was delightful in describing homely life, and she did it in a manner very interesting and with a most genial spirit. She had humor, and she had a pathos which was carefully guarded and wisely used. The domestic and homely life of her time, especially the life of the working people, are described by her as by no other, with a fine touch of cordial good-will and a generous love of what is good in human beings. Her artistic talent was of a high order, though not of the highest, for it was not ambitious or forth-putting. She loved quiet,

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homely things, and did not build her edifice of art for ornament merely, but for the daily use of her fellows. With all the artistic finish and polish, and symmetry of conception and execution which have been given to the novels of recent years, few of the later novels are so enjoyable, so pure in purpose or so touched with human worth, as Mrs. Gaskell's "Ruth," "Mary Barton," and "Sylvia's Lovers." These novels reveal a womanly heart and mind in their creator, that were not warped by intellectual ambitions; but out of which flowed a pure stream of human tenderness and aspiration.

Original and unique was Charlotte Brontë, and in a far higher sense than was Mary Mitford or Elizabeth Gaskell. Her novels are far from being perfect in an artistic sense, and they are marred by narrow insights and by a want of true knowledge of human nature; but they have the touch of greatness which comes of a genius sufficient unto its own purposes. She had seen little of life, her observation of human nature had been limited, her views of life were provincial, and she had not the culture which gives a fine poise to artistic work, when she first began to write; but she had what is more important than all these, the creative instinct of a true poet. Her studies of character were imperfect, and her personages are unnatural and not sharply defined, oftentimes; but she was aflame with passion in every book she wrote, with passion that could not be contained in any conventional forms, and which expressed itself in strong and resolute creations. As stories, or as narratives of the deeds of men and women, her novels are defective, and she had not a sustained and interesting method of presenting scenes and persons. She had a strong sense, however, of the poetry and the passion of life; and she made these the substance and the quickening power of her novels. She wrote out of the depths of her own nature, for there were truths in her mind and heart which must be uttered, and from no longing for literary fame. To Harriet Martineau she said: "I have not accumulated, since I wrote 'Shirley;' what makes it needful for me to speak again; and, till I do, may God give me grace to be dumb." She lived her own books as she wrote them, and they all grew out of that intense life of absorbed passion which she lived there on the bleak Yorkshire hill. Because of the deep feeling, the unusual experience, the strong sense of the supernatural, and the unique genius which they contain, the novels of Charlotte Brontë will live on when the works of those far more popular will have been forgotten. She was the Shelley or the Keats among novelists, dying before her time, with sad and painful elements in her life; but gifted with a genius so fine that it will grow more and more into the favor of the world, until she will have a place among the greatest of the prose-poets of fiction.

Charlotte Brontë was only thirty-nine when she died, and her genius was still developing with a promise of a rich and fruitful kind. She found a faithful biographer in Mrs. Gaskell, whose memoir revealed to the world the pathos and sadness of the life which Charlotte lived in Haworth; and the strange cruelty of it came to be felt by all who could love and admire genius. Even to the very hour of her death a malignant fate pursued her, and she found in her husband a jealous tyrant rather than a lover. Her life has made an appeal to the world like that of Charles Lamb, and it has been found to have a more pathetic and tragic interest than any novel. The strange and sad story of her life, so pathetic and so tragic, and with such gleams of light and beauty of human affection in it, would of itself keep alive her novels, and cause many to read them from curiosity. These novels, however, require no factitious addition to their own merits to cause them to live as among the choicest products of genius.

GEORGE WILLIS COOKE.

The sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus.—*Channing.*

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A JEWISH RABBI ON ETHICAL CULTURE.

A LECTURE DELIVERED IN THE SYNAGOGUE OF B'NAI JEHUDA, KANSAS CITY, BY RABBI HENRY BERKOWITZ.

During the past week the people of our city were invited to affiliate themselves with a religious movement which is organized under the name of "The Society for Ethical Culture." Through the kindness of some prominent gentlemen here we were afforded the opportunity and the pleasure of hearing two lectures by Mr. Salter, of Chicago, in which he set forth "The Basis of the Ethical Movement" and "What It Has to Offer in Place of the Old Faith."

It was noticeable that many of the gentlemen who issued that invitation were Jews, some of them members of this congregation. It was noticeable also that most of those who attended the lectures were our people.

I cite this fact with pleasure, because it is evidence of the eagerness of the Jewish mind to grasp the light from every possible source and get enlightenment upon the problems of existence that center in religion. It bears witness to the fact that the modern Jew is not hidebound or made untractable by his creed, that no ecclesiastical hierarchy limits his coming and his going. We have windows or doors on all sides of our synagogues. We want the atmosphere to be pure and invigorating; we want the fresh light of new knowledge to stream in upon us from every direction. It is quite natural, therefore, that the Ethical Culture movement should interest the Jewish people, coming, as it does, with the assurance on its lips of absolute tolerance for all religions, proclaiming itself to be not their opponent, but their ally, inscribing upon its banner the very same insignia that have blazoned out through the ages upon the standards of Israel: "Righteousness and Charity."

The purpose of the society, as we learned, is to stimulate men and to help them in the culture of ethics and morality, and to bring them nearer to the realization of the highest ideal. To accomplish this great purpose it pursues the very same methods that we are using, that all the churches are using, to reach the same end. It organizes its followers, as we do, in works of practical benevolence and education. It gathers them for instruction, mutual helpfulness and inspiration. The special work which the society has taken upon itself is the furtherance of the kindergarten system, technical education, and tenement house reform in New York, and kindred humanitarian and philanthropic labors.

One of the methods which we use for the moral and spiritual culture of the individual and the race, the most important and effective of all our methods, worship, is, however, rejected by the members of the Society for Ethical Culture. In this respect we differ from them entirely and most emphatically. "Prayer," said Mr. Salter, "is, as far as we know, a useless expenditure of human energy." "Prayer address is impertinent, a belittling of that solemn mystery in the bosom of which we, and this whole world rest." "Prayer to God involves a double vice. First, distrust of the beneficence of that order through which He is already manifested and which holds fast whether we pray or not; second, a despair of ability to act as approximate causes and to bring about the results we wish, ourselves."

There are many persons in our midst, I know, who applaud these sentiments about prayer. Those who, however much they may disturb other people, and however much they may offend against good taste, make a habit of coming into the synagogue only to hear the lecture, and those who, while they remain through the service with an expression of patient endurance upon their faces, yet do not give their minds and their hearts to worship, these will naturally applaud such sentiments about prayer. But one who has thought the matter out, still more, one who has felt it out, who has had the current of his being moved by some mighty impulse of joy, or of grief, he cannot applaud these glib assertions about prayer. He knows that they are false and baneful as they are false. The genuinely religious nature feels itself outraged; the hundreds and hundreds of thousands of those who,

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in all sincerity, with heart and soul and might and intelligence, worship God, to them it is blasphemy to say that prayer is impertinent.

The assertions of the advocate of the new school are, I am firmly convinced, one-sided in statement, superficial in thought and specious in argument.

They are one-sided in statement because prayer is spoken of only in the sense of supplication, a begging for the fulfillment of our wants and wishes. Nothing is said of the prayer which is purely the exaltation of the human soul through beauty and harmony in words that bear it aloft upon the pinions of devotion into the bright light and the glowing warmth of the source of all spirituality. Nothing is said of the spontaneous and soulful bursts of adoration with which devout human beings contemplating the greatness of creation, the marvels of the universe, bow low in pious humility before God. Nothing is said of the outpourings of grateful and appreciative hearts as they glory in the sweets of existence, delighted in the sense of being, itself, in the largeness of the joys and the privileges of life, in the benignity of the Heavenly Father. Nothing is said of the sublime sense of awe which in the presence of the wonders and the harmonies of the universe rests with the oppressive load of an unbearable silence upon the heart until it forces itself into expression and pours itself forth in prayer, in anthem and in praise. There are eighteen words for prayer in the Hebrew, expressing beautifully and aptly as many different phases of worship. Excepting one, the speaker knows nothing of all these.

The assertions are not only one-sided in statement; they are superficial in thought. The thought is directed solely towards the immediate effect of prayer. The sweep of nature's mighty phenomena must be reversed. God must hear and yield. He must, so to speak, bend the heavens and come down to gratify every capricious wish, else prayer is to be considered "a useless expenditure of human energy," "impertinence," involving a double vice, distrust in the beneficence of God and despair of ourselves.

Not only is the thought superficial, but the argument is specious and shallow. It is based upon a logical fallacy. The premises are: Men have prayed to avert lightning, floods, pestilence and other casualties. These have been shown to be unaffected by prayer, the effects of natural law. Therefore, the conclusion is, all prayer is of no avail. The fallacy here lies in the inference that natural law is not subject to the will of God. But the Creator is greater than anything He creates. While it is true that our recognition of the domain of natural law has been very much widened and the supernatural been driven further and further back, yet it is not true that God has been, so to speak, driven out of the world. His will is still above natural law, supreme, and the falling of every leaf, the sighing of every breeze, the events of every life must be within the grasp of His almighty self-conscious will, all the more indeed, since in a world dominated by intelligent law, it is not possible that anything great or small can be astray or outside of the dominion of that law.

The ethical culturist declares that God cannot be influenced by prayer. I do not see how he can be so bold. That is something entirely beyond finite ken. We do not know whether prayer influences or does not influence God, but this we do know, that he has gifted us with the sublime capacity and impulse for prayer, that in moments when we best recognize our dependence upon His superior power and love, we are drawn to Him in devotion even as a child to its parents. It is as natural for us to come to God with all our heart's burdens as it is for a child to come to its parents. It is as natural for you to speak out in prayer your joys and griefs, your hopes and wishes, your disappointments, your yearnings, your wants, as it is natural for the birds to chirrup out their melodies to the rising sun or for the insect world to hum out its lament to the dying day. The capacity for prayer is the most glorious evidence of the divinity of man's nature; the exercise of prayer is

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the purest, loftiest, most exalting that man can engage in. It is that upon which the heart best thrives. It is sustenance to the soul as food is to the body. You may feed the soul with other food, but not forever. Without this moral nourishment the moral faculties become blunted, the spirit deadened. Pray to God! If you cannot, if you have forgotten how, try to learn it again. Place yourself consciously in the presence of the universal mind and heart. Commune with your Maker. It is the grandest, most uplifting, most heavenly privilege with which you are blessed. Not in arrogance, but in humility; not impertinently demanding your will, but as a child submissively acknowledging the Divine supremacy even while speaking your wants; humbly and trustfully leaning upon and resting upon the superior wisdom "that doeth all things for the best"—such prayer is the luxury of the soul. Such prayer does not weaken, nay its every repetition strengthens our trust in the beneficence of God's government through which He is manifested and which goes on whether we pray or not.

Prayer, as we well know, instead of being a waste of human energies, is in its proper application the very highest application of human energy. This we may repeat with most positive affirmation, that though we know nothing about the effect of our prayer with God, we do know its efficacy with men, and that it exerts an influence for good such as nothing else in the world does or can. "The absence of prayer," says the Talmud, "is a sign of the absence of culture." [Sotah 22]. The ethical culturists are overleaping their mark. They would give us the best culture, and yet disdain to use the best means of culture. The educational influence exercised by prayer reflexively upon the worshiper cannot be estimated. "It has been observed," says Lecky, "that prayer by a law of our nature and apart from all supernatural intervention, exercises a reflex influence of a beneficial character upon the minds of the worshiper. The man who offers his petition with passionate earnestness, with unfaltering faith, and with a vivid realization of the Unseen Being, has arisen to a condition which is, in itself, eminently favorable both to his own happiness and to the expansion of his moral faculties." [Hist. Europ. Morals, Vol. I., page 36]. Even Professor Tyndall says: "In its purer form, prayer hints at a discipline which few of us can neglect without moral loss." [*Popular Science Monthly*, Nov., 1872]. Never is a man nearer to himself, nearer to truth, to sincerity, to honesty, to virtue, to purity, to God—than when in the secrecy of his closet or anywhere under the impulse of the noblest emotions he surrenders himself to the act of prayer. Never do the highest and best traits of his being shine out more luminously than when he is in the quiet of the sanctuary, impressed by the imposing forms of architecture and their esthetic embellishment, yielding his soul to the sweet strains of music that bear it hither and thither upon the heaving billows of changing emotion, lending his mind to a participation in the loftiest of thoughts, to the awakening of aspirations towards the ideals of beauty, truth and goodness, giving up his whole heart to the fervor of earnest, honest, joyous worship. At such times we rise to the clearest conception of the meaning of infinity and of perfection in wisdom and in goodness, for in worship we apply these conceptions to the Creator; and so far from our thus belittling the solemn mystery about us, there is an expansion and unending growth and development of all our thought and comprehension of God's universe. Instead of filling us with distrust and despair, worship stimulates the will as nothing else can, renews and fixes our determination to pursue the right, gives us heart to do our duty in life, strengthens our allegiance to the ideal, and makes us able to so develop our manhood and womanhood that our lives shall be patterned after the perfection of God.

For men and women to meet together for the purpose of sinking their selfish aims and thoughts and giving themselves up to the one simple, pure, ideal act of worship, oh, what a tender brotherhood of hope and sympathy does not this

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form! When heart is beating in unison with heart, voice attuned to voice, and all their beings flowing together in the current of the same pure emotions, what an opportunity is this, what a medium for achieving the ends and aims of moral culture whose basis rests in the brotherhood of men under the common fatherhood of God! Yet the new movement discards worship as "impertinent," as "a waste of human energy!" "We want," says its advocate, "poetry, art, pictures, sculptures and songs in sympathy with our ideas and embodying our aspirations." He calls for all the aesthetic agencies that avail to lift men to higher planes of thought and feeling, yet the best of all these agencies, worship, he would discard.

From all this we see, my friends, that the ethical culture movement, instead of offering us anything new or in addition to the faith we hold, proffers only that which is already ours, robbing us, however, of the one precious element of worship. Are you able, ready and willing to give it up? Is it truly your conviction that prayer is "impertinent" and "a waste of energy"? If so, and only then, you can become a consistent member of the new church. If not, your place is here. It is true that Judaism is stigmatized by the ethical culturist as a "race religion, a pure, a lofty religion, but still a race religion, and one to which a man not born a Jew is little attracted." There is faint recognition in these words of the fact that those very advanced truths with which ethical culture plumes itself have been taken by the Jew professor, Felix Adler, from his native Judaism. There is faint gratitude expressed for the fact that the Jew, by holding intact his race, has preserved through centuries of woe this very religion which is the nourishment of all hearts to-day. Those who are not born as Jews, says Mr. Salter, are not attracted to Judaism. But the name Jew clings to them still. The world holds us down to our accountability. It is cowardly, disloyal, to join the new movement merely for the sake of, or in the effort to get rid of, that stigma, which bigotry and superstition have attached to the name of Jew. If you would be true to the ideals of the highest morality, as both Judaism and ethical culture would have you be, then you must before all else be sincere. If you can sincerely do so, then join the new movement; but do not let fashion, or policy, or any secondary and untrue motive dictate. I should be proud to see you take up those humanitarian schemes which the new school fosters. Already you are active workers in charities, hospitals, schools, asylums of all denominations. The world needs no demonstration of the fact of the breadth of Jewish charity. That is proverbial. But if there is good work to be done in a new direction, I would be first to lead you into it. As a religion, however, the new movement has nothing new to offer you. It will be your part then to stand by your colors and never forsake them. If you can discern any blemish on your flag, why, labor to purify it, to make Judaism attractive to all men. Stand by us, young men and young women of the new generation; help us clear prejudice from the world, so that the beam shall be removed from the eye which seems to see something unattractive in our Judaism, which is, indeed, the dearest, the most rational, the simplest of all faiths,— to-day a living, vital factor of good in the world, and destined to become yet more potent than ever it has been in its great history.

JAMES FREEMAN CLARKE.

Long years were thine, O soul devout and true!
And yet we, troubled, say,
"Why should this needed presence leave the earth,
This spirit pass away?

"Why should he go, whose years on earth but brought
Each one an added gain
Of wisdom, and of love, and power to work
With hand and heart and brain?

Of some we say, "They needed rest; depart
In peace, O souls, and rest!"
But he was one who gave to us his peace,
Whose very presence blessed!

"Not without comfort," said the Master once,
"I leave my loved ones here."

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And thus with thee, O wise and tender heart,
O friend we held so dear!

For this at least we know, such souls as thine,
So full of work and love,
Whose life seemed but begun, not ended here,
Must find a sphere above!

Is it for this, that we of little faith,
Should better find the door,
That thou, in whom could be no death at all,
Hast gone the road before?

Thy steps have gone before; with greater faith
We strive to follow thine.
We hear thy dear voice calling through the dark,
With love and help divine.

Through thee God's heaven doth seem more true and near,
His love less strange and far,
And thus thou art not less, but ever more,
Our light, our guiding star!

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Dresden, Germany.

THE INGERSOLL-GLADSTONE CONTROVERSY.

In late numbers of the *North American Review* have appeared two notable articles upon Christianity, or rather upon the validity of certain doctrines and inferences called Christian and commonly derived from the Bible. These papers follow the well-known discussion lately carried on in the same *Review* between Dr. Henry M. Field and Col. Robt. G. Ingersoll, the former as the representative of the Christian faith and the latter as the defender of Agnosticism. The present matter is, in reality, a continuation of the foregoing discussion, Dr. Field being succeeded by the Hon. W. E. Gladstone.

In so important a controversial rencounter great interest naturally attaches to the various factors entering into it, the disputants, the subject matter and the execution. It is the purpose of the present article to offer, from an independent standpoint, several critical observations upon each of these points.

1. The personal element: In the absence of any information to the contrary, Mr. Gladstone's connection with this discussion has the appearance of being that of a literary importation by the editor of the *Review*. He thus comes ostensibly as a reviewer of the Field-Ingersoll discussion, and as the champion of Orthodox Christianity. Mr. Gladstone is a trained debater, and a professional dialectician of international reputation. While seemingly not specially qualified as a theological or Biblical student, he is yet eminently fitted by reason of his wide scholarship and high intellectual character to enter such a controversy. Mr. Gladstone is a member of the High Episcopal Church, of England, and thus becomes naturally a defender of the orthodox Protestant interpretation of Christianity. While expressing himself as not willing to defend Calvin's ideas "all along the line," he yet finds himself closely in sympathy with opinions of orthodox Christians.

Col. Ingersoll is a lawyer of high intellectual abilities. His personal and argumentative peculiarities are so well known as scarcely to need description here. With great acuteness of discernment, an incisively stated, if sometimes shallow, logic, and an unexcelled mastery of rhetoric, he stands as a foeman worthy the attack of any forensic steel. His limitations are that he is not a Biblical scholar, is not widely read upon Old Testament matters, and has much more of the training and habits of a partisan than of a painstaking investigator. Perhaps Col. Ingersoll's special fitness for such a discussion is more apparent than real. His popular expositions of the "Mistakes of Moses" upon the lecture platform showed his salient limitations and deficiencies as a safe or even studious interpreter of Biblical literature, while much of the same spirit and methods there used unavoidably enter into this controversy. His strong points are a remarkable skill in debate, a pertinacity of opinion which knows no overthrow, and an intensity of conviction which favorably impresses the reader.

2. As to the subject-matter: While upon Gladstone's part there is, primarily, a defense of Christianity, yet there is little definiteness of purpose as to what is specifically to be proved. This

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fault, or omission, is painfully apparent as the discussion advances, and leads Miss Elizabeth Stuart Phelps to point out how fatal to any satisfactory results is this original defect. The disputants enter upon the controversy with no common ground of agreement, either as to matter or method. There are no common terms of argument and no mutually admitted ground as to what is conceded to be true, or remains to be proven. This decision should have preceded all else. As it is, neither disputant is beholden to any mutually acknowledged premises. Each is entirely free in an encounter where freedom of action should be largely restrained in order to produce definite results.

As a consequence, Mr. Gladstone confesses that Col. Ingersoll's reply to Dr. Field leaves upon his mind "the impression of a battlefield where every man strikes at every man, and all is noise, hurry and confusion." But who is to blame for this? Presumably not Col. Ingersoll, since he is put upon the defensive of an attack throughout. Possibly Mr. Gladstone is not, but it would seem that he could have required some common ground of assent before proceeding with the discussion. Instead he seems to have been willing to enter the controversy discursively, as a free commentator and hostile critic. Hence Mr. Gladstone is forced to make for his argument a selection of "what appears to be the most formidable and telling assertions of Col. Ingersoll's," and proceeds to deal with them in that "serious way which the grave interests of the theme, not the manner of their presentation, may deserve."

He insists, also, that the argument which Col. Ingersoll "has to destroy is and must be the Christian argument, and not some figure of straw fabricated at will." He admits it is "a duty incumbent upon us respectively, according to our means and opportunities, to decide for ourselves, by the use of the faculty of reason given us, the great questions of natural and revealed religion," and that "they are to be decided according to the evidence."

Mr. Gladstone then proceeds to take up and controvert several of the statements made and positions assumed, by Col. Ingersoll in his reply to Dr. Field. These include a wide range, extending from Old Testament history and morality, and the Jewish conception of Jehovah, to Darwinism, moral responsibility for our opinions, and the teachings of Jesus and the Apostles. To Mr. Gladstone's criticisms, logic and illustrations, Col. Ingersoll replies at length and with great sensibility to the argumentative requirements and with an admirable spirit of willingness to meet the issues fairly.

It is not within the purview of this article to comment upon these rencontres serially, nor to attempt to say with whom lies the better of the controversy in any given instance. There remain now some remarks upon the spirit and method of the discussion itself.

3. As to the execution of this controversy: Mr. Gladstone insists at the beginning that Col. Ingersoll's reply is largely divested of "that calmness and sobriety of movement which are essential to the just exercise of the reasoning power in subject-matter not only grave but solemn;" and he is frank in saying that "denunciation, sarcasm and invective" constitute the staple of his work, and that if argument here and there peeps out he (Ingersoll) soon leaves it for "his favorite and luxurious gallopings." He refers to "the tumultuous method in which the Reply conducts, not, indeed its argument, but its case." He also offers as a stricture upon Ingersoll's method, that he does not aim to argue seriously from point to point but to set out in masses, without the labor of proof, crowds of imputations, which may overwhelm an opponent like balls from a *mitrailleuse.* Referring to a series of queries as to the evils of the world, Mr. Gladstone says their glaring fault is "exaggeration by mere suggestion." He also objects to Col. Ingersoll's contempt for authority by "cutting off from us all knowledge that is not at first-hand," and to his assumption of "an original and first-hand knowledge of all possible kinds of things," and ridicules the summary

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manner in which Col. Ingersoll "can dispose in half an hour, of any problem, dogmatic, historical or moral," and his weakness for statements "developed out of the writer's inner consciousness."

These bits of descriptive estimation are given as illustrations of Gladstone's keen discernment of the methods and limitations of Col. Ingersoll as an argumentative advocate in the realm of Christian polemics; and it must be confessed they do no great injustice to the faulty methods and non-judicial spirit which characterize much of Col. Ingersoll's writings upon religious subjects.

Col. Ingersoll in turn gives us some fine samples of courteous retort, and exhibitions of strategy in avoiding the thrusts of his opponent or in nullifying their effect, by the boldness and quickness of his own counter-execution. In this respect he is equally frank with Mr. Gladstone, and is not less happy in returning bits of argumentative repartee of unusual Ingersollian brilliancy. Col. Ingersoll finds it difficult to understand some of Mr. Gladstone's mental processes, and says "it is curious to see how much ingenuity a great man exercises when guided by what he calls 'the rule of investigation as suggested by common sense'." He speaks of Gladstone as being "a man in the Nineteenth Century foremost of his fellow citizens in the affairs of a great nation upholding this barbaric view of God." (p. 630).

As to the serious execution of the arguments themselves we cannot here enter into any extended criticism. It must suffice to say that there is great ability displayed in the presentation of the arguments, much force in the thought, and the whole characterized by a strong and often brilliant literary execution. Col. Ingersoll's method of argument lacks repose and close discrimination of statement. He is too vehement in manner and his audacity of thought ill-comports with the subject under discussion, and this method is peculiarly unfortunate when exercised by one so notably deficient as he in information upon much of the history, literature, language and religious genius of Biblical times. Rabbi Mendes has made some discriminating comments upon this aspect of the discussion; while Miss Phelps says that Col. Ingersoll in Biblical scholarship is at least a generation behind the times. This is undoubtedly true, but how shall we describe, in comparison, Mr. Gladstone's shortcomings in this respect?

The most remarkable fact of this discussion is that neither of these distinguished disputants makes any reference whatever, either by its recognition in statement, or by implication, of such a thing as modern Biblical criticism. Mr. Gladstone doubtless does not care to enter upon that field of defense, for it has little in it to strengthen his position; while Col. Ingersoll is either ignorant of it, or, which is more probable, knows that the acceptance of its conclusions would silence much of his logical thunder, while it would leave his fervid declamation and passionate denunciation sadly out of place. This is one of the most fatal deficiencies and omissions of this discussion, viz.: that it is carried on with no recognition whatever by either party of the revolutionary results and conclusions of modern criticism as to the literature and history of the books of the Bible. Imagine such a controversy being conducted in the year 1888 concerning the correct interpretation of the Old Testament, but with an unbroken silence as to the recent startling light thrown upon it by students who have made its literature and history the study of their lives! What other than "warped, impaired and dislocated" results could be expected by reason of such conditions?

Col. Ingersoll's silence in this matter is all the more inexcusable since he is elsewhere so strenuous an advocate of science and of advanced human thought as the great interpreters of human history, and as the ultimate arbitrators upon all disputed points. He fails, also, in his attitude to recognize any law of Evolution running through the Mosaic and Christian religions, of the value of which factor in such a discussion Prof. Richard A. Procter gives us convincing testimony.

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In closing, a few words seem pertinent as to the true significance of this controversy and its possible value as an illustration of religious progress. This discussion between one of the ablest defenders of orthodox Christianity and the arch-agnostic of the day makes clear,

1. The inherent weakness of the Orthodox interpretation of Cosmogony, and of its doctrinal basis of Christianity. The orthodox position has neither science, nature, human nature nor man's experience and history in its favor. In the endeavor to strengthen the Orthodox assumptions and positions, each succeeding appeal to these witnesses grows weaker and weaker.

2. The discussion shows that if Christianity is to be defended successfully it must be upon rational and reverent grounds, by adapting its methods of defense and illustration to the changed front of the world of knowledge and thought.

3. It demonstrates that Christianity, as interpreted by Unitarians and other Liberals, is the only tenable position, and one against which the shots of skepticism, materialism and agnosticism will fall harmless. Grant the premises of orthodox Christianity and its Calvinistic logic will bind one hand and foot, but deny its premises and establish rational ones instead, and the truth in Christianity can face the world.

The impression which comes home to one as he reads this controversy is that neither Mr. Gladstone nor Col. Ingersoll has engaged to tell the other "the truth, the whole truth and nothing but the truth" about Christianity. It is a bad symptom when either party to a discussion rarely makes admissions and concessions harmful to his own advocacy. In this case, evidently, neither has any "truth" to spare. And the reader cannot quite free himself from the suspicion that even Mr. Gladstone, who charges Col. Ingersoll with conducting a "case," is not wholly free from the same charge himself. In this respect both are equally guilty since both have "cases" which they seek to carry to a successful issue. The court where Truth sits will hear both arguments and then reserve her decision.

HENRY D. STEVENS.

AN INFERNAL EXHIBIT.

Says Channing: "Oh! did we know what men are, did we see in them the spiritual, immortal children of God, what a voice should we lift against war! The thought of man, God's immortal child, butchered by his brother!—this thought gives to earth the semblance of hell."

In the light of such a sober and just view of war as this, how painful and sad seem the efforts made on every hand to surround this horrible business with a glamour of attractiveness!

In an article on the Centennial Exposition now being held in Cincinnati, the *Commercial* of that city praises highly the display of inventions to destroy human life. It says:

The exhibition of the War Department and the Army Museum is now in excellent shape, and the space in which the exhibits are compactly and effectively arranged is visited every day by thousands of people. There is an attraction about this exhibition of the U. S. Army Department that appeals to every one. In boyhood weapons of all kinds were the charm of all youths, and in maturer life the old attraction lingers about them. The exhibition of the Army Department is a charming place to spend an hour or two. One may there see the various forms in which man's inventive genius has been exercised—all sorts of deadly weapons for the destruction of human life, from the marvellous mechanism of the wonderful Hotchkiss modern machine gun to the old-fashioned flintlock.

The exhibition is effectively arranged. From the pillars hang the many-colored fields of flags of all nations. The white-starred and white and red-barred American flags are artistically draped from columns, and form a gay back-ground to the glittering crescent array of sharp-pointed swords and bayonets with which the pillars are decorated. All about stand polished machine guns, while in stands are the modern arms used by the soldiers of the army of this country and the great armies of France, Germany, Russia, England, Austria, Italy, Belgium and Turkey.

The display of modern repeating rifles is very large and very complete. It includes the latest models of the standard repeating and magazine rifles, the Springfield, See, Chaffee-Reese, Hotchkiss and Prussian needle-guns, the Spencer and other repeating shotguns.

The process of the manufacture of modern swords and scimitars and scabbards, illustrated in progression, is to be seen, while specimens of all the different side arms used in the various branches of the U. S. service,

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from the West Point cadet to the highest rank in the army, make an interesting study. Near by is a superb collection of pistols and revolvers, from the heavy old flint-lock carried by the crew of Captain Paul Jones, down to the handsome, glittering, double-action Smith & Wesson and Colt carried by the officers of the army to-day.

On a pedestal stands a cuirass and helmet worn by a French cuirassier at the battle of Sedan, a present to the museum from the French army. Right in the centre of the breast of the steel cuirass is an ugly bullet hole, through which sped a German missile that took the life of a Frenchman on the field of Sedan.

A superb collection, and a valuable one, too, of modern machine guns is shown. It consists of specimens of the Gatling, Gardner-Lowell, Hotchkiss, Union and Requa. The guns are all mounted and in working order, and give one a vivid idea of the terrible weapons of destruction that the great armies of the world now possess.

In the ammunition department there is shown a complete set of bench and hand reloading tools, issued and used in the army to-day; and on trays are shown specimens of modern cartridges, showing in detail the progressive stages of the process of manufacture, experimental work, and all that. There are all kinds of modern cannon primers, friction and electric, together with specimens of the Frankfort Arsenal combination fuse and the Hotchkiss base percussion fuse.

Different types of shells, from the sort that weigh only a pound or two, to great big fellows that three men cannot lift, are to be seen, and the attachés laugh when timid young ladies ask them: "Do you really fire these things at live men?" When assured that that is what they are made for, one young lady said, "What brutes!" and turned away.

The display of the War Department and Army Museum is in every respect a deeply interesting one. Captain Russell and Lieutenant Benton have arranged it effectively, and the visitor can spend several hours there entertainingly without noting the flight of time.

It must be a great privation to Christian ladies and gentlemen visiting the Cincinnati Centennial to be deprived of the charming entertainment afforded by two or three hours spent in the midst of these delightful instruments of wholesale human butchery! We are told that they are "arranged" very "effectively." But, we cannot avoid asking, Would not the effectiveness be heightened if the scene were made a little more realistic, that is to say, if plentiful representations of men and horses, dead, bleeding, mangled, torn into every possible form of mutilation; and of widows and mothers broken hearted, and children orphaned, were scattered through the exhibit?

"A charming place to spend an hour or two"! "An attraction about this exhibition that appeals to every one"! Indeed!

Of course this splendid display of man's power to turn earth into hell (but with the hell adroitly covered up or put out of sight for the time being) will do much to hoodwink the American people into consenting to an appropriation of a hundred million dollars to build a navy and erect coast fortifications—as useless and wicked projects as were ever urged upon a people.

There ought to be laws forbidding such displays, as also forbidding public military parades. If we must have soldiers, they should be dressed in the plainest garb, with nothing about it that could be an allurement to any; and when they are compelled to move from place to place it should be always without music. They should be thought of as public executioners—men called upon to engage in so dreadful a work that no one wishes to speak of it if they can avoid it. And if ever, for any reason, a public exhibition of military implements is deemed necessary by the government (as we do not see how it ever can be) it should be conducted in the most guarded way, with only persons of mature minds and settled character permitted to enter, and upon tickets,—the exhibit not being made showy with bright colors, but draped in black, and every pains being taken to let those entering understand that what they are to see is the most dreadful disgrace of our modern world.

ANOTHER POEM FROM MRS. ESLING.

In the account which has already been given in *The Unitarian* of Mrs. Esling (*nee* Catherine H. Waterman) and of her early "Broken Bracelet and Other Poems," and her sweet, beautiful hymn, "Come Unto Me, When Shad-

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ows Darkly Gather," a reference was made to another of her pieces which also was promised for these columns from her volume, and which we herewith present:

THE SERMON ON THE HIGHWAY.

(Suggested by hearing a very truthful, touching discourse delivered in the open air some little time ago.)

The sermon on the highway
In the unbought church of God,
The pulpit, the broad spreading tree,
The aisles, the grassy sod;—
He stood, the humble preacher,
'Neath the holy Sabbath heaven,
And called the simple soul of man
To come and be forgiven.

Far through the woods it echoed—
That pleading voice's tone:
And farther still—those earnest words
Reached the Almighty throne;
For, in their pure sincerity,
How welcome did they fall
On the attentive ear of Him
Who watches over all!

No bursts of flashing eloquence
Came proudly from his tongue,
No blazing rhetoric of speech
Upon his accents hung;
'Twas but a simple strain he breathed—
A Saviour's quenchless love—
And honest words were all he had
The human heart to move.

A feeble instrument he seemed,
In an all-powerful cause;—
A lowly pleader for the light
Of God's most holy laws;
Perchance, his "Six days' labor" done,
'Twas thus he sought his rest,
And did as did his Master,—
Made the holy Seventh blest.

He asked no alms, he asked no gifts,
He only asked the soul
To let the Gospel, torrent-like,
In living waters roll;
He only asked the liberty
Those beaming truths to teach;
He only asked for leave to stand
Upon the ground and preach!

Ah! who can tell how many hearts
Were converts unto thee,
Thou pale old man, beneath the boughs,
Of that far-spreading tree;
Ah! who can tell how deep within
The bosom's secret cell,
That plain, unvarnished strain of truth,
With startling brightness fell!

Long, long my mind shall picture thee—
Thy forehead high and bare,
From whence the breezes lifted oft
Thy long, thin locks of hair;
Those claspéd hands, that kindling eye,
That voice of earnest love;—
Thou humble delegate of heaven,
High missioned from above!

JAPAN, AS SEEN BY AN ENGLISH UNITARIAN.

The following letter from Japan appeared in the London *Inquirer* of August 25th. We are sure it will interest our readers, especially as it gives considerable information concerning our American missionary, Mr. Knapp, and the prospects before him.

I feel almost afraid to begin a letter taking Japan as its subject, because the wealth and variety of the new experiences I have gone through are bewildering, and one hardly knows where to begin or where to end. Fortunately I am not writing a book of travels, but only jotting down impressions of things germane to the purpose of your columns. Next to living in England I think I could most happily make a home here. The general atmosphere is simply charming. One seems to have escaped from the hurry and rush, from the greed for money-making and pleasure so common at home, into a state of wise and well-balanced living. There is no trace here of the frightful extremes of riches and poverty, of luxury and squalor which make home sometimes feel a moral nightmare. In all my wanderings in this great and growing city, Tokio, I have never seen or heard anything to remind me of the sights and sounds which were my everyday experience in Liverpool. I have not seen a drunken man or woman; I have not seen ill-humor, much less a quarrel or fight such as are only too incessant amongst our working classes. I have not met a dirty, neglected child of any kind. Bad manners and self-assertiveness seem unknown things here. I am not exaggerating when I say that society seems ideal, every man considering his neighbor and rendering to him perfect politeness, good humor and his fullest rights.

Japan has been well called "the Paradise of children," for nothing could surpass the well-fed, well-cared-for, well-bred air of all the youngsters. A crying child is remarkable for its rarity, and a quarrelsome child even more so. The children seem to be taken into the confidence of the elders from the beginning, live with them in perfect self-re-

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liance and courtesy, discuss with them, I am told, the common interests, take a share in the business work when others would be intent on toys, and yet are not prematurely old or oppressed with care. It is rather that the elders retain much of their childhood than that the youngsters grow old too quickly.

The manners are more charming than I ever thought to see, and they are not the possession of the so-called upper classes alone, but are universal. Amongst the common coolies, the jinrikishaw men, and all such, there is more real politeness than you will often see on the Exchange, and certainly more than you will find in a fashionable hotel. Where an English working-man half sulkily doffs his cap or metaphorically pulls a lock to his employer or some social superior, any working-man or coolie here, young or old, bows politely to his fellow coolie as if he were a lord; and so upwards through all grades of society. I sigh enviously as I remember the boorishness on which Britons seem to pride themselves, and by which they may be too often known. I am not relying only on my own short visit, but am assured by others who have lived here much longer that, so far from the impression wearing off, it deepens with experience; and that in place of the large towns being ahead of the country places, you will find even more simple and beautiful living where the trail of foreigners has not had time to corrupt the national life. On all hands I meet with the testimony that the influence of Europe and America is more disastrous than elevating; and judging from what I have myself seen of travellers and their ways, I could wish nothing better for Japan than that every foreigner should be excluded rigorously. I do not mean that *every* traveller is a bad influence, else I condemn myself along with the crowd; but the positively demoralizing influence of many far outweighs the negatively harmless character of the rest. Such, at least, is the abiding and growing impression made upon me.

I need hardly say with what deep interest I looked forward all my way here to becoming personally acquainted with the Rev. A. M. Knapp, the first Unitarian missionary to Japan. I have no doubt that you have already given in your columns the substance of his report to the American Association as to his work and its prospects, and I need not, therefore, repeat it. But the personal impressions of an outsider may be of interest.

The day after my arrival at Yokohama I ran up to Tokio (about eighteen miles), and after considerable difficulty came upon traces of Mr. Knapp's whereabouts, and after some further inquiries I was landed by my jinrikishaw man at the door of a most charming country house on the top of a slight hill, and embedded in a lovely garden of the Japanese style. This, it turned out, was the only furnished house to be found on Mr. Knapp's arrival, but the distance from the centre is so great that as soon as feasible he will move into town, when he will commence more organized work. I fortunately found him at home, and was myself at home with him in five minutes. I hardly think that the American Association could have picked a better man for the work; young enough to be brimful of energy, old enough to have wide experience of men and methods, man of the world enough to be a social success anywhere, with handsome and impressive presence and most winning manners, and at the same time deeply and earnestly religious and clear-minded. He is a charming combination of many excellences, and deserves success. He is accompanied here by his wife and a son of eighteen, both sources of moral support, so that his lot is enviable. Judging from what I have gathered about his special mission I should say that prospects are most hopeful. The door has been opened to him to a remarkable extent, and he has now in six months opportunities and advantages which no orthodox missionary ever had.

To begin with, Mr. Fukuzawa, the editor of the *Jiji Shimpo* (or Progressive Times), the leading paper of Japan, and himself probably the most influential man in Japan, has placed the columns of his paper at Mr. Knapp's disposal, to

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lay before its 30,000 readers whatever statements on religious subjects he likes to write. He is accordingly commencing a series of weekly articles on the scientific basis of religion, which is the ground most likely to win the assent of the educated Japanese. At the same time he has had the *entrée* of three other publications, viz., the *Hochi Shimbun*, the leading organ of the present Government; the *Kojunsha Magazine*, the organ of the leading literary and debating society, including members all over the empire; and the *Nippon Jin*, or "Japan Man," the organ of a new party who are struggling against the mania for Europeanizing everything, regardless of its real worth. Before the Literary Society Mr. Knapp read a statement of "Unitarianism," which was well received, and afterwards translated into Japanese, when it appeared at full length in Mr. Fukuzawa's paper. It is now printed in pamphlet form, and will, I trust, become famous as the first Japanese Unitarian tract.

In addition to all these important openings Mr. Knapp receives constant visits from educated natives, young and old, who come with evident and eager interest to talk over the question of religion and to hear his views. Two well-known Viscounts have also had interviews with him and seem well-disposed, while, of course, Marquis Tokugawa is immensely in earnest about the whole subject.

Taking it altogether, prospects seem very hopeful, and I trust that some day, while retaining all the best of their old faith, the Japanese may add to it the lofty and inspiring thoughts of God and Humanity which we of the Liberal Churches hold dear. My only fear is that, like so many amongst ourselves, they should be content with improving their speculative opinions without making a living *faith* of them.

Writing from India I croaked no little (Mr. Thom, I see, called it "characteristic") about the stumbling block laid in the way of Christian mission work by the scandalous lives and examples of too many nominal Christians. I cannot close without repeating the same lamentation with respect to Japan. Every foreigner ranks in native eyes as a Christian, and what foreigners say and do goes to the credit or debit of Christianity. Now, in the short time I have been here I have been more horrified and disgusted with the flagrant immorality and licentiousness of travellers than anywhere else in all my travels; and as far as I can learn, it is the rule and not the exception. An apparently respectable retired London lawyer in advanced life, staying in this hotel, has done more to lower my respect for humanity in a week than all my sixteen years of life in the slums of Liverpool. He has made his money, and spends it in demoralizing every country he curses with his presence! A Boston American here at the same time was equally bad. I breathed more freely when they departed!

The question of missions happening to come up at a meal-time I said openly to the old lawyer almost what I have now written. He quite assented, and passed it off unblushingly. Sexual vice is unhappily already the weakest point in Japanese morals, so that foreigners coming here and out-Heroding Herod find an only too easy field, and at the same time spread the impression that Japan has little to learn of Christianity. How this obstacle is to be overcome, short of the conversion of Europe and America to real Christianity, is more than I can say; but meanwhile it only adds urgency to the necessity of showing the brighter and better side of religion, leavening as much of the three measures of meal as is possible.

As far as I can gather as to the success of orthodox missions here it is more apparent than real. The rage for European education is so great that for the sake of obtaining it natives crowd into the mission schools, and are quite willing to profess Christianity as the price of the boon they desire. A lady, evidently well acquainted with the whole missionary circle here, said to me with the utmost simplicity, "It is *so* easy to convert the Japanese. You have only to open a school and they will become Christian to get educated!" Whether the profession outlives the schooldays is

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open to question. Certain it is that orthodoxy has no hold whatever on the educated classes, who feel and say that it stultifies their progress in science and other things. No man of any note adopts it, and as in Japan the people follow the leading classes, the future of orthodoxy is not very bright.

H. W. H.

TOKIO, June 30.

A second letter from the same writer comes to hand, under date of July 28th, which contains the following additional word:

I want to add a postscript to my Japan notes respecting Mr. Knapp's work in Tokio. It would be unwise to make too much of it, but future events may give an historical interest to what occurred after I mailed my last.

Calling on Mr. and Mrs. Knapp to say farewell, I found that he had received a note from the Marquis of Tokugawa, asking him to go to his house that afternoon on matters of interest. On arrival there he found that a highly cultivated friend of the Marquis had been so convinced of the truths which Unitarians hold that he wished to follow the example of the Marquis and be baptized as a Unitarian Christian.

Accordingly, in the presence of the Marquis and Marchioness and a large number of their household, Mr. Knapp received into our household of faith the first distinctly avowed convert in Japan. This in itself is a hopeful augury, but more hopeful still is the offer of Count Sano to invite some of the leading minds of Japan to meet Mr. Knapp in the early autumn for a full discussion of religion as we hold it, and to assist him in forming classes or societies of thoughtful men for the same purpose.

The only element of doubt as to a growth of rational Christianity in Japan is to be found in the somewhat too eager love of change and novelty of all kinds which the Japanese have displayed since their intercourse with Europe and America, which leads to instability.

The day after the event I have just noted I called, by invitation, on the Marquis, and found him courteous and cordial, and full of interest in the progress of Unitarianism.

Putting all things together, I left Japan with great hopes that it will prove a great mission field for us, if only we have faith and courage to occupy it energetically.

THE UNIVERSALIST IDEA OF FUTURE PUNISHMENT.

We frequently meet persons who entertain the foolish thought that Universalists believe in the immediate passage of all persons to heaven when they die, irrespective of their moral character; and that men will suffer no punishment for their sins except what they suffer in this world.

The truth is, there is no class of persons to whom retribution is a more deep and solemn reality, or who preach with greater power the law that "whatsoever a man soweth that shall he also reap," both in this world and the next, than do the men who are the leaders of Universalist thought in this country. None see more clearly than they that heaven is primarily a state and not a place; that a city with golden pavements and all outward glories would no more be heaven than is an earthly cottage, for one who had not within him the heaven-making conditions of love and a good conscience; indeed, that heaven is so difficult of attainment that it cannot be *purchased for* one at all,—not even the death of Christ can buy it for one who has not repented of his sins and turned to God and righteousness with all his mind and heart. But Universalists fully believe that all God's human children, even the most hardened, will sometime, if not in this life then in the next, under the enlarging experiences of that life, learn how evil and hurtful sin is, and turn from it to obedience and to God, thus entering into the heaven of harmony with God's will and consequent joy and peace, so that God shall at last be supreme in the Universe.

In this, as in nearly or quite every other religious doctrine, the Universalist position is identical with the Unitarian;

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indeed, it is the position toward which the more enlightened religious minds everywhere are steadily tending.

LETTING THE COMMUNITY KNOW.

Is there not reason to believe that many of our Unitarian churches fail to do as large a work as they might, because they do not take sufficient pains to let the community know of their existence, and what they are trying to do?

We cannot reach people, or attract them to us, until they are aware that we exist. We cannot convert people to our gospel until we can manage in some way to let them know that we have a gospel, and what it is. Hence, we believe that if a church is wise, it will thoroughly announce its services and let the public understand what it is doing. We know there is prejudice in some minds against the thought of advertising in connection with religious matters. But there should not be. If a thing is good, and we want people to know about it, there should be no objection to taking straightforward, sensible ways of letting them know. Many active Evangelical and even Episcopal churches advertise freely. Why should not we? Mr. Moody has always advertised most extensively, in all his work; and from this has come no inconsiderable part of his success. Why should we not learn from him a lesson of business wisdom, even if we reject his revivalistic theology? Of course, a church should sternly avoid sensational or clap-trap methods of putting itself before the people; but at the same time it should be alive, and alive in letting men know that it exists, and has truths for them to hear, and good for them to receive.

How may a church advertise to advantage? For one thing, it may see that announcements of its Sunday services are always found in the Saturday evening and Sunday morning papers. This is of much more importance for our churches than for churches of the older and better known denominations.

In some places a bulletin board may, with good effect, be set up outside the church door, on which notices of all services and gatherings may be kept posted through the week, for the information of the public.

Large cards, announcing the church and its services, may, with advantage, be placed in hotels, railway and street-car stations, and other public rooms.

Every member of the congregation may be kept liberally supplied (for distribution among friends) with small printed cards or neat pocket folders, giving location of church, times of services, a brief statement of what the church stands for, and an invitation to the recipient to attend its meetings. Such cards or circulars may, with excellent results, be given out upon the streets from time to time, and at least once a year be distributed throughout the community generally, one being placed in every dwelling, office and store of the town in which the church is located, if the town does not contain more than ten or fifteen thousand inhabitants, or if it is larger, then at every house, office and store of the *section* of the city in which the church stands. Some of the best results of advertising that we have ever known at all have come from such general distributions of church announcements, accompanied with a brief statement of what Unitarianism is, or the religious platform of the church sending out the cards. From both observation and experience we are convinced that there is hardly a Unitarian church to be found that would not reap advantage from such a plan of calling the attention of the community, annually, to its existence and its principles, and extending a general invitation to everybody to attend its services.

The duty of attending to this line of things should usually be entrusted to a committee of vigorous but discreet young men, or business men, acting under the advice of the pastor. If they do their work well we are sure the church and the general cause will both be gainers from their labor.

Our first responsibility is to make our gospel known to the multitudes at our own doors who know nothing of it. Having done this, there is consistency

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in making efforts to carry it to more distant places. If it is worth while to spend $10,000, or $20,000, or $50,000 to build a church, and $2,000 or $5,000 a year to carry it on, is it not worth while to spend $50 or $100 more a year to let the public know that there is such a church, and what it is trying to do?

OUR ARTICLES ON DR. MARTINEAU.

We desire to call especial attention to the series of articles giving an epitome of Dr. Martineau's "A Study of Religion," which begins in the present issue of the *Unitarian*, and will run through five numbers. This great work which Dr. Martineau has recently given to the world, is the crowning achievement of the long and active life of the man whom the religious world has for many years been growing to regard as its greatest living thinker, scholar and seer. It is not extravagant to speak of the book as likely to be, by very general consent, accorded the place of the most thorough and unanswerable philosophical vindication of religion at its best—the most profound and weighty defense of the fundamental postulates of Christian theism—that has yet been given to the world. It has the advantage of being a work large enough to have room to consider every really important question bearing on such a defense. It has also the still greater advantage of being written in full view of all the religious disturbances and overturnings of our time—all those materialistic, agnostic, pessimistic, and other skeptical theories to which our age of science and free thought has given birth, which to many have seemed so seriously to undermine the very foundations of faith in God, prayer, the immortal life, and even right and duty. In the work before us, these skepticisms have their claims submitted to the most searching inquiry. The strength of no antagonist is underestimated. No difficulty is evaded. Nothing is taken for granted. We are asked to accept no conclusion until the grounds of it are clearly shown, and all important objections to it are fully met. Thus the work accomplished by Dr. Martineau is not only singularly candid, but fundamental and thorough to a degree that is extraordinary. No one should attempt to read the volumes who is not prepared to give them time and thought. But we know of nothing that will better repay careful perusal and study. Especially would we commend them to our ministers, as of an importance to them that can hardly be overestimated. It is hardly possible for one who has not carefully read this work to understand upon how firm a basis all the great central faiths of Christian theism rest—how unaffected they are by any assaults that have thus far been made upon them, and how little ground there is for apprehension in the future.

Nor have we, in order to save religion, to resort to the expedient of watering it down—giving it a new definition, with God and worship and man's relations to the Infinite and the Eternal left out—a saving which is only another name for defeat.

By religion Dr. Martineau means nothing less adequate than (to use his own definition, given on the first page of his work) "belief in an Ever-living God, that is, of a Divine Mind and Will ruling the Universe and holding Moral relations with mankind." Thus the religion which he defends and rescues from what many had supposed its peril, is stripped of none of its moral or spiritual significance, none of its great hopes, comforts, sanctions, faiths, inspirations, incentives.

What is expected to be accomplished by the summary of Dr. Martineau's work which we propose to give in these pages, is, of course, mainly to call attention to the work itself. Yet we are not without hope that the summary may be so presented that careful readers of it may get from that alone the general scope of Dr. Martineau's thought.

The writer has had in mind, too, in writing the summary, its possible use in some of our Religious Study Classes, Ministers' Classes, Bible Classes and Unity Clubs, as an introduction, and in some sense possibly a guide, to a class study of Martineau. If there is a call for them the papers will be published in

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a small pamphlet after their appearance in the *Unitarian*. With such a pamphlet in the hand of each member of the class, and with a leader who has mastered Dr. Martineau's work itself, it is believed that successful class-study may be carried on.

Surely no line of study is more worthy the attention of thoughtful minds in this age, or more fundamental to the work which Unitarianism has to do, than that of making clear the grounds on which the edifice of the soul's faiths, hopes, affections and worships rest. And if we are to prosecute the study of these it is a pity not to do it under the guidance of the noblest master.

STUDENTS FOR THE LIBERAL MINISTRY.

How well would it be if all our churches were constantly on the lookout for young men (and women) of talent and consecration to study for our ministry. There is no calling to-day that ought to be regarded as so attractive to persons of noble aims in life, and fitted for it, as the ministry of our free, untrammeled Unitarian churches. Why, then, do not more of our ablest young men choose this calling? Is not the fault largely with the churches? The orthodox bodies are ever on the alert to discover fresh talent and turn it early into the high channels of religious service. It ought to be so with us. When Sir Humphrey Davy was praised for the important scientific discoveries he had made, he replied: "My most important discovery was Michael Faraday." Think of a church being able to discover among its young people, and lead to the high work of the Liberal ministry, a Channing, or a Parker, or a Bellows, or a Starr King, or a Mary Livermore. If Unitarianism is to go forward to a great future, it must have able preachers and teachers. But how is it to get these if our societies sit still and see their best and ablest young men go into law, and medicine, and journalism, and business, and make no effort to attract them to the pulpit? We hardly know of anything that could give Unitarianism more of a forward impulse, or be more full of promise for its future, than a general stirring in our churches to find out what young talent we have among us that ought to be trained for, and consecrated to, the work of proclaiming our gospel to the world.

OUR JAPANESE STUDENTS.

Nothing is more encouraging, connected with our effort to disseminate a knowledge of Unitarianism in Japan, than the helpers we are getting in the Japanese students in this country who are accepting our faith and will become influential preachers of it to their countrymen as soon as their terms of study here are over and they return home.

Two of the Japanese young men, Mr. S. Matsumoto and Mr. S. Arakawa, who two years ago embraced Unitarianism at Ann Arbor and joined the Unitarian church, having finished their studies in this country have just returned to Japan, the former by way of Oregon and Washington Territory, sailing from some one of our northwestern ports, and the latter by way of England and Europe, sailing from Marseilles, France. Both these young men may be counted on as strong helpers of our cause in their own country.

Mr. K. Sugimoto, another Japanese student at Ann Arbor who has united with the Unitarian church, has been spending his summer vacation, just closing, in writing a series of letters to a leading paper in Japan, descriptive of the different phases of Christianity in this country, giving more especial attention to Unitarianism and the other forms of Liberal Christianity which ally themselves with it. These letters going thus into a widely circulated and influential secular paper, and placing before the Japanese people, as they will, much important information about Christianity, from a liberal standpoint, cannot fail to do good, opening the way to some extent for our American Unitarian missionary there, Mr. Knapp.

Early in the past summer a Japanese young man from San Francisco, Mr. S. B. Kanda, encouraged to do so by Dr. Stebbins of San Francisco, and Rev. Mr. Wendte of Oakland, came to Meadville

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to study for the Unitarian ministry. He has made an excellent impression upon his teachers and fellow-students. He was converted to Christianity in one of its orthodox forms while in Japan, and thought to study for the orthodox ministry. But after coming to this country, he was led to distrust some of the orthodox doctrines, and finding out about Unitarianism at once recognized that as what his mind craved. His father, who is an intelligent merchant in the interior of Japan, was opposed to his becoming an orthodox minister, indeed did not accept Christianity in its orthodox form, which was the only form of which he had any knowledge. But now finding out about Unitarianism through our missionary, Mr. Knapp, he is as much pleased with it as is the son. In a letter recently received by the son he writes:

"I have lately received the pamphlet containing Mr. Knapp's lecture on the Unitarian belief, and, when I first read it, I said, 'That is the truth: that is my doctrine.' When I read it again, it delighted me still more, and my heart danced.

"I think this new name, Unitarianism, is not, like other Christians, a dogmatic system. It is not like Roman Catholicism, which holds the people's minds in close subjection; but it is true religion, true philosophy and true science.

"It is very new to me, wonderfully beautiful! What words shall I use to describe these delightful tidings?

"I might say a great deal more. I have not one word to oppose to this doctrine, and so I will call myself a follower of it."

Professor Barber, of Meadville, writes of his student: "Mr. Kanda is an enthusiastic student of Christianity, and an earnest, religious man. He hopes to help plant Unitarianism not only among the cultured classes, but among the common people of Japan, and rejoices to think that his father may be an efficient helper of Mr. Knapp's work through correspondence and assisting in the circulation of books and tracts."

PREJUDICE BETWEEN CHRISTIANS AND JEWS.

Dr. H. Baar has an excellent article in a late number of the *American Hebrew* on "National and Religious Prejudice," in which he points out (though in a kindly spirit) the wrongs that have been done his people by Christians,—attributing the same largely to ignorance,—and urging that Christians and Jews should make more effort to know each other, to the end that their mutual prejudices may be lessened. The thought is one that applies more widely than to Jew and Christian, but it is well to have attention called to it in any connection.

Says Dr. Baar:

"It is a most deplorable fact that even the writings of the most distinguished and prominent authors and poets are not free from prejudice. Shakespeare's 'Merchant of Venice,' for instance, has raised more blind prejudice against us than thousands of other volumes have done. Two German writers, however, of immortal fame, form in this direction a noble exception, and are, I confess it with some pride, my favorite authors. The one is great Lessing and the other large hearted Jean Paul Richter. You do not find in their writings either race, creed or national prejudices. On the contrary, both of them had Jews as their intimate friends. The one, Lessing, had a most loving friendship for Moses Mendelssohn, whom he so truly pictured in his 'Nathan the Wise.' The other, Jean Paul, was affectionately attached to his friend Emanuel, to whom he dedicated that beautiful work of his, 'Selina; or the Immortality of the Soul.'

"I often wish that Christians and Jews might associate more together, and thus by being brought in frequent contact with each other might have an opportunity of finding out their mutual good qualities, which would, no doubt, lead at once to a better appreciation of their respective merits and virtues. This is, in fact, the best and surest way of destroying chronic prejudices. Those who do not know us take every peddler Jew as the representative of our race. That is not so; the real Jewish character, being attached to the highest ideals of mankind, sympathizes with everything that is great and good, beautiful and elevating."

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FUNERAL CUSTOMS.

The Rev. John Snyder protests in the August *Forum* against what he denominates "Our Barbarous Funeral Customs." It is indeed true that the funeral customs of Christian nations involve a practical denial of their faith, and at the same time imply a repudiation of their intellectual progress. For, however deep may be the grief caused by death, however profound the reverence for the memory of the dead, it is perfectly apparent that the methods employed to testify to that affection and that esteem are such as are incompatible with a living belief in the central doctrines of Christianity, or, indeed, with any theory of another world which is not, as Mr. Snyder says, barbarous. Why should Christians be plunged in gloom when a Christian dies? Why should they swathe everything, themselves included, in dismal black? Why, even while listening, over the open grave, to the solemn assurance, "I am the Resurrection and the Life," should they take leave of the empty shell as though they believed nothing else but that their friend was there, and there forever?

Not only is this pagan theory of death symbolized in the funeral customs, but the modern cemetery is a pagan institution. What other meaning can be given to the erection of costly monuments to the dead; monuments in many instances so costly that we must go to ancient Egypt to find parallels for their extravagance? The ostensible reason for these lavish expenditures is, of course, reverence for the dead, but it is apparent that in a multitude of cases this is only a cover for pride of ostentation.

These barbarous funeral customs bear most heavily on the poor, morever. The living are commonly deprived of necessaries that there may be the customary barbarous waste upon the dead. No doubt a vanity which is not less barbarous than what it induces has much to do with these extravagant expenditures, but as Mr. Snyder says, the poor only imitate the rich in these matters, and it is idle to expect more rational customs among them while the example of wealth and intellect encourages and serves to justify the cult of pagan obsequies.—*N. Y. Tribune.*

"THE UNITARIAN" OF 1834 AND THAT OF 1827.

In our May number we printed an article from Rev. A. C. Nickerson, giving a brief account of a monthly called "The Unitarian," which was published during the year 1834 by James Munroe & Co., Cambridge and Boston, and of which Rev. Bernard Whitman was the editor. We added a note to the article soliciting further information from any of our readers who might be able to furnish it. Since that time we have received, through the kindness of Mr. Nickerson, the bound volume of the periodical referred to, (the publication having been discontinued at the expiration of one year on account of the death of Mr. Whitman). Of this volume we hope to give further notice hereafter. We have also received from Rev. W. C. Gannett, and Prof. Cary of Meadville, the following notes which contain interesting information bearing on the general subject:

FROM MR. GANNETT.

You ask for information about the old *Unitarian* of 1834. In Rev. E. H. Gillett's long article filling the April, 1871, number of the "Historical Magazine," and containing a long, but still incomplete, bibliography of the Unitarian Controversy, he enters that magazine in his list thus: "The Unitarian, 1834, conducted by Rev. Messrs. Bernard Whitman and Jason Whitman, and Mr. George Nichols, Boston, (A monthly publication)." My impression is that it lasted but one year, 1834. But I think there was a still *older* "Unitarian," of New York, 1827, issued irregularly by Wm. Ware; and that you will find some notice of this one in the *Christian Examiner* for 1827, and four numbers of it in the A. U. A. library in Boston. The *Christian Examiner* for 1835 would probably refer to the other one. The little Unitarian monthlies, etc., got going about 1827; and during the next ten years there were eight or ten of them in different places, none living long.

Yours truly, W. C. GANNETT.

Hinsdale, Ill.

FROM PROFESSOR CARY.

In reply to your inquiry about the older "Unitarian" I would say: Back of the "Old Unitarian" spoken of last month, is a still older. Toward the close the year 1827, there was started in New York City, "The Unitarian" to be "issued at irregular intervals during the present winter." Four numbers appeared, in November, December, January and March. It was promised that the publication should be resumed the following winter if sufficient encouragement

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was given,—but I am not aware of any renewal of the enterprise.

Very truly yours, G. L. C.

Meadville, Pa.

We have looked through the *Christian Examiner* of 1835 but do not find there any notice of "The Unitarian" of 1834, or of Mr. Whitman, its editor. But in the *Examiner* of 1827 we do find a notice of a periodical called "The Unitarian," published at that time by D. Fell and S. C. Francis, N. Y. It was announced as to appear at irregular intervals, as Prof. Cary says, and was not to be issued to subscribers at an annual subscription price, but was to be placed at certain shops in the city and there sold. Two numbers had already appeared when the notice in the *Examiner* was written. It seems likely that only four numbers were ever issued—the four mentioned by Prof. Cary, and referred to by Mr. Gannett as now in the A. U. A. library, Boston.

ONE UPWARD LOOK EACH DAY.

Sunday.

Still with Thee.

Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning
When the soul waketh and life's shadows flee;
O, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

Mrs. H. B. Stowe.

Monday.

Looking to God.

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road,—
But let me only think of Thee
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turns't my mourning into praise.

Anon.

Tuesday.

Real Victors.

I sing the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, from whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame,—
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower in its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pæan for those who have won;
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors, I stand on the field of defeat!
In the shadow, 'mongst those who are fallen and wounded and dying, and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is hapless, and whisper, "They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight,—if need be, to die."

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Speak, history! who are life's victors?
Unroll thy long annals, and say,—
Are they those whom the world called the victors, who won the success of a day?
The Martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?

W. W. Story.

WEDNESDAY.

True Nobility.

True worth is in being, not seeming;
In doing each day that goes by
Some little good thing—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,—
We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin or wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets;
For good lieth not in pursuing,
Nor gaining of great or of small;
But just in the doing, and doing
As we would be done by, is all.

Alice Cary.

THURSDAY.

Fidelity and Patience.

We cannot kindle when we will
The fire that in the heart resides;
The spirit bloweth and is still;
In mystery our soul abides;—
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done;—
Not till the hours of light return,
All we have built do we discern.

Then, when the clouds are off the soul,
When thou dost rest in Nature's eye,
Triumphant in thy self-control,
The struggling, tasked morality,—
"Ah, child!" she cries, "that strife divine,
It was the life of God in thine."

Matthew Arnold.

FRIDAY.

Gethsemane and Calvary.

When my love to God grows weak,
When for deeper faith I seek,
Then in thought I go to thee,
Garden of Gethsemane!

There I walk amid the shades,
While the lingering twilight fades;
See that suffering, friendless one
Weeping, praying there alone.

When my love for man grows weak,
When for stronger faith I seek,
Hill of Calvary! I go
To thy scenes of fear and woe;—

There behold his agony
Suffered on the bitter tree;
See his anguish, see his faith,
Love triumphant still in death.

Then to life I turn again,
Learning all the worth of pain,
Learning all the might that lies
In a full self-sacrifice.

Anon.

SATURDAY.

One Day at a Time.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

One day at a time! Every heart that aches,
Knowing only too well how long they can seem;
But it's never to-day which the spirit breaks—
Its the darkened future, without a gleam.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life;
All sorrow, all joy, are measured therein;
The bound of our purpose, our noblest strife,
The one only countersign sure to win!

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

Helen Hunt Jackson.

THE CASE OF MR. MANGASARIAN.

Rev. Mr. Mangasarian, of Philadelphia, who joined us from the Presbyterians two years ago, because, as he says, he thought we had no theological beliefs, and who, finding his mistake,

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now joins the Ethical Culture Movement, sends an article to the *Christian Register*, preferring something which looks very much like the charge that he was inveigled into our ranks under false pretenses. He had heard and read those cheap and foolish utterances which some of us are so much given to making, to the effect that, with Unitarians, character is everything and belief nothing; that if a man is only honest he may believe and preach anything he pleases, and it makes no difference with his standing or acceptableness among Unitarians, etc. Accordingly, as he claims, he took us at our word and joined our ranks. But alas! hardly sooner was he among us than he began to discover that the men who said these fine, brave things, did not mean them; that their pulpits were really established for the promulgation of certain religious doctrines, and if one wanted to preach other doctrines radically different he must go elsewhere to do it; that character was by no means all that Unitarians looked at; that the very men who told him that he might believe in one God or forty and it would make no difference with his denominational standing, would be the first, if he undertook to preach forty gods in their pulpits, to find some way to let him know that he was in the wrong place.

Now all this looks very much as if Mr. Mangasarian had a case. Of course it is easy to say that he ought to have been wise enough to know that a religious body *as a matter of course* has religious doctrines, and that any claim to the contrary is in the nature of the case absurd. But this does not relieve us from the responsibility of having made declarations, and being in the habit of making declarations, which when put to the test none of us are willing to abide by, and which therefore are calculated to deceive persons who have not had enough experience to see through them. Of course we do not mean to deceive; we have simply fallen into ways of loose and extravagant talking—talking which sounds so brave and "broad" and "free" that we do not realize the absurdity of it, until some one comes, like Mr. Mangasarian, and proposes to take us at our word. Then it suddenly becomes apparent that our beautiful declarations are only talk, and that the difference between us and other people is not that we do not have religious doctrines and beliefs, but only that we have doctrines and beliefs which we dare test by reason and conscience and the best light of the nineteenth century.

Having found all this out, it was to be expected of course that Mr. Mangasarian would leave us. And now, as he informs us, he is happy in having at last, in the sheltering embrace of the Ethical Culture Society, reached the goal of his quest—a place where "character" is all that will be required of him, where "beliefs" will not be considered, where he will be absolutely "free" to accept whatever seems to him true and preach the same without its affecting his standing in his new fellowship.

But alas! is he quite sure that he is not doomed to another disappointment? Let an occasion arise for him to make trial of his new freedom, and he will see. Let him come to believe anything radically different from the Ethical Culture standards, for example let him accept Romanism, or Calvinism, and how long will he be able to keep his standing as an Ethical Culture lecturer? No time at all. Indeed if he will stop and think one minute he will see that this must be so. It will matter nothing if his character does remain as good as ever. Mr. Adler, Mr. Salter and the others will have no use for one holding and proposing to proclaim such "theological beliefs."

Or if his beliefs come to be radically different from theirs even only in ethical matters, it will be the same. Let him remain a man of practically spotless character, but come speculatively to deny the validity of ethics, and begin preaching this denial; or let him adopt and begin teaching the theory that the basis of morals is expediency or the will of the strongest, as many a man of good character has taught, and will they have any farther use for him on their

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"free" platforms? Certainly not. Their platforms are free to men who believe their way; that is all. Belief is with them just as much a test of fitness for one of their lectureships as with Unitarians it is a test of fitness for the ministry;—as much and no more. Their "free" platforms are free in the way that ours are, but in no other. So that, much as Mr. Mangasarian flatters himself to the contrary, he has not yet found the happy place where "beliefs" do not count; and he never will find it, unless he leaves this world and is able to discover some other inhabited only by idiots.

EDITORIAL NOTES.

Says Dr. F. H. Hedge: "The God whom I worship is a God who sees and hears and thinks and loves and pities and approves."

Shelley calls "Nature" "sleeping mind;" and has any one found a profounder or truer definition?

Nothing is more certain than that such dark and cruel ideas of God as are only too often taught under the name of Christianity are the cause of much of the atheism we see about us. Said George MacDonald at a recent English Conference: "There is more real faith in the world than ever. Men are searching for the real God. An atheistic lecturer lately heard the Bishop of Bedford, and said he never heard such a description of God, and would never again speak against such a God, and so gave up his lecturing. If God were such a God as I often hear I would be an atheist."

Many of our readers have spent more or less of their summer in the midst of quiet, beautiful fields and hills and mountains. How many times have such been impelled to say to themselves: Nothing inspires to calm and peaceful trust in the great Power above us all, as does Nature. We rise up and we lie down; we wake and we sleep, and all the while the grass grows and the fruit ripens. The great, good Power "neither slumbers nor sleeps." Nature does her work with a fidelity which may well shame us alike out of our anxieties and our unfaithfulnesses.

No man is an atheist in his heart—in his central intuitions, in his moral judgment. Down in the deep places of the reason and the conscience there is a voice that forever and beyond all reply speaks of a Power, a Wisdom and a Righteousness, higher than the human. It is only on the finger-tips of the critical intellect or on the end of the flippant tongue that a man can be an atheist.

After rest, happier and stronger work! This is the word for the hour, as our ministers and congregations return from their vacations and the last of our churches re-open. Says the *American Hebrew:* "Now we have had our fun for its own sake, let us enjoy the fun of living useful, beneficent, helpful lives."

Now is the time for our churches to lay out their year's work—philanthropic, charitable, temperance, educational, social, religious, missionary. The success of the year will depend largely upon the wisdom, boldness and thoroughness of the plans made now.

The results of the missionary tour made through the west last spring by Mr. Reynolds, Secretary of the American Unitarian Association, Mr. Batchelor, the Western Representative, Mr. Savage, of Boston, and Mr. Ames, of Philadelphia, have been most excellent. The plan formed then of a second tour, this autumn, is to be carried out the present month, but this time the purpose is not to hold independent meetings but to visit State Conferences. The persons making up the missionary party this fall will be Secretary Reynolds, Mr. Batchelor, Mr. Ames, Mr. Horton, of the Second Church, Boston, and probably Mr. Slicer, of Providence. They attend first the Michigan Conference at Detroit, Oct. 2–3; then the Wisconsin Conference at Milwaukee, Oct. 4–6; then the Minnesota Confer-

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ence at St. Cloud, Oct. 9–10; afterward a meeting at Des Moines, Ia., probably on Oct. 14th; the New York State Conference held in Rochester, N. Y., and several other less important meetings. We look for the effect of this tour to be even better than that of last spring. Our only regret is that the list of meetings is not to include one in Chicago.

A gentleman of Chicago furnished money last year to enable us to send 150 copies of the *Unitarian* free to Michigan University students. The missionary results thus accomplished were most gratifying—many of the students not only reading the magazine themselves, but passing it on to others, and sending it home to friends. The same gentleman generously offers to pay for copies to be sent the coming year to 200 students. Who will help us to send it to as many in other colleges—Cornell University, Wisconsin University, Iowa University, Illinois University, Harvard, Yale, and a score of others? The field is unlimited, and we can think of no possible expenditure of money for the dissemination of our faith that will yield better returns.

We also want help to send out the *Unitarian* as a missionary in other directions. The applications that come to us for free copies, for libraries, reading rooms, orthodox ministers, theological students and others who are beginning to inquire, also for poor persons who are unable to pay even the small sum of one dollar, are far more than we can supply. We need constant donations for this purpose. We hope some of our friends will be moved to start a permanent fund for this use. Let us push on the dessemination of our thought this year as never before.

We have not reached the time, and shall not soon, when the liberal religionist can be excused from negative and destructive theological work. There can be no sowing grain without tearing up sod with the ploughshare, no promoting health without clearing away nuisances and sources of disease. Moreover, denial of the false is often the most real and emphatic way of affirming the true. Nevertheless the time has plainly come when we can and should put a diminishing emphasis upon the destructive side of our work, if for no other reason, because we are coming to have so many helpers on that side. All the science, intelligence and free inquiry of our time is working to undermine the unreasonable theologies of the past. What, then, remains for us? The higher task of leading the way to a new reconstruction. Man cannot live by destruction; man cannot live by mere free inquiry. If the old will no longer give life, we must find a new that will —life of *faith*, and *hope*, and *love*, and *consecration* and *zeal*. To help the world to this must be the great work of religious liberalism from this time on.

We have frequently spoken in these columns of the importance of home worship, and with the object of promoting it have published from time to time, and shall continue to publish throughout this year, our "One Upward Look Each Day." It consequently gives us much pleasure to find in the editorial columns of the *American Hebrew*, one of our liberal Jewish papers, apropos of a collection of Hymns and Anthems for Jewish worship, an article entitled, "The Altar on the Hearth," from which we quote the following, which is as well worth the thoughtful attention of Liberal Christians as of Liberal Jews:

"It needs no extended experience or wide observation to realize how essential a factor in the perpetuation of religion, is worship in the home. The synagogue can have but a limited, superficial influence if unaided by the subtle skill of sacred service at the fireside. His must be but a cheerless life who cannot look back to the sweet serenity of home devotions.

"And yet how terribly easy it is to intermit these and deprive the young of their inspiring influence! Let but some slight cause interrupt these home devotions, be it even for a few times, and it is remarkable how quickly the attachment to them is insensibly dissolved and how speedily they fall into desuetude; and once they are discontinued how difficult it seems to resume them!

"The most potent element in home worship is music. A woman or maiden seated at a piano or organ can exercise a spell

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which will convert an agnostic or a religiously indifferent family into one that shall be devotional, whose members will realize the fact of God's existence, and the need of acknowledgment of that fact with all its attendant duties. We trust that it [the Collection of Hymns] will find the widest dissemination, to the end that the altars of pure religion may once again be established in our Jewish homes."

Dr. E. A. Meredith has an article in the *Andover Review* on "Current Misquotations," in which he tells some things which will surprise some persons, for example: "Cleanliness is next to Godliness," "Pouring oil on the troubled waters," "The war horse scents the battle from afar," "God tempers the wind to the shorn lamb," are not in the Bible. Shakespeare says, not "heart of *hearts*" but "heart of *heart*;" not "Screw your courage to the sticking *point*," but "to the sticking *place*;" not "We are such stuff as dreams are made *of*," but "as dreams are made *on*;" not "leave not a *wreck* behind," but "leave not a *rack* behind." Milton says not "To-morrow to fresh *fields* and pastures new," but "fresh *woods* and pastures new." Butler's "Hudibras" does *not* contain the couplet

"But he that fights and runs away
May live to fight another day,"

nor does any one seem to know where the lines come from. Dryden says not "Everything by *turns* and nothing long," but "Everything by *starts*," etc. The quotation from Lee's "Alexander the Great," should be, not, "When Greek meets Greek then comes the tug of war," but "When Greeks join'd Greek, then comes the tug of war." "Welcome the coming, speed the parting guests," is Pope's translation of Homer's line, Odyssey, XV, 74. There is no such French expression as "non de plume." From these and many other inaccuracies Dr. Meredith deduces the excellent precept, "Verify your quotations."

Rev. T. T. Munger has an article in the September *Forum* on "Religion's Gain from Science." The conclusions he reaches are, that:

(1) Science has deepened reverence;

(2) It has taught religion to think, especially of natural events, according to cause and effect;

(3) It has removed some superstitions which were a hindrance to religion;

(4) It has taught that moral laws are natural laws;

(5) It has delivered religion from the habit of defending supposed truths because of their apparent usefulness.

On the other hand Dr. Munger claims that science has also demonstrated its own limitations, and made it more than ever clear that it can never take the place of religion, but that religion is a permanent necessity of man.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

What Shall the Women of our Churches Do This Year?

The vacation season is ended, and church doors are again opened for the re-awakening activities of another year. These activities, outside of pulpit ministrations, will in most churches be largely in the hands of women. What form shall they take? is being earnestly asked just now in many quarters. Pending the answer, and in lieu of programmes, and reports of work done, which later will fill this department, we venture a few suggestions.

Social Life.

It goes without saying that whatever of social activity our churches have, must be largely due to the plannings and exertions of women. Women are the natural creators of social life alike in the home and in the church. Nor may the social element be overlooked if our churches are to succeed; for, although sociability is not religion and cannot take its place, yet the churches whose members "shake hands," and know and care for each other, and maintain a cordial social life, will be far more influential and useful than churches that lack in this particular. The social interests and activities of our churches should therefore be carefully planned for at the beginning of the year.

Money-Raising.

Then, in most of our churches there is money to be raised by the women,—in a few even the support of the minister and the maintenance of stated public services being in part dependent upon the funds which the women are able to supply.

The means usually resorted to for raising money are suppers, fairs, sales of house plants, various entertainments, and alas!

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here and there public dancing parties. Doubtless all work *really valuable in itself* done by the women of our churches, either to eke out the scanty church income or for charitable purposes, is good—strengthening the church life as well bringing in money. But let us see to it that we do not allow ourselves for money considerations to introduce into connection with our churches anything the moral or social influence of which is in anywise questionable. Better have no churches than churches that we have to apologize for or blush over in any particular.

Charitable and Philanthropic Work.

A church that exists for itself alone has little right to call itself a Christian church. We believe that no church is so poor or weak but that it ought to give labor and money, something, if ever so little, to good causes outside of itself.

It seems to us no church is completely organized in which its members have not made themselves personally responsible for some local charity or reform. A neighborhood library and reading-room; a Lend a Hand circle to visit the poor, the old and the sick of the neighborhood and relieve their pressing necessity; a Humane Society or a Band of Mercy, to inquire into and try to relieve the often extreme necessities of our dumb neighbors, the cats and dogs, horses and cattle, tortured and starved by the thoughtlessness or brutality of inhuman masters; a boys' club to look after and win to better things the boys loitering on street corners, if not worse places, late at night; a cooking school for teaching scientific and healthful cooking; a dress-making class not merely to teach the art of cutting and fitting dresses, but at the same time to study the structure and needs of the body to be clothed, thus making sure that the dresses be healthful as well as pretty,—pretty because healthful; a band of "King's Daughters" pledged to some form of service "in his name," if only to free their own speech and that of the community so far as they have influence from slang; a social purity circle pledged to pure and clean thoughts and lips as well as life, and to work for these things in the community; a temperance society working not only to save the drunkard, but to save the young by making a public sentiment which will close the saloons, and make even an occasional glass disreputable.

Gaining Information. Study Classes.

Preliminary to and co-extensive with all successful work in any of these charities, philanthropies and reforms, must be intelligence about them. What charities and reforms are most needed in our neighborhood? Only investigation, careful and thorough, will answer. How can these best be inaugurated? To answer this question will require an acquaintance with the literature of such charities and reforms; and in no better way than through such acquaintance can the enthusiasm be generated which will be found necessary to sustain them. What are Lend a Hand clubs? How are they organized? What have they accomplished elsewhere? and by what means? King's Daughters, what are they? and what are they doing? What are the history and literature of the Social Purity movement? the history and literature of the temperance movement in all its forms? the history and literature of the Humane Society or the Band of Mercy movement? and largest of all, the history and literature of that Christianity in whose name and spirit all these divinely human charities claim our service? Here we find the need for the religious study class into which may be legitimately brought year after year, one after another, each of these subjects, until the members of the church are generally intelligent upon the whole circle of Christian themes—those relating to the brother at the side, the fallen sparrow at the feet, the great Father over all.

Here is some noble work waiting the doing this winter in all our churches, and it is most womanly work too. One practical charity or reform and a winter of earnest study into the history and underlying principles of the same in each of our Unitarian churches this coming winter, and what a grand record would our women be able to make at the close of this year!

Reaching Out Still Farther. Denominational Co-operation. The Women's Auxiliary.

In what has thus far been said, we have not gone beyond the individual churches. But if our work stopped here, good as it might be in itself, it would not be the best. Charity should begin at home, but alas for us if it stays there! Outside of our little neighborhood and church worlds, are the great denominational and humanity worlds. The Crow Indians and the country-women of Ramabai are our brothers and sisters, and the struggling little society trying to build its church home on the distant prairie, loves, and will make known there, the same gospel we love and are trying to make known here, and they need help. So when we have got our own home work of study class and neighborhood beneficence fully established, let us clasp hands helpfully with the larger world of kindred workers. It is to facilitate just such co-operation among the women of our whole denominational body that the Women's Auxiliary Conference has been established, and for six years has done work of which we are all so justly proud. But the Auxiliary could do a much larger work if it numbered a branch in every one of our churches. Shall not each of us see to it that such a branch is formed in our church this fall, if it has not been done before? The Auxiliary ap-

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peals to the women of our denomination, first, as a national organization, which knows no sectional lines; second, as a distinctly Unitarian organization, pledged to the spread of Unitarian Christianity; and in these days of slipping away of foundations this is much.

Three distinct lines of religious work, then, we would commend to the women of our churches east and west, as they are forming plans for this year. 1. Religious Study Classes; 2. Practical philanthropic work at home; 3. The making of the women's organization in each of our churches a branch of our national Women's Auxiliary Conference; thus broadening our horizon and multiplying our resources by co-operation.

WOMAN.

Give us that grand word "Woman" once again,
And let's have done with "lady."
One's a term
Full of fine force—strong, beautiful and firm,
Fit for the noblest use of tongue or pen—
And one's a word for lackeys.
One suggests
The mother, wife and sister; one the dame
Whose costly robe, mayhap, gave her the name.
One word upon its own strength leans and rests,
The other minces tiptoe.
Who would be
The "perfect woman" must grow brave of heart
And broad of soul, to play her troubled part
Well in life's drama; while each day we see
The "perfect lady" skilled in what to do
And what to say, grace in each tone and act
('Tis taught in schools but needs some native tact),
Yet narrow in her mind as in her shoe.
Give the first place, then, to the nobler phrase,
And leave the lesser word for lesser praise.

—*Ella Wheeler Wilcox.*

LITERARY NOTES.

The Atlantic Monthly's comment upon the pamphlet reprint of the Field-Ingersoll articles on Christianity vs. Agnosticism, is: "There is a great hurling of missiles in this book, but when the field is cleared, there appear to be no dead or wounded."

One of our valued exchanges is "The New Christianity," started only a few months ago in Philadelphia, under the editorial charge of Rev. B. F. Barrett and Rev. S. H. Spencer. It represents ably the broader and less sectarian aspects of Swedenborgian thought.

Mrs. Josephine E. Butler, of England, has begun to edit a paper called *The Dawn*, giving reports of the movement for the abolition of the state regulation of vice in all parts of the world where this pernicious system has found a foothold. It is interesting, and is edited with courage, combined with delicacy and discretion.

The Unitarian S. S. Society has just published a new manual of "Lessons on the Old Testament," by Rev. George F. Piper. It is designed for pupils from ten to fourteen years of age. It contains twenty lessons, beginning with Abraham and ending with Saul. Another volume of the same length will complete the Old Testament. The work seems to us excellently done; we think the manual will be found widely useful.

The Sunday School Society has also published (for the U. C. Temperance Society) a little pamphlet called "A Hand Book of Temperance," consisting of five temperance lessons for Sunday-schools, by Rev. Charles F. Dole. The lessons are in every way excellent so far as they go; but it seems to us a mistake to have made them so few and the ground covered so limited. The subject is large and important enough to warrant a series of at least twelve lessons; nothing like justice can be done to it in less. Nor does it seem to us that many schools will wish to be to the expense of buying manuals for five lessons, though we think many would have been willing to do so for the sake of three months of instruction in this subject about which it is of so great importance that all our children and youth should be intelligent.

The Chicago Woman's Unitarian Association (Room 93, No. 175 Dearborn St.) will loan without charge, except for postage, the following among other books:

Arnold's Literature and Dogma.
Bartol's Radical Problems.
Batchelor's Social Equilibrium.
Bierbower's Morals of Christ.
Blackie's Self-Culture.
Channing's Complete Works.
Cobbe's (1) Broken Lights and (2) The Peak in Darien.
Emerson's (1) Nature and other Addresses; (2) Essays, and (3) Conduct of Life.
Fiske's (1) Destiny of Man and (2) The Idea of God.
Greg's The Creed of Christendom.
Hedge's Reason in Religion.
Herford's Story of Religion in England.
Longfellow's Poems.
Martineau's (1) Endeavors After the Christian Life, and (2) Hours on Sacred Things.
Merriam's A Living Faith.
Mozoomdar's Oriental Christ.
Parker's Views of Religion.
Phelps' Gates Ajar.
Ramabai: The High-Caste Hindu Woman.
Savage's Social Problems.
Sears' Foregleams and Foreshadows of Immortality.

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Stockwell's The Evolution of Immortality.
Sunderland's What is the Bible?
Tileston's Daily Strength for Daily Needs.
Dr. Thomas' Life and Sermons.
Wooley's Love and Theology (a novel).

Any of these books will be loaned for twenty-one days to persons outside the city on the receipt of 10 cents for postage; or, upon the payment of expressage, packages of six books will be loaned for two months to any person who will be responsible for their circulation and return. A fine of 2 cents per day will be charged for books retained over the time.

In view of the proposed removal of Manchester New College from London to Oxford, it is of interest to notice that a gift of five thousand pounds has been made to the college by Mr. William Hollins, of Kensington, on condition that before January, 1890, the trustees of the institution shall have purchased land in Oxford for the erection of college buildings.

Mr. Murray, of London, is to publish the correspondence of Motley, the historian of the Dutch Republic.

Miss Frances E. Willard is writing a history of the Woman's Christian Temperance Union.

The September number of the *Magazine of Western History* contains a paper by Rev. J. H. Crooker, of Madison, Wis., entitled "John Wise, the Forgotten American." Mr. Wise was the author of "A Vindication of the Government of New England Churches," a work very famous in its day. It seems strange that a man so influential as a forerunner of the Revolution should have dropped so completely out of notice.

George Willis Cooke has a four-and-a-half column running review of the writings of Robert Louis Stevenson, in a recent number of the Boston *Transcript*. He likes the romances and wonder stories of Stevenson better than the realistic novels of Howells, and thinks them quite as sure of permanent life.

Mr. Alvan F. Sanborn has a fine paper in the *Open Court* of September 6th, on "Shelley's Atheism."

The Old Testament Student, edited by Prof. W. R. Harper, of Yale College, begins with the September number a series of forty studies on "The Life and Times of the Christ" (following the Gospel of Mark) which would promise something particularly rich and good but for the drawback that all its interpretations must be more or less hampered by its allegiance to orthodoxy.

A Boston daily calls attention to the fact "that the daughters of the three most noted of Boston's Unitarian ministers paint their fathers' portraits. Miss Hale has painted her father, Miss Bartol has made a portrait of hers, and now Miss Clarke has nearly completed a portrait of her father from a sketch once made by Hunt."

Rev. J. H. Crooker's series of sermons on "Jesus," which we mentioned some months ago, is to be published in a volume by McClurg & Co., Chicago.

It has been decided to continue the publication of the "Disciples' Pulpit" — the monthly pamphlet issue of James Freeman Clarke's sermons. Mrs. Clarke will make the selection of sermons which are thus to be given to the public in a form for preservation.

Rev. Henry D. Stevens, of Moline, Ill., writes: "I wish to highly commend 'Daily Strength for Daily Needs,' as a little book which should be in every household for daily reference and use. It devotes a single page to each day in the year, giving a verse or two of appropriate Scripture as the subject of thought, followed by a verse of poetry, and this in turn by a prose selection or selections by various writers. It gives a theme of thought which aids to lift us each day to a more perfect character. It is published by Roberts Brothers, Boston, for $1, but can be purchased for 65 cents a copy by addressing Mrs. M. H. LeRow, 673 Western Ave., Lynn, Mass."

A pamphlet entitled "The Path-Hewer" comes to us from Rev. E. Rattenbury Hodges, Nottingham, Eng., containing six vigorous sermons on, Man and the Universe; The Eternal Light; The Bible, what it is and what it is not; What must I do to be Saved? Man the Path-Hewer; and Perfection. These sermons are pointed, radical, well calculated to help in the work of hewing a path through the tangled growths of superstition to a freer field for religion. The preacher calls his discourses "sermons of free religious thought"; but evidently they are not in line with the "Free Religion" of this country, for in addition to being constructive in their aim, they seem distinctly to accept the Christian name and position.

A lecture comes to us from Rev. Charles Voysey, the well known theistic preacher of London, entitled "Some Thoughts on Evolution." The lecture is a consideration of the question, Are any of the operations of law in Nature the working out of a preconceived plan? After a handling of the subject without gloves, from the standpoint of a radical thinker and strong believer in Evolution, Mr. Voysey finds himself compelled to answer: Yes, many things in nature show design, many things do show that they must be the working out of a preconceived plan.

The "Library of American Literature, from the Earliest Settlement to the Present Time," on which Mr. E. C. Stedman and

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Miss Ellen Mackay Hutchinson have been at work for several years, is published by Messrs. Charles L. Webster & Co., of New York. Each of the ten octavo volumes will contain over 500 pages. The arrangement of volumes is as follows: Vol. I., "Early Colonial Literature," 1607–1675; II., "Later Colonial Literature," 1676–1764; III., "Literature of the Revolution," 1765–1777; IV., "Literature of the Republic—Constitutional Period," 1788–1820; V., "Literature of the Republic," 1821–1834; VI., VII., VIII., "Literature of the Republic," 1835–1860; IX., X., "Literature of the Republic," 1861–1887 (fully representing the writers that have arisen since the beginning of the Civil War). Six of the ten volumes are now ready. We are sorry to see that the work is sold by subscription instead of through the trade. Its price is from $3 to $5 per volume, according to binding.

The History of Herod, or Another Look at a Man Emerging from Twenty Centuries of Calumny. By John Vickers. 12mo., 360 pages. Williams & Norgate, London. This is a piece of historical special pleading, and it is very well done. There can be no doubt but one will be better able to judge intelligently, not only of Herod as a man and a ruler, but also of the Jewish nation from the time of the return from Babylon to its final overthrow by the Romans, after reading this book. In the case of a ruler like Herod, whose reputation has come to us only through the word of bitter enemies, and they of a race and creed that regarded all mankind except themselves as alien to God, hated by him, doomed to be supplanted by themselves, and having no rights which they were under obligations to respect; who were sure to be implacable enemies to any ruler who was not like themselves an enemy to all the rest of mankind, it is but fair to cross-examine the witnesses.

Bluffton: A Story of To-day. By M. J. Savage. Second edition. Boston: Geo. H. Ellis. $1.50. We are glad this book, which was for a time out of print, has been issued in a second edition. Though as a story it has always seemed to us much above the average of novels even from writers of note, yet our chief interest in it arises from its semi-autobiographical character, and the excellent portrayal it gives of the growth of a thoughtful, earnest mind from a traditional to a rational faith. It is justly coming to be regarded as not only one of the most interesting, but as one of the most useful books we have for putting into the hands of persons of orthodox education who are inquiring for light.

How they Lived at Hampton. By Edward E. Hale, D. D. No writer of our day is more alive to every means through which he can practically help men out of poverty, suffering and sin, and do something to bring the Kingdom of Heaven on earth, than Mr. Hale. The book before us is another illustration of this. It is an attempt to show how a woolen mill may be carried on with financial success, and in a way to lift all concerned in it up into self-respect, independence, virtuous and happy lives. The plan is that of Christian co-operation, —essentially the co-operative system worked out by Holyoake at Rochdale, England, —only, interfused a little more fully with the principles and spirit of the gospel of Jesus Christ. We do not see how it would be possible to give the principles underlying successful business co-operation a better popular elucidation.—J. Stilman Smith & Co., Boston. $1.00.

"*The Complete Life.* Six Sermon-Lectures from the Standpoint of Modern Thought." By James H. West. Chicago: Chas. H. Kerr & Co. 60 cents.

The subjects of these discourses are, The Complete Life, The Helper On, Moral Purpose, The Deification of Man, Equilibrium, and The Holy Spirit. The author claims that his utterances are "from the standpoint of modern thought." It would at least have been more modest if he had said "from *a* standpoint of modern thought;" for this is certainly as much as can be truthfully claimed for them. Their philosophy, so far as they manifest a philosophy at all, seems to be essentially the pantheism of Spinoza, but with unlimited "Evolution" mixed with it, and the whole conceived by a naturally somewhat poetical mind and put in shape for a popular audience. There is in the book a considerable amount of earnest exhortation to moral living, but with a painful lack of any such leverage as men need and as the nobler religions like Christianity furnish to *help* men *to* moral living.

"*Swedenborg and Channing*;" and "*True Catholicism.*" By Rev. B. F. Barrett, of Philadelphia. The Swedenborg Publishing Association. Prices 50 cents and 30 cents.

These two books are singularly broad and candid in spirit, and have it for their object (the last almost wholly and the first in an important degree) to soften the sectarian aspect of Swedenborgianism and to emphasize its more universal features. Mr. Barrett's ground is (and he claims the same to be Swedenborg's) that the "New Church" of which Swedenborg speaks is not a new and separate religious organization based on the doctrines which Swedenborg taught, but is the church universal and spiritual—invisible to the eyes of men—consisting of the good men and women inside and outside of all sects. Hence Mr. Barrett declares it to be no part of his work to build up a new religious sect, but to disseminate the highest truth among all the sects, and as far as possible to overcome and remove out of the way the hurtful spirit of sect.

In the volume entitled "Swedenborg and Channing," a large number of parallel

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passages is given from these two eminent Christian teachers, showing a remarkable similarity of thought between them on many points of religious doctrine; though the writer does not claim that there is any reason for believing that Channing (who came latest by three quarters of a century) was a student of Swedenborg. He gives Channing high praise, saying of him: "A truer, nobler, braver, wiser, saintlier man than he, or one more thoroughly devoted to the cause of truth and righteousness, never adorned the American pulpit." It is not unnatural that he rates Swedenborg higher still, saying of him: "In purity, spirituality and general excellence of character, and in steady and ever-increasing devotion to the highest and noblest ends, he was in no respect inferior to Channing; while in respect to intellectual, and especially scientific acquirements, he was vastly superior to him."

For ourselves we should not differ much from this estimate of the two men, only in this, that while we recognize in the Swedish seer a more powerful intellect and a wider learning (in these respects he has had few superiors in the world's history) and also more startlingly profound and subtle spiritual insights in certain departments of truth, we miss in him the poise, the reasonableness, the undistorted vision, the sweet sanity which Channing always manifests. Swedenborg seems to us to have much enriched and deepened the thinking of the Christian world in some important directions; but in other directions his thinking seems to us fanciful and eccentric rather than profound or true. We think that far less of his teaching than of Channing's, can ever commend itself to the universal Christian consciousness. However, he is so great a religious seer, and has so much important truth to impart (and of a kind, too, that perhaps our age has special need of) that we are glad for all efforts to call attention to his thought, especially when made in so fair and undogmatic a spirit as that manifested by the writer of the two books before us.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (September).

Simplicity as a Test of Truth. Herbert Putnam.

Ellis's "Puritan Rule."

Common Sense. Rhys ap Rhys.

Where Liberalism is Weak. R. A. Griffin.

Biographical: Life of Michael Heilprin. John W. Chadwick.

The Forum (September).

Causes of Social Discontent. Bishop F. D. Huntington.

Progress from Poverty. Edward Atkinson.

Religion's Gain from Science. Rev. T. T. Munger.

What Shall the Public Schools Teach? Prof. H. H. Boyeson.

The Increase of the Alcohol Habit. Dr. E. C. Spitzka.

Atlantic Monthly (September).

Studies of Factory Life: Among the Women. Lillie B. Chace Wyman.

First Year of the Continental Congress. John Fiske.

Stories from the Rabbis. Abram S. Isaacs.

Lend a Hand (September).

The Commercial Temperance League.

Municipal Charities. Hon. Seth Lowe.

President Conaty's Report.

North American Review (September).

The Gladstone-Ingersoll Controversy: The Church its Own Witness. Cardinal Manning.

The New Conscience. H. D. Lloyd.

The Sanitarian (August).

Dietetics and Infant Feeding. E. A. Wood, W. B. Atkinson, Frank Woodbury, and others.

Hygiene. Traill Green, M. D.

Ten Years of Cholera in Calcutta. Dr. Simpson's Report.

Andover Review (September).

The Practical Treatment of the Problem of the Country Church. Rev. John Tunis.

The Poetry of Matthew Arnold. Vida D. Scudder.

Growth and Decay of the Mormon Power. Rev. D. L. Leonard.

Self-Support of the Native Churches in India. Rev. Edward A. Lawrence.

Some Theological Burdens Removed. William Barrows, D. D.

THE CHICAGO MINISTERS' ALLIANCE, AND THE CHAUTAUQUA SCHOOL OF THE NEW THEOLOGY.

The following communication from Rev. A. N. Alcott will interest our readers. It will be seen that the Liberal Ministers' Alliance, of Chicago, has at last determined, notwithstanding the opposition made by the Ethical Unitarians, to place itself upon a broad and undogmatic but distinct and unequivocal Christian basis. As one of the ministers says in a private letter, "we have decided that the Ethical men must come to us: we cannot go to them."

This is encouraging. And now, having thus placed itself right before the world, and set its face toward the light, let the Alliance but press forward with wisdom and vigor and it may do an influential work. We see not why it should not take the initiative, as Dr. Thomas and others would be glad if it were able to do, in a movement to draw together into a much

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more effective union than yet exists the main Liberal Christian forces of the country.

Mr. Alcott's communication also gives us a glimpse at what remains of the Chautauqua School of the New Theology, which Dr. Townsend, of Jamestown, N. Y., started two years ago, and of the outlook for Liberal Christianity in certain parts of central Ohio.

MR. ALCOTT'S LETTER.

To the Unitarian:

At a meeting held in Chicago, September 10th, the Liberal Ministers' Alliance heard the report of the committee which had been appointed to prepare and present a draft for a constitution. The result of the meeting was the adoption heartily and unanimously of a constitution as given below, which I send you for publication for the information of the brethren elsewhere who are interested in the movement.

PREAMBLE.

Believing that a broader and more spiritual interpretation of Christianity is everywhere needed in our time, an association for the furtherance of such interpretation is hereby organized, and the following Constitution is set forth by several Christian ministers of Chicago.

CONSTITUTION.

Art. 1. Name. This association shall be known as the Ministers' Alliance of Chicago.

Art. 2. Object. The object of this Alliance shall be the promotion of a better acquaintance and closer fellowship among Chicago ministers and others regardless of creeds or denominational connections, and also the organization at the earliest future moment when it shall seem practicable of a Conference of such Independent and other churches as can unite together for Christian work on the simple basis of the Fatherhood of God, the Brotherhood of Man, and the Spiritual Leadership of Christ.

Art. 3. Membership. Any Christian minister may become a member of the Alliance by signing the Constitution.

At the June meeting of the Alliance a request was received from Dr. Townsend, of Jamestown, N. Y., through President Cone, of Buchtel College, for the Alliance to appoint two of its members to take charge of two Sundays' work at Chautauqua, in connection with the Lakeside School of the New Theology. The persons appointed were Rev. T. G. Milsted and myself. Our Sundays were August 5th and 12th—I having charge of the former day and Mr. Milsted of the latter. Rev. R. R. Shippen, of Washington, and Prof. Barber, of Meadville, were present to assist on the 5th, and President Cone, of Akron, on the 12th.

It is the opinion of some of the brethren in Jamestown that the cause of the New Theology in those parts has been considerably damaged by its connection with "Ethical" Unitarianism; and it seems clear to a visitor that if the School of the New Theology must carry that incubus it will sink under it.

Dr. Townsend is not well enough to preach at present, and consequently did not resume services in his church in Jamestown the first Sabbath in September, much to the disappointment of his people, who are thoroughly devoted to him.

Your correspondent found quite a remarkable growth toward liberal Christian thought in several localities in Ohio where the general character of religious feeling has been exceedingly conservative. At one place, Mansfield, Ohio, he was invited by Presbyterians to speak on a Sunday evening in the Presbyterian church of that place, and accepted the invitation. The discourse, although strongly anti-calvinistic, was pleasantly spoken of by them afterwards. This was quite in contrast with occasions some years ago when he had stood in the same pulpit as a Presbyterian minister, and had presented there the iron-clad faith. Ten years have made a great change even in central Ohio, in people's theological ideas. I was informed by residents of the city in a position to know, that there was a notable undercurrent of sentiment in the orthodox churches there, in the direction of a more rational and simple religious belief. But there was no one to lead it. What a pity that some wise, judicious, capable man cannot be found in such a place to help the people throw off the speculative night-mare of the middle ages. A. N. ALCOTT.

Elgin, Ill., Sept. 15.

NEWS FROM THE FIELD.

Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us ON OR BEFORE THE 18TH OF THE MONTH.

It is hoped that all our ministers will remember the Ministers' Institute, to be held at Worcester Oct. 1-4, the programme of which we printed in our last two numbers.

Barnstable, Mass.—Long continued illness has compelled the resignation of Rev. John Wills, who has been for some years our minister here. Rev. A. C. Nickerson is at present supplying the pulpit.

Boston.—The Ministers' Monday Club held its first meeting after vacation on September 17th. Rev. H. G. Spaulding opened the discussion of Arnold's "Civilization in England."

—Secretary Reynolds, Mr. Batchelor, Mr. Horton, Mr. Slicer and Mr. Ames, deprive themselves of the pleasure of the Ministers' Institute for the sake of giving the "good cause" a lift in the west.

—Rev. A. D. Mayo has been lecturing Sunday evenings at the Y. M. C. U. Hall, during September, on "How to Live the Life of our New Times."

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—The Boston churches are all resuming work, and by the time this reaches the eyes of our readers, they will be all open again. Rev. W. P. Tilden preached Sunday, September 16, at the re-opening of the church of the Disciples, but nothing is at all decided as to the pastorate. Arlington St. Church re-opened September 23, and Rev. Brooke Herford, who has been resting quietly in his summer home at Wayland, is hoping that in a few Sundays the Vesper services will be resumed as a permanent second service.

—The re-opening of the public schools has excited more attention than usual owing to the strenuous efforts of the Roman Catholics to force their people to send their children to their own "parochial" schools, instead of to the common schools. The Catholic laity, to a larger extent we suspect than is generally known, dislike this. They prefer the public schools, thinking the education better, and wishing their children to grow up with other Americans. But it is difficult for them to resist the threat of the priesthood, now formally promulgated, to treat as sin — which means the refusal of the sacraments — the sending of a child to the public school, where there is any parochial school available. In one of our neighboring cities — Waltham — the public schools re-opened with only 1,800 pupils as against 2,700 last year.

—Rev. H. W. Hawkes, well known and beloved among our English ministers, as one of the most devoted of our city missionaries in one of the dense quarters of Liverpool, has been having a long rest and been travelling through the East, and is daily expected in Boston. He has been in Japan, and has come through San Francisco, where he saw Dr. Stebbins and Mr. Wendte, all of which he has been telling in interesting letters in the (English) *Inquirer*, speaking warmly of Mr. Knapp's work in Japan. [We publish the most important of his communications in this number of the *Unitarian.—Editor*].

—A year ago, Rev. W. F. Davis, an earnest, rather fanatical Evangelical, persisting in preaching on Boston Common without a permit from the city council, was imprisoned. He has just been released from prison, and to a reporter announced that he should preach again on the Common if he felt called to do so, but that he never would ask for "a permit." A few days after, however, one of his friends applied for a permit for him and it was promptly granted,—whereupon Mr. Davis is very wroth, and it is said declares that he will never preach under that permit! This seems carrying things a little too far; yet, at the same time, we think that no permit ought to be required for out-door preaching on such a great open space as the Common.

Brattleboro, Vt. — The new pastor, Rev. F. L. Phalen, begins his work with great hope and courage, and under most promising auspices.

Camden, N. J.—The Unitarian Church began services again September 2nd. A gentleman from Philadelphia writes: "I attended last Sunday evening and found a good congregation, and great harmony prevailed. Mr. Corning, the new minister, seems the man for the place and the time."

Carthage, N. Y.—The recent death of Mr. Orrin Hutchinson, a prominent lay preacher in the Universalist denomination, will be deeply felt. Mr. Hutchinson was well known as associated with the Church of the Divine Paternity of New York, and also as connected with the American Peace Association. To the publications of the latter he had for many years been an able contributor.

Chelsea, Mass.—Rev. S. W. Sample will lecture this winter at reasonable prices, on any of the following subjects: 1. The Powers that Be. 2. The Problem of Poverty. 3. Voltaire. 4. The Coming Man. 5. The Friendship of Books.

Chicago.—All the Liberal churches — the four Unitarian, the three Universalist and Dr. Thomas' and Prof. Swing's Independent—are at work again. At All Souls church regular services have been held through the vacation.

—The Unity Club of the Church of the Messiah will resolve itself for the time being into a "travel class" and devote the winter to a historical and geographical study of England.

—We give elsewhere a report of the last meeting of the Liberal Ministers' Alliance.

—Mr. Milsted preached in Unity Church on September 16th on "Robert Elsmere, or the Religious Transition of the Age," showing that the course of religious growth through which the hero of this striking book passed, is simply a picture of the growth and tendency of the nineteenth century.

—Mr. Milsted has established in Unity Church a Kindergarten for the very small children, too young to go to both church and Sunday-school. The little ones are brought to church by their parents and are taken care of during the hour of service by the King's Daughters of the church, and after the service is over are taken into Sunday-school; or if too young for that, they go home again with their parents.

—Prof. Swing spent the summer at his summer-home at Lake Geneva, Wis.

—Dr. Thomas spent his vacation in the East, preaching at Weirs, N. H., and other places.

—Brothers Adams and Conklin, having new churches, took their vacations earlier in the year and kept open churches through the entire summer, preaching to very good audiences.

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Cincinnati, Ohio.—As we have previously announced, the new church edifice of the First Unitarian Society is nearing completion and is to be occupied soon.

—The recently established Unity Church has not yet secured a pastor, but is pushing ahead to get itself thoroughly organized and ready to call a pastor. We are glad to see that it utters no uncertain sound on the ethical basis question, but declares unequivocally that "it believes, teaches and seeks to secure the practice of the religion taught by Jesus Christ — Love to God and Love to Man." This is a basis upon which it can accomplish something.

Detroit, Mich.—The first of the series of missionary meetings to be held in the West by the A. U. A. will be held in Detroit, Oct. 2-4, in connection with the annual session of the Michigan Conference. On Tuesday evening, Oct. 2, an opening address will be given by Secretary Reynolds, of Boston, and a sermon preached by Rev. Charles G. Ames, of Philadelphia. On Wednesday morning there will be a devotional meeting and a business session and reports from the various churches of the State. In the afternoon there will be papers by Rev. Thomas Slicer, of Providence, and Rev. E. A. Horton, of Boston, and in the evening a platform meeting with addresses by Messrs. Reynolds, Horton, Batchelor and Slicer.

—Mr. Stuart, the minister of the Detroit Unitarian Church, returns from his summer in Colorado, much invigorated in health. A movement is again on foot to sell the church property and build a new church farther up town.

—Rev. M. D. Shutter does not accept the call made to him by the church of Our Father (Universalist), and the church is still hearing candidates.

—The American Association for the Advancement of Women (the Women's Congress) will hold its next annual meeting in Detroit, Nov. 14th, 15th and 16th. Mrs. Julia Ward Howe is president of the association. A fine programme has been arranged and a large number of the most eminent women of the country are to be present.

Grand Rapids, Mich.—Rev. Geo. Batchelor, Rev. B. H. Bailey, and several other ministers, have been preaching here lately. It is hoped that the Unitarian society, which for a time has been sleeping, will soon be thoroughly awake and at work again.

Iowa.—Two of our Iowa woman preachers, Miss Safford, of Sioux City, and Miss Hultin, of Des Moines, have been spending their vacations East. Mr. Judy, of Davenport, has done the same. Rev. Oscar Clute has suspended his California work for a few weeks, and is spending the time in Iowa.

Jamestown, N. Y.—Dr. Townsend's health is as yet only partially restored, at which there is general sorrow and regret among his people, who hold him in very high regard.

Lancaster, N. H.—A local paper says: "Rev. J. B. Morrison, who has been pastor of the Unitarian church in this town for eight years, has accepted the call given him by the Unitarian society at Ellsworth, Me., and will close his labors here Nov. 8. Mr. Morrison's departure will not only be deeply regretted by his own society, for which he has so untiringly labored, but the community generally will feel that a good townsman, neighbor and friend is going from them. He will carry with him to his home the most sincere wishes that his work in the future may be as prosperous and beneficial as it has proved in the past."

Malden, Mass. — A correspondent writes: "The evening services which our young people established and managed last spring, were so well attended that during the summer vacation our church has been thoroughly overhauled and cleaned, and new side lights are put in to give additional light, so that we can continue evening services in the fall. After being closed seven Sundays our church re-opened Sept. 2, and Rev. Dr. Peabody, of Cambridge, preached on "The Hidden Man of the Heart" to a large congregation. Rev. J. H. Heywood, of Melrose, assisted in the services. We expect to make still greater progress the coming winter, as everything is in good working order."

Millbury, Mass.—The new Unitarian church was dedicated on Sept. 20th. The sermon was preached by Rev. Calvin Stebbins, of Worcester, the prayer of dedication was offered by President Livermore, of Meadville, Rev. Lewis G. Wilson, of Hopedale, wrote an original hymn for the occasion, and Rev. Geo. M. Bartol, of Lancaster, Rev. Obed Eldridge, of Northboro, Rev. A. S. Garver, of Worcester, and the pastor, Rev. Julius Blass, otherwise took part. The "Service of Dedication" by the pastor and people was particularly beautiful and impressive.

Milwaukee, Wis.—The second of the A. U. A. missionary meetings in the West is to be held here in connection with the annual session of the Wisconsin Conference, Oct. 4-6. The A. U. A. will be represented by Secretary Reynolds, Rev. George Batchelor, Rev. E. A. Horton, of Boston, Rev. Thomas Slicer, of Providence, and Rev. C. G. Ames, of Philadelphia. It is expected that the State will be represented by all its ministers, and good delegations from all its churches.

—Rev. Mr. Forbush spent part of his vacation doing missionary work in northwestern Wisconsin.

Minneapolis, Minn.—Rev. M. D. Shutter has been chosen pastor of the First Universalist Society, the largest and strong-

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est society in that denomination west of Chicago. Dr. Tuttle, who is now in Europe, will hold the office of pastor *emeritus*.

—The Second Universalist Society has recently dedicated a fine new church edifice. Dr. Rexford from Boston preached the dedication sermon.

New England.—Some excellent missionary work has been done in Northern New England during the summer past, partly by students from Meadville and Cambridge, some half a dozen of whom have been laboring in Vermont and Maine.

Omaha, Neb.—Rev. W. A. Copeland spent his summer vacation East.

Philadelphia, Pa.—During the past summer religious services have been held every Sunday in the Spring Garden church, a lay member reading a sermon. The attendance has been good, and the thread of work has continued unbroken, much to the delight of those who have been privileged to attend.

Rockford, Ill.—The Independent liberal church known as the "Church of the Christian Union," which Dr. Thomas Kerr established here a dozen or more years ago and has carried on successfully ever since, is now erecting a fine church building.

San Jose, Cal.—Rev. N. A. Haskell, who recently came from Camden, N. J., is now hard at work in this important field.

Shelbyville, Ill.—Speaking of Rev. J. L. Douthit's nomination for Congress by the Prohibition party of his District, the *Christian Leader* says: "We observe that a great many of the nominations of the Prohibitory party are remarkably good nominations, as this of the 'Unitarian Oberlin' is, and we devoutly wish that some of them may prove to be successful. Mr. Douthit is a man of the ideas, spirit and service that should have larger recognition in politics and in statesmanship. He has done so much to make a little corner of the land brighter and safer, we should like to see his candle set on the National candlestick."

Sioux City, Iowa.—The new Unitarian church edifice, of wood and stone, goes forward steadily, with prospect of completion in November. Miss Safford, the minister, is spending a four months' vacation in the East, the pulpit (temporarily set up in the Court House) being supplied meanwhile by ministers of Iowa, Minnesota, and Dakota.

Stillwater, Minn.—A wide-awake and excellent little monthly church paper called *Our Church and Faith* comes to us from this city, issued by Rev. J. F. Schindler, pastor of the Universalist church.

St. Cloud, Minn.—The third of the autumn missionary meetings in the West will be held in St. Cloud, Oct. 9-10, in connection with the autumn session of the Minnesota Conference. The A. U. A. will be represented by Secretary Reynolds, of Boston, Rev. George Batchelor, Western Agent of the A. U. A., Rev. E. A. Horton, of Boston, Rev. Thomas Slicer, of Providence, and Rev. C. G. Ames, of Philadelphia. It is expected that all the ministers of the State and good delegations from the various churches will be present.

St. Paul, Minn.—Rev. S. M. Crothers, pastor of the Unitarian Church, spent part of his vacation doing missionary work in Minnesota and Dakota.

—The St. Paul Universalist Church, though young, is steadily growing, under the leadership of Rev. W. S. Vail. Services are now held in the People's Theater.

—Secretary Reynolds and the other ministers who come west this month, representing the A. U. A., will be at St. Paul on the 8th, and will hold a platform meeting in the Unitarian church.

Toronto, Ont.—The New York Conference is to hold an extra meeting here late in this month (the precise date we have not yet ascertained). Secretary Reynolds and the other eastern ministers who are representing the A. U. A. on a missionary tour through the west will probably attend this Conference on their way home. Rev. Geo. Batchelor spent a Sunday here recently.

Uniontown, Kansas.—Rev. J. W. Caldwell has been joining with the liberal ministers of the vicinity in holding a series of monthly union grove meetings—the last Sept. 2-3. Any Sunday-school having lesson manuals which it does not need will do a kindness by sending them to Mr. Caldwell.

Winona, Minn.—Walter F. Greenman, of Cambridge, Mass., is spending three months with the new Unitarian society here.

JOTTINGS.

Mr. Gladstone has presented to a church the money he received for his reply to Robert G. Ingersoll.

Mr. Bradlaugh has publicly announced that his burden of debt is so great that unless he succeeds soon in clearing himself by voice and pen he must relinquish his career in Parliament.

Miss Florence Nightingale is now a confirmed invalid, and is a patient at St. Thomas' Hospital, London. Her services during the Crimean war injured her spine, and she has never recovered from the effects thereof. This illustrious philanthropist is nearly sixty-nine years old.

"I think," said the minister, who was visiting a parishioner, "that it is easier to coax children than to drive them. Gentle

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words are more effective than harsh ones." "I think so, too," said the lady. Then she raised the window and shouted to her boy: "Johnnie, if you don't come in out of that mud puddle I'll break your back."

Colorado claims the first monument to Sheridan. It is "Mt. Sheridan," a peak of the Rockies 14,000 feet high.

Gladstone's private library contains 15,000 volumes, and it is said that their owner can lay his hand upon any one book of them at a minute's notice. "I haven't a single book," he says, "that I am not on intimate terms with."

Ex-Chief Justice Noah Davis says: "Of all the causes of crime, intemperance stands out the unapproachable chief."

The net increase in the sale of malt liquors in the United States from May 1st, 1887, to May 1st, 1888, was 2,109,337 barrels.

President Carnot of France is a carpenter.

Bishop Samuel Fallows, of the Reformed Episcopal Church, Chicago, in a sermon at Lake Bluff, Illinois, last summer, declared himself committed to the ordination of women.

The Chicago *Times* has opened a warfare against the injustice done the underpaid women wage-workers of that city, for which noble work both the *Times* and its courageous reporter, Miss Nell Nelson, ought to receive thanks and encouragement. The *Times* says: "If the *Times* were merely endeavoring to make capital out of this slave-girl business; if it did not have truth and justice and public opinion behind it; if it were not really desirous of correcting a great evil and bringing about a reform of the pernicious system under which female labor is pauperized and girls and women degraded; if it had undertaken the crusade from any unworthy motive, then, indeed, it would be a mere question of days before its readers would become weary of it—before its abandonment became inevitable. But here is a crying evil, demanding of every honest newspaper an exposure that will result in a speedy and permanent remedy. Here is a truth that cannot be suppressed. Should we drop it to-morrow it would rise again with greater force than ever and demand a hearing. The *Times* will not drop it. There will be no armistice. While the present damnable system governs female labor, degrades womanhood and prostitutes virtue, the *Times* will battle against it."

Mrs. Elizabeth Thompson, the philanthropist, will present a flag to the National Woman's Christian Temperance Union, at its approaching convention in the Metropolitan Opera House, New York, Oct. 19 to 23. The flag will be Mrs. Thompson's idea of a woman's flag, bordered with the flags of all nations and bearing emblems of purity, justice and universal good will, with the motto, "For God and Home and for Every Land."

More than half the scholarships given at Cornell University last year were won by young lady students. The scholarships were given for mathematics, botany and agriculture.

The following is what an orthodox missionary to Japan says as to the effect the doctrine of eternal misery has upon the Japanese. We take the report from the New York *Sun*. Says the missionary: "They [the natives] grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none. Their grief at this affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their fathers out of hell, and why their punishment must never have an end. I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts, I imagine, have risen in the hearts of all missionaries, in all churches."

Truly it is time we were sending to these sincere, trusting people a form of Christianity that is better than a horror.

The women of Rhode Island pay taxes on about seventy millions of dollars. Yet they cannot vote for the men who will have the spending of their tax money, nor have they any voice in regard to its use.

Edward Atkinson says: "There are two things needed in these days. First, for rich men to find out how poor men live; and second, for poor men to know how rich men work."

Said Horace Greeley: "To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas."

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. NOVEMBER, 1888. No. 11.

GREYNESS.

Slatey grey is the shingly beach,
  Grey are the tide-worn rocks,
Grey are the silent, sombre gulls
  Wheeling in circling flocks.

Grey is the mist, as the tide goes down,
  Grey, in the dull grey light;
Even the surf, on the broken reefs,
  Loses its flashing white.

Grey are the hills on the distant shore,
  Grey lies the sea between,
Grey are the twilight-darkened clouds
  And the blurred sails dimly seen.

With her flushing face and glowing warmth,
  The passionate, rich, red day
Dies in the chill of the creeping mist,
  Choked in the spreading grey.

* * * *

All my life has been rich, red day;
  But the greyness is stealing in;
Stifled and choking, I see the mist,
  And I feel the end begin.

Grey hang the clouds of my joyless thought,
  Grey seem the distant years,
The twilight grey of the closing day
  On all my life appears.

Still, in my heart there is gladness;
  There is hope in the finished day,
Night with its levelling darkness
  Will cover the torturing grey,

Till, safe with the Infinite Father,
  New morning again follows night.
And so shall my greyness be finished
  In death — the deep prelude of light.

F. B. MOTT.

Salem, Mass.

THEOPHILUS LINDSEY.

There is a little town called Catterick, on the northern edge of my native county, where in the year 627 Paulinus, a missionary, baptised a great host of heathen in the river, and started a church. It is a very curious and capital story as Beda tells it, who died in 735; but I only mention the fact now that I may find a starting-point for the story of another man who came to be minister of that church eleven hundred and thirty-six years after Paulinus gave the Pagans their new direction, if we can realize such a space of time in this land of yesterdays.

This man was Theophilus Lindsey, a great friend of Dr. Priestley and other radicals, as we should call them, and by consequence a great friend of America in her dark days,— though he took no such active part for the colonies as some of these old worthies did. Mr. Lindsey was indeed, in his earlier life, the last man you would have thought of for such a championship. His mother was a far-away cousin to the Marlboroughs, and for many years a resident in the family of the Countess of Huntingdon, whose son married Selina, the next Countess, the life-long friend of the early Methodists. And so, in the course of time, Master Lindsey was named Theophilus in honor of the Noble Earl, and no doubt for the further reason which prompts us to name our boy after some relative who has oceans of money or influence. If we can get one of those noble people over there to stand sponsor to our son, and especially if we intend him, as the Scotch say, "to wag his paw in a poopit," we can go to sleep with the assurance that so far we have done our whole duty by the boy.

So, no doubt, did Mr. Lindsey (the father) feel, who was a Scotchman, and knew what he was about as well as any Lindsey that ever crossed the border. Then there were the Hastingses, with whom his wife was also intimate, two maiden ladies with warm hearts and plenty of money, and they took charge of the lad's education, sent him to the grammar school in the town of Leeds,

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and from there to St. John's College in Cambridge, and kept him so well in mind that when a bishop wanted a travelling tutor for his son they got the young scholar the post, and so added another string to his bow; for if the Huntingdons had no living ready when young Lindsey was ready to take orders, then the bishop would have one, and he would, in any case, be sure of a good parish. There was one ready for him in London in due time, by the grace of Lady Anne Hastings; and then the Huntingdons took hold and gave him a lift, too. The Duke of Somerset wanted a chaplain and needed one; they got him the place, and the Duke, who was a very old man, presently died in his arms. Then the Duke of Northumberland, grandson to Somerset, went abroad with Lindsey, and when they returned, after two years, presented him with a living of very great value. Then the Huntingdons took hold again and presented him with a living better still. Northumberland again got his turn, and if he would go with the Duke to Ireland it was on the cards he should be made a bishop. But here Lindsey made a stand. He was content to be vicar of his parish and would have no more.

Well, Mr. Lindsey was now vicar of a fine parish in Dorsetshire, with all these rich and powerful friends to look out for him; and then somehow he found he had a conscience, and a glance toward God's truth, which would not let him rest. Everything in the world had been done for him, but this was not enough. He had to do something for himself which undid all the doing of the Huntingdons and Hastingses, the Somersets and Northumberlands, and made it worth my while to tell his story.

The first sign he made (after refusing the chance to be a bishop) that he was not to be one of the old, easy-going sort of parsons, was a move to exchange his living in the South for one in the North, — this eleven-hundred-years-old church at Catterick. It was a harder place, with a poorer income; but a man was wanted there who would put his whole soul into his work, and Lindsey, as it turned out, was the man. Then there was another reason. He was reading one day in Paul's Epistles, when these words met his eye: "There is but one God, the Father." They sunk into his heart and haunted him so that he had to ponder them. "But *one* God, the Father." Then where was the Trinity he had believed in as a matter of course? There were men in the North, like Turner, of Wakefield, to whom he could talk about these troubles with some hope of finding his way out of them; and so he went gladly away from the pleasant old place in Dorset, to the new and harder place.

But when he got there you could see at once he is the last man in the world to fold his hands and say "I must get my beliefs straight before I begin to do my duty." Duty came first by the tenor of the divine word: "If ye do the works ye shall know the doctrine whether it be of God." He fed the hungry and clothed the naked; established schools, and lent books with lavish generosity; prescribed medicines, and made good his own prescriptions; lived with his young wife on a small slice of his income, spent the rest on his flock; made a paction with her that they should not save a sixpence, but just trust in God; did, in a word, what hundreds of these "good parsons of the town" have been doing in England ever since Chaucer sang of them, and long before, the easy-going herd to the contrary notwithstanding. Yet again he did not make well-doing stand for true thinking. These thoughts haunted him wherever he went — of the trinity or the unity of God,— while all the time his mind settled steadily toward the unity as the truth in which he was to rest. He was a man of true learning, and of a single heart. He would take no hasty step. His friends, by a vast majority, were in the old mother church; his social position and his living were there. He knew not where to turn for bread if he came out, and — he was half a Scotchman. The powerful friends were ready at any moment to give him a lift if he wanted promotion. One church dignitary, an intimate friend, was also quite on his side when they talked these things over in private, but gave no hint of his distress when he had to read

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the Trinitarian formulas in the Prayer-Book.

There was no such smothering of the soul open to Lindsey. He said after he had come out and made a clean breast of it, "It appeared to me at last to be a real duplicity, that while I knew I was praying in my heart to the one God, the Father, the people who heard me were led by the language I used to address themselves to two other persons. And as one great design of our Saviour's mission was to promote the worship of the Father, the only true God, I could not think it right to do what I was doing for the simple-minded people I had about me." He had a stern monitor, also, in a fit of sickness which brought him within the shadows of death, and this compelled him to take the question close to his heart. And then he found an old book written by a man who had given up all he had in the world a hundred years before for his soul's sake; and this was what the man said to him across the century: "When thou canst no longer continue in thy work without dishonor to God and discredit to religion, giving up thy integrity, wounding thy conscience, spoiling thy peace and risking thy salvation, thou must believe that God will turn the laying aside of thy work to the advancement of his Gospel."

It took him ten years to fight his way out of the net. I think he would have got out sooner, but there was a struggle going on in the English Parliament to alter the old formulas, and make it easier for men of a tender conscience to say the prayers. But nothing came of it, and then Lindsey, with his good, true wife, prepared to go out, not knowing whither they went, trusting in God. They did a work of pure grace in the last year of their stay. The small-pox was making sad havoc in the parish, so they had all the children inoculated, and Mrs. Lindsey saw all the children through the crisis without a single fatality. Then, with their whole means used up, they prepared to leave Catterick forever. This was in November, as I make out, 1773. He had little chapels in his great, rambling parish, off-shoots of the old mother church. He went to them all and told his story, and how they should see his face no more. The simple-hearted peasants and farmers wept like children. They could not follow him when he tried to tell them what he had found in the Holy Book; but there was one book they had read steadily, and that was the good parson's life. This was as good, as fine wheat, and as sweet as heather, and so their souls clave unto him, and they lifted up their voices and wept, and cried: "Now, parson, don't leave us. If you be Unitarian so be we. We go with you anyway. Just stay and be our parson, and we will make it all right about them up there." It was not the first time or the last, God help us, a man has had to tear his heart to bleeding for the sake of his conscience; but he must go away. All the paths his feet had worn were closed except that which went out into the wilderness, and, if it should please God, to the promised land. He sold his library for means to live, got about two hundred dollars for it, and then the worst of the fight was over, and he was a free man.

He went with his wife up to London, where I must not follow him further than to say that he gathered there the first church of our order, Unitarian from the start; met those who wanted to hear him, in a room for a while. Then they built a church in which it was a great joy and pride to me to preach once, when I was in London. It seemed a very sacred thing then to stand in that pulpit. It seems still more sacred now as I think of that good confessor, a gray-haired man by that time, with the best in England at his back, turning away from that best for a better, the truth as it came to him from God through reading and meditation and prayer. And this is the lesson: that to be your own honest, sincere self in these days of shams and double dealing, especially in the things which lie at the very heart of morals and character, is the first thing to be sure about, if you want to be a whole man or woman. And so I have told you the story of honest Theophilus Lindsey.

ROBERT COLLYER.

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THE GOSPEL ACCORDING TO MR. GRANT ALLEN.

Without laying claim to any special right to be heard as against a writer like Mr. Grant Allen, it is possible for a mere outsider like myself to give expression to some of the objections that more important people must have felt to some of his utterances in his gospel according to Darwin.

"A consistent and logical acceptance of the Darwinian principle therefore would almost inevitably lead us to confine our horizon to the existing life, and to concentrate our efforts upon making this world as habitable and endurable an abode as possible for ourselves and others." Thus speaks Mr. Allen, and if what he says were true, many of us would feel that Darwin's principles were dear at any price; but fortunately for those of us whose faith in a hereafter has been cheered and placed in a loftier plane by Darwin's discovery of evolution, it is not true, and I hope to show wherein some of its falseness lies.

To begin with, Darwin was a scientist but neither a poet nor a theologian. He seems to have been devoid of conceptive imagination. Perhaps his marvellous power of minute observation and patient deduction may have been all the intenser and more enduring, that it was not disturbed by the presence of the spiritual faculty. He was called upon to do certain work for the world and he did it. May we all do likewise!

But it is no wonder he was silent about that which in all probability he did not understand. Let us go to Darwin for instruction in his particular branch of science, on which he is an expert, but I want a far more experienced authority about the spiritual kingdom, than he.

Moreover, I do not expect that truths connected with the unseen and spiritual can be demonstrated by material fact, because they can only be spiritually discerned; and to argue about the proof or non-proof of a hereafter on the same lines as on the existence of the Dodo, and require demonstration as if for the *Pons Asinorum*, is as absurd as trying to find out by quadratic equations whether your love loves you, or whether your dearest is happy!

Whether it be by a process of evolution, or by direct revelation to man from Him who made the law of evolution, matters not to me, in face of the stupendous fact that in proportion as men and women have attained to purity of character and ardent aspiration, the majority of them have believed with increasing fervor in a hereafter; and in proportion as they have believed in that hereafter and acted upon that belief, they have been powers for good in this phase of life as we are living it.

While people — Mr. Grant Allen included — will go on calling immortality "reward of virtue, and punishment of vice," they so wrong the conception of the future life as held by the loftiest believers and teachers, that it is no wonder they end by asserting that "*insouciant* agnosticism is the most philosophic attitude." The life that is lived from hand to mouth with regard to the future is a wretched failure, even in this phase of it.

"Let us eat and drink, for to-morrow we die," is the creed of the glutton, the miser, the churl, the profligate spendthrift, the slothful, and the cruel; and though there are a few noble exceptions, it must be admitted that the bulk of the philanthropic efforts for the uplifting of the people to-day is made by those whose belief in a world to come stimulates their respect, love and pity for this.

"This is my sowing time, and it must pass away with my body before the harvest can be granted," is the creed of those who have borne pain with patience, bereavement with tender hope, and injustice without becoming bitter, because they believed in a future where experience gained now in suffering, would be useful for events of unspeakable joy; and their faith held up the sinking heart as no *insouciant* agnosticism could have done.

The best argument in favor of a future after the death of the body is its profound reality for thousands of men and women of all sorts and conditions. Those of us who have watched beside many death-beds can testify to the

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glimpses of the kingdom into which the departing was going, given now and then when power of expressing thought and sensation remained.

"It is warm and beautiful, and not at all foggy," whispered a poor Eastender who had been run over, and whose last words were uttered with a face suddenly fair and happy with the light of what she was seeing. "It's home at last!" she said, as her breath went.

But far more than death, life around, and in us, is testifying of the reality of a life to come.

I don't know what I felt when I was an *amœba*,—it is so long ago,—but I know what I feel now, and that is that I stand isolated, I and my kind, from all the rest of creation, by my incompleteness; also I know that the holier and nobler I become, so much the more passionately does the Ugly Duckling in me cry after the King Swans!

Am I alone to fail of perfection? Am I to see visions of what I might be—so loving, so gracious, so beautiful, so strong, so complete, and live knowing that my anguished striving after the highest is of no avail, for life is too short and sad, and I too helpless to attain it? Oh, no! A negation will not do for this palpitating, eager humanity, and the proof of life beyond, is in ourselves, and there, if we seek, we shall find it! With belief in a future life goes belief in God.

Some one made the law of evolution; so we take the liberty of believing He made us. Some one manifested marvellous love and pity in the way in which He made the flowers, and we believe that that love and pity extends to us; and that we being His children may call Him our Father. Furthermore, we see that our passions, when we will so, are so divine that we believe they come to us from Him, and that He is Divine Passion; and that our life with all its agonies and delights, its failures and its triumphs, is dear to Him, and interests Him, the author of it, even more than it does us. This being so, we cannot believe that He will suffer defeat in us by letting us cease to exist before we have attained perfection, even according to our present imperfect standard. So we believe that perfection will be ours somewhere and somewhen; and that when we have attained it, death, oblivion will have no power over us—we shall be like God, eternal.

It is more than possible that some of us have acquired in that process of spiritual evolution which Darwin cannot speak to us about yet, many powers and faculties by which we are to carry on the education of our brethren who have not yet acquired them, and by which we see further across the landscape of being than they.

The wretched mistake has been that those who could see far and clearly, persecuted and derided those who could not; and perhaps when we get nearer God we shall find that the deadliest sin of all was persecuting by any means whatsoever.

But at the same time it is too bad for those who are short-sighted, or who are looking quite another way, to declare that what we say we see, does not exist because they do not happen to see it!

I am heartily at one with Mr. Grant Allen in his hatred of "war and coercion, and landlordism, and bigotry, with savage instincts and savage survivals, with pride of race, and pride of birth, with cruel sentiments, and vile passions," and at present one's heart seems scarce able to bear the weight of these evils—so triumphant do they appear. But what comforts thousands of us is our belief, that out of these temporary horrors, everlasting good is being evolved, and that we, having borne the pain of growth, shall have the infinite rapture of perfection. That is my idea of justice with my children. I received that idea sometime in my evolution; from God my Father. He will not be more unjust than I. The gospel according to Darwin is splendid for scientific purposes, but it won't comfort men and women and help them to be good, for it treats only of the temporal Kingdom. For the spiritual, the gospel according to Christ is the best.

LAURA ORMISTON CHANT.
London, Eng.

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THEODOSIUS AND ST. AMBROSE.

By the order of Theodosius, Emperor of the East, in reprisal for the murder of one of his generals, thousands of innocent people were slain at the circus in Thessalonica. On account of this cruel and unjustifiable deed the Emperor was refused admittance to the Cathedral, by St. Ambrose, Bishop of Milan, and not allowed to partake of the Communion until after eight months of penitence and humiliation.

Who hastens on with eager feet,
At early morn through Milan's street?
Proud Theodosius! He would claim
Forgiveness in the Saviour's name.
Now peals the sweet cathedral bell,
That seems of heavenly peace to tell;
It calls him to the house of prayer—
It bids him seek forgiveness there.

The great church doors are open wide,
Why then should refuge be denied
To him, who, weary of his sin,
To ease his soul, would enter in?
Upon the altar, bread and wine,
Do these not stand the pledge and sign
Of body broken for his sake?
May he not enter and partake?

Before the altar, as to bless,
St. Ambrose stands in priestly dress;
The cross-embroidered chasuble
He wears, Christ's suffering to tell;
Upon his head the mitre shows
Authority the church bestows;
Symbol of guidance and command,
He bears the crosier in his hand.

When, hark! a murmur from the street
And quick loud tramp of hurried feet.
Who comes to share the dear Lord's feast?
The Emperor of West and East,
His guilty heart by passion stirred,
The plea for pity vainly heard.
Pale innocence, frail youth and age
Lie slaughtered to appease his rage.

Has Heaven not heard that cry of pain?
Shall guilty foot the shrine profane?
With form erect and flashing eyes
St. Ambrose turns in quick surprise.
The violet mantle o'er him thrown
He walks in dignity alone.
Stern in rebuke who knows to bless,
Fearless and firm in righteousness.

Up the long aisle St. Ambrose goes
Till at the porch the doors unclose.
Lo, Theodosius with his band
An armed escort, close at hand!
Before the porch his steps he stays,
He cannot meet unmoved the gaze
Of calm reproach, nor yet defy
The uplifted hand and flashing eye.

St. Ambrose stands before the door,
Tis vain for mercy to implore.
He speaks "And must I say again,
To share Christ's Feast thou com'st in vain?"
Would'st thou defy a just decree?
Forgiveness is not yet for thee.
Undo thy deed! thou striv'st in vain
To call to life the dead again."

"Vainly to heaven I plead for thee.
The struggle and the victory
Must be thine own. Go! day by day
Purge *thou* the awful guilt away.
Go, as the meanest in thy train,
And learn thy passion to restrain,
And since to all thy guilt is known,
To all be thy repentance shown."

He ceases. On the marble floor
Kneels Theodosius to implore
From heaven, mercy. Day by day
Upon the ground he prostrate lay,
Till months had passed. And many came,
With him to weep and share his shame,
Till fierce desires, and passions rude
He held within his soul subdued.

Then heaven's peace descending fell
Upon his heart and all was well.
Though the old wound might throb again,
In memory of former pain,
'Twas as a goad that spurs the soul
To nobler deeds, to self-control.
Like him, through suffering alone
May we for evil wrought atone.

CHARLOTTE C. ELIOT.

St. Louis, Mo.

ARE WE MOVING UP GRADE OR DOWN?

The temper of the times is rapidly changing. Is the general movement on the up grade, or the down?

In answer to this question, it is easy to assert as to science, civilization, politics and ethics that the change is undoubtedly in the line of improvement. But how is it as regards the church and religion?

Mr. Spurgeon, who is one the greatest living exponents of the orthodox faith, boldly asserts that the change is on the downward grade; and he has actually withdrawn, with his church, from the Baptist Union of England, because, as he complains, they have taken unto themselves strange gods, and have departed from the faith of the Bible and the fathers.

Shall we agree with Mr. Spurgeon in the gloomy view he takes of the religious tendencies of the times? Is there less, or is there more, of the spirit of Christ among men to-day than there was, say in the days of Luther and Calvin?

It is very evident that what may be termed "old fashioned orthodoxy," with its implicit faith in the whole Bible as

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the inspired word of God, and its doctrine of the trinity and an eternal hell, is steadily losing ground in the minds of the more intelligent men of all sects and denominations.

This tendency began to manifest itself, particularly in this country in connection with the inception of one of those grand dispensations of Providence which only at long intervals burst upon the earth, arising out of an inspiration second only to that which inaugurated the Christian era. I mean the establishing of the American Republic, with its new doctrines of liberty of conscience and the elevation of "the people" above all things. With the dawning of the new light in America, and the free diffusion of knowledge and encouragement to think which followed, men began to assert their individuality, and to investigate, not only in matters of government, but likewise in the domain of conscience, and religion. With this, orthodoxy began to tremble. A rent was made in the veil of the temple, heretofore so carefully kept intact against free thought and investigation, and a stream of light poured in upon the inner sanctuary. Few thinking men of to-day believe in the hell, the trinity, the vicarious sacrifice and the "plenary inspiration" of a hundred years ago. Indeed the infection has spread until every year fewer and fewer men accept any religious doctrines without first trying them before the highest tribunal within their reach, to wit: their own reason and conscience.

Will the final result of all this be good, or evil? Will men become more reckless and sinful when fear of the avenging wrath of God and the tortures of hell, is removed from their minds? and when they learn that the Bible is not free from errors, and is not the whole of God's word? If so, it would seem that already these evil results ought to be beginning to make their appearance. But are they? On the contrary, it seems to me that morality is on the whole rising, and that a better spirit is making its appearance among men.

Is there a Calvin to-day who could persecute a Servetus and burn him at the stake for a mere difference of opinion? In what civilized nation would a massacre of St. Bartholomew be possible in the year of grace 1888? The Spanish Inquisition is a thing of the dead past. War continues ever and anon to arise and sweep like a blight across this or that fair land. Yet doubtless the public sentiment of Christendom is moving in the direction of a sterner moral condemnation of war, and towards stronger efforts to preserve peace. The sentiment against the death penalty in law grows stronger every year. Corporal and severe punishment of children at the hands of parents and teachers is becoming more and more a thing of the past. Humane societies for the protection of children and animals are springing up in every city and town. Public and private charities for the amelioration of the condition of the poor and unfortunate are multiplying.

Now all these things are surely the clearest possible manifestation of the Christ-spirit.

It would seem then that the change that is coming over the religious world on the whole is not proving disastrous to the vital things of morals and religion. Increased freedom of thought is not proving a poison sirocco, to destroy, but rather a healthful breeze to blow away malarias and give new life.

Now that the ice of the old dreadful "orthodoxy" melts away, the fires of brotherly kindness and a purer worship kindle. The soul is no longer scared into submission to a jealous God of a narrow creed, a God who saved his chosen few and condemned nine-tenths of his best creation to eternal perdition for no purpose of reform or good, but for pure vindictiveness mis-named "his glory." We are now learning to worship the "God and Father of us all" and to love Him because He is Love. We are learning to love all men as brothers—the children of one Father; and to hate sin because in its nature it is hateful and drives us away from God, and not from a servile fear of the arbitrary "wrath to come." We are

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learning to fear the results of sin, because it debases our spirits.

Is all this for the better, or for the worse? Is it properly to be called "down grade," or the "up grade," in religion and morals? Surely no candid mind can err in his answer.

A. P. BARTON.

KANSAS CITY, MO.

THE MISTAKE OF THE ETHICAL CULTURE MOVEMENT.

There are few movements of our day which we have watched with so much interest, or of which we have spoken so often in terms of good will, as the Ethical Culture movement of Mr. Adler and his co-laborers. It is outspoken, direct in its methods, has a distinct purpose, lets the world know without equivocation what its purpose is, and sets about in earnest, rational, manly fashion, the attainment of it. We have from the beginning believed that it was calculated to meet a real need of our day. There are more or less persons in every community who for one reason or another have lost their belief in God and worship, or who have become hostile to churches, and yet who possess intelligence and virtue, and sincerely desire to do good in the world. For these persons, therefore, to unite and form associations for ethical and philanthropic purposes, is surely a good thing. We have, from the time Prof. Adler first began his movement in New York, believed there were enough such persons to form a fairly strong and useful Ethical Culture Society in each of the larger cities of the country. Such societies have since been established in Chicago, Philadelphia, St. Louis, Boston, and elsewhere. It has seemed to us that Unitarians and all Christian people ought to rejoice in these, just as they do in temperance societies, and charity associations, and all other unions of earnest men and women to promote virtue or benefit humanity. They cannot fill the place of churches, any more than can temperance societies, or charity organization societies, but they may fill a place of their own, and a very useful place, if they will only be broad enough and wise enough to know *that their true work is constructive and not destructive.* The one ground for criticism of the Ethical Culture Societies thus far in their history (and we are sorry to say that this has been a real ground), has been their tendency to *antagonize the churches and religion.* Because they were organized for purposes only ethical, they have seemed to feel themselves called upon to attack and criticise organizations going further, and embracing purposes that are religious. Because they did not meet for worship they have seemed to feel called upon to preach against worship. We think in this they have pursued a mistaken and hurtful course.

We do not think that men generally can do so good ethical and philanthropic work upon a basis solely ethical as upon one which is both ethical and religious. But if any body of persons think the contrary, we are glad to have them try. And so we have bade our ethical friends God speed. But if they are going to continue to call their associations societies for Ethical Culture, surely they ought to confine them to what legitimately belongs to that noble name, and not, under the broad and constructive designation of ethics, drag in anti-theism, or anti-Christianity, or anti-Unitarianism, or anti-worship, or anti-religion. It has been our fortune twice during the past three years to attend the Sunday lecture of the Chicago Ethical Culture Society. On one of the occasions Prof. Adler spoke on "Why Unitarianism does not Satisfy us," and on the other Mr. Salter spoke, devoting himself to the task of trying to show that it is folly for men to pray or even to profess to believe in God, because the human mind by its very constitution is incapable of knowing God, even if such a being exists. But these themes have neither of them any necessary connection with true ethical culture. Indeed to treat them as Mr. Salter and Mr. Adler did was only to hurt and hinder real ethical culture, partly by drawing attention away from it, and partly by creating antagonism where there ought to be an effort to cultivate friendship.

Societies which have it for a part of

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their aim to do what they can to overturn Christianity and to sap the foundation of worship and belief in God, ought to choose a name which would indicate as much to the public. A genuine ethical culture society, existing for ethical and humanitarian ends only, ought no more to attack Christianity or antagonize worship than ought a temperance society or a society for preventing cruelty to animals. Rather, just as temperance societies, or societies for preventing cruelty, or for good works generally, find that religion and churches are their best allies, so would a constructive, wise ethical culture movement, which was not narrowed and perverted by having anti-theological motives and aims, find religion and churches friendly to it and co-operating with it in many ways. As ethical culture societies are conducted in this country so far, of course their membership must consist solely (or essentially so) of non-believers in Christianity and worship. But this is an unfortunate limitation. The ethical culture movement would be vastly strengthened, and the non-believing members themselves would be benefited, by having Christian believers associated with them. We can see no reason why persons in considerable numbers should not belong to Unitarian and Universalist, or to any other enlightened churches, or to Jewish congregations, and at the same time be members of ethical culture societies, if these societies were just what, and only what, their name indicates, and had no mission of religious iconoclasm. We are sorry they have taken upon themselves such a mission. The fact that they have, makes it only the more clear that their sphere must be a limited one, and that the larger work for ethical culture which our age so greatly needs, must be done by the churches.

A SECOND LAURA BRIDGEMAN.

One of the miracles of our modern age was that wrought a generation ago by Dr. Samuel G. Howe in liberating from its prison the mind of Laura Bridgeman, the child who had been left by scarlet fever without sight, speech, hearing, taste or smell, indeed who had been deprived of every means of communication with the outward world except the single sense of touch. The patience and genius of Dr. Howe made Laura Bridgeman an intelligent, cultured woman, able to communicate easily with her fellows, possessed of a considerable knowledge of the world and its thought, work and history, and a keen interest in life.

Another case similar, and in some respects quite as remarkable, has recently come to light. It is that of a little girl named Helen Keller. The last annual report of the Perkins Institution of South Boston contains an account of her. She is only eight years old, and has been under skilled training only two years; but, though unable at the beginning of that time to see, speak or hear, the story of the advance in knowledge she has already made reads like a romance.

Helen Keller was born June 27th, 1880, in Tuscumbia, Alabama. At the age of nineteen months she suffered a violent attack of congestion of the stomach — an attack which left her blind and deaf. She had been a healthy, "forward" child, had learned to walk and was beginning to talk. As the disease passed away, her former health and vigor returned, but as she heard no sounds, the words she had learned were soon forgotten, and she ceased to speak. By degrees her senses of touch, smell and taste developed remarkably, enabling her to distinguish her friends, her clothes, etc., and, as her intellect was quick and her body active, she soon became an adept in the language of signs. In her seventh year, when it was evident that the lost senses would never be restored, Miss Sullivan, a graduate of the Perkins Institution, was secured as her teacher. "I found her," she says, "a bright, active, well grown girl without any of those nervous habits common to the blind; she has a merry laugh and is fond of romping with other children. Indeed, she is never sad. Her disposition is sweet and gentle, and she is remarkably demonstrative,—quick to discover if a friend is hurt or ill or grieved by her own conduct, and this

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knowledge will make her weep freely."

Her intellectual quickness was displayed in the first lesson. A new doll had been sent her, and after a complete examination of the treasure, she sat holding it in her arms. Miss Sullivan took her hand, passed it over the doll, and then made the letters d-o-l-l, slowly with the finger alphabet, Helen feeling the motions. "When I began to make the letters a second time she dropped the doll and followed the motions of my fingers with one hand while she repeated the letters with the other. She next tried to spell the word without assistance, though rather awkwardly. She did not give the double 'l', and so I spelled the word once more, laying stress on the repeated letter. She then spelled doll correctly." Other words followed, and when given an object whose name she had been taught, she would spell it immediately; "but it was more than a week before she understood that all things were thus identified." After this beginning, she learned rapidly and eagerly, and seldom had to have a word repeated to her. She mastered the manual alphabet in a few days, and at the end of August knew 625 words.

Verbs followed nouns; each being taught her by means of the action it expressed. Then came prepositions, taught in the same way, by placing her dress first *in* a trunk, then *on* it. At the same time she learned the verb *is*, and used it in such sentences as "Papa is on bed," "Helen is in wardrobe." This was in the latter part of April. Next she was taught the quality words. Two balls, one of worsted, large and soft, the other a bullet, were given her. "Taking the bullet she made her habitual sign for *small*, pinching a little bit of the skin of one hand. Then she took the other ball and made her sign for *large* by spreading both hands over it." The words *large* and *small* were spelled for her; also *soft* and *hard*, when her attention had been called to these qualities. A few moments later, feeling of her baby sister's head she said, "Mildred's head is small and hard."

In May she began to learn to read printed words. A slip bearing the word *box* in raised letters, was placed on a box, and after a few trials she seemed to comprehend that that name stood for that thing. She learned the entire alphabet, large and small, in one day, following the printed characters with her hand as Miss Sullivan made the letters on her fingers. She learned the word *cat* in the same way, and immediately began to hunt in her primer for other words. A list of all the words she knew was printed for her, and she arranged them in sentences, thus preparing the way for writing lessons. She soon learned to express any thought she had in her mind. "I put one of the writing boards used by the blind between the folds of the paper on the table, and allowed her to examine an alphabet of the square letters, such as she was to make. I then guided her hand so as to form the sentence 'cat does drink milk.' When she finished it she was overjoyed. She carried it to her mother, who spelled it to Helen as she read it. The child could scarcely restrain her excitement and joy as each word was thus repeated to her."

On July 12th she wrote without help a correct and legible letter to her cousins. She is very fond of writing, and, after she had learned the Braille system, which enables her to read what she writes, she would frequently spend hours expressing all that entered her mind. Her improvement is rapid and constant; besides letters, she is developing a faculty for compositions of a more imaginative character, and her delight in writing is intense. She is equally quick in reasoning, and her perception of the relations of things is said to be so instantaneous that frequently it seems as if she read the thoughts of her friends. She adds and subtracts rapidly and correctly, and seems to prefer to do her "sums" mentally, instead of ciphering them out. She possesses, in addition to this clear and ready intellect, a strange mental power that frequently gives her knowledge of what is going on about her when she apparently has no means of perceiving anything. For example, when she is riding or walking she will frequently give the names of people

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who pass almost as soon as her companions recognize them. This may be due to her strongly developed sense of smell, but that cannot account for the following occurrences. She had never been told anything of death or burial, but being taken for the first time to a cemetery to see some flowers, she laid her hand on the eyes of her mother and teacher, and spelled over and over "cry, cry," her own eyes filling with tears.

At another time her grandmother told her mother in Helen's presence that orange peel steeped in wine is a good flavoring for cake. Mrs. Keller gave Helen the peel, and showed her how to cut it into a jar. When she had finished she took the jar to her mother, spelling "wine," and insisted on having the wine added. Instances like these certainly show the possession of an instinct, or a sympathetic power of divination inexplicable to those endowed with the usual five senses. It will be decidedly interesting to note the progress of this child, to see what can be accomplished by a good mind and careful, loving teaching, in the face of one of the most terrible deprivations one can suffer.

UNIVERSALISM IN AMERICA.

If it be true that, as the people's poet affirms and as most Liberal Christians believe, "It is the heart, and not the brain, that to the highest doth attain," then it must also be true that Universalism holds a very high place, and embodies very high truth in the religious world; for, unquestionably, it has not been a system of mere intellectualism, but a movement born out of the intense activity of the human heart, protesting against the inhumanities of dogmatic religionism, and crying out for the Father, the sight of whose dear face Phillip truly said would suffice. The study of this force, as organized in American life, has not received from liberal minds in general the attention it deserves. Dr. Eddy's work* is one which every student of rational Christianity, and every one interested in real American history, should own and master. He traces the rise and earlier progress of this forceful movement in the direction of broader faith, sweeter fellowship and more cheerful worship. He shows the road along which Universalism as an organic energy has moved in this country; he makes known the dead-points it has reached and passed with safety and success; he marks the more manifest life-centres it has reached and established. The untilled resources and manifold tributaries of our church and of our faith, he makes no attempt to chronicle; but in the simpler, yet by no means small or easy task he has attempted, he has clearly achieved success. For thirty years of persistent love and labor, he collected and studied the material which made it possible for this history to be written. He is a thoughtful and painstaking writer, as conscientious as the day is long, and with an excellent talent for condensed and correct utterance. He may be said to want more than he possesses of the poetic faculty which adds gleam and glow to historic records, and illumines the pages of historians of the first rank; but his language is always clear and his accounts trustworthy; and the subject which he treats in these two volumes is of such lively interest that, like the sun, it shines by its own light, needing no borrowed ray or added beam.

Universalism entered America through at least six different doors:

1. The Mystics, who figure in the early history of Massachusetts, Rhode Island and Pennsylvania. Leading spirits among them were Samuel Gorton, Sir Henry Vane, the younger, and Dr. George De Benneville. Vane will be remembered as sometime Governor of Massachusetts, and De Benneville, as the man who, sentenced to be executed along with Durant, received on the scaffold a reprieve from Louis XV.

2. The Dunkers, or German Baptists, who originally settled in Pennsylvania, and are now somewhat numerous in that State, Ohio, Indiana and Illinois.

3. That very interesting and devout body of people, the Moravians.

4. Certain Episcopalian laymen and

* "Universalism in America: A History." By Richard Eddy, D. D., Vols. I and II. Boston: Universalist Publishing House, 1886.

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clergymen. Among these was Rev. Dr. William Smith, "Principal and Founder of the University of Pennsylvania, and for many years president of the General Convention of the Episcopal Church."

5. Some of the New England Congregationalists, including Dr. Charles Chauncy, of Boston, noted for his learning and patriotism; Dr. Jeremy Belknap, for twelve years pastor of the Federal Street Church, Boston; Dr. Joseph Huntington, of Connecticut; and the distinguished Dr. Jonathan Mayhew, who was probably more influential than any other minister in America in producing the American Revolution!

6. The teachings and labors of Rev. John Murray, commonly called the Father of Universalism in America. The ability and zeal of Murray, the live thought and strong feeling awakened by his preaching, the honor and reverence due his name,—all these things are unquestionable; but it is plain that he was not the first teacher or preacher of Universalism in America. He was, however, the pioneer in crystallizing it into a specific life.

It was in September, 1770, that John Murray set foot upon American soil. The account of his meeting with Mr. Potter, at Good Luck, New Jersey, of his first sermon in the church in the woods, and of the way in which this led to his devoting himself to the ministry, is too long to give here; but it reads like a chapter out of a strange romance or miraculous record of ancient times. Murray's subsequent career illustrated more than one of the beatitudes, not excepting that pronounced in favor of those persecuted for righteousness' sake.

Dr. Benjamin Rush, the renowned patriot and signer of the Declaration of Independence, the first American advocate of total abstinence, was also a zealous and outspoken believer in Universalism.

Hosea Ballou began preaching this faith in 1791. He had more to do than any other one man with changing Universalist belief from the mechanical to the vital and rational. It may not be known by many of the readers of the *Unitarian* that Ballou was also the author of the first American book which affirmed Unitarian views of God and Christ, taking decided stand against the doctrines of the Trinity and Vicarious Atonement. His "Treatise on Atonement," published in 1805, was this first Unitarian book. Its style was a clear window through which its strong thought shone, and its argument was truly remarkable for that time. It is still well worth reading, and many of its vigorous sentences seem to be fresh issued from the press. Dr. Eddy is probably right in claiming that, "Its influence in changing and moulding theological thought has never been surpassed by any American production."

The Winchester Profession of Belief, which is the present doctrinal statement of the denomination, was first adopted at Winchester,—N. H., in 1803. It is noteworthy for its brevity, lucidness, reasonableness and scope. It is certain that this Profession was not adopted in any narrow or dogmatic mood, but in a truly broad and liberal spirit; and that those who now give its language a generous interpretation are not false to its framing or its framers, but loyal to its original design of unity and breadth.

It is often said as a charge against the denomination that, as the years have come and gone, "it has changed its views." If by this is meant that its real heart-faith in the Fatherhood of God and the Brotherhood of Man, as made known by and through Jesus Christ, has changed, the charge has no inch of ground to stand upon. If what is meant is that the opinions prevailing about many matters of belief and practice have changed, the "charge" is a fine tribute to the denomination's abiding vitality. It is our greatest glory-halo that this efficient law in the divine economy is operative in and through our church-life.

The earliest total abstinence stand taken by any organization in this country was taken by the Universalist General Convention at Westmoreland, N. H., in 1814, more than a dozen years before the occupancy of total abstinence ground by any other church or by any temperance society.

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The observance of "Children's Sunday" had its origin in the Universalist Church. Says Dr. Eddy:

"During his residence in Gloucester, probably as early as 1780, Rev. John Murray instituted the rite of the Dedication of Children, parents bringing their young children to the church, and having them received by the minister, and dedicated as God's gift, to His loving service. This ceremony, peculiar to the Universalist Church, has been more or less observed through our entire history, but for many years no particular day was designated for it. In June, 1856, Rev. C. H. Leonard, D. D., then pastor of the church in Chelsea, Mass., instituted Children's Sunday, a day for the special observance of this rite, and for services particularly adapted to the capacity, needs and enjoyment of the children of the Sunday-school. The service has been annually observed in that church since then, and was soon taken up in other Universalist churches. In 1867, the General Convention, in session at Baltimore, Md., commended 'the practice of those churches in our order that set apart one Sunday in each year as Children's Day.' At Providence, R. I., in 1868, the General Convention recommended, that the second Sunday in June of each year be named and set apart as Children's Sunday.' The day is now very generally observed."

Popular excitement and sensational interest may have specially attended the war-like era in our denominational history, from 1820 to 1840; but more wholesome progress began in, and has continued since, the year 1865, the date of the organization of a true General Convention endowed with power and authority in matters of fellowship, discipline and missionary activity; "and our present order, union and prosperity, is the result of the action then taken." As the closing paragraph of Dr. Eddy's work truly testifies:

"Our abiding growth dates from the time of our development of organized power,—the adoption of a polity that holds preachers and laymen in loyalty to the church, in unity of effort for planting and sustaining its institutions. Within less than two score years we have made our real, our lasting gains. Our churches, our conventions, our schools and colleges,—all our denominational interests,—attest healthy growth; while the central truth proclaimed by the fathers grows more dear to us, and Protestant Christians generally haste to share the blessing."

Prof. E. D. Cope has introduced into scientific usage a very convenient term, bathmism or bathmic force—that is, growth-force. It may be used in a broad way to designate all those originative influences which are causative of progress and new life, as distinguished from the simply conservative forces which secure the survival of the fittest, once originated. In every country, in every party, in every denomination, there are these two sets of forces. It must truthfully be said that Dr. Eddy does not sufficiently estimate nor divine the bathmic force in our later Universalism. He does not recognize the strength and scope of this powerful and ever-increasing element in the Universalist Church of the present. However, he records the past with fidelity and interestingness, and he has produced a book which no one who would understand American religion can afford to do without. The Unitarian or Liberal Orthodox who neglects to make himself acquainted with the wonderful movement sketched in this work, narrows his own mental life, and deprives himself of information that would gird up the loins of his mind and cheer his heart with the pure wine of Christian gladness.

S. W. S.

TEN YEARS IN ANN ARBOR.

AN ADDRESS DELIVERED BY REV. J. T. SUNDERLAND, OCT. 7TH, 1888.

Since to-day is the tenth anniversary of my settlement in Ann Arbor, it would seem a fitting thing to make the history of the ten years gone the subject of our morning's thought. Instead of the usual sermon, therefore, I am going to ask you to review with me our work together as minister and people; and I think you will not be surprised if I tell you in the outset that the story will

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necessarily occupy a somewhat longer time than the usual discourse.

You have beautifully adorned the church with flowers and the bright foliage of the autumn in token of your loving interest in the occasion. I thank you for this.

And now as there is so much to say, let us without further introduction set out together for a half hour's quiet, thoughtful journey, back over the path we have come — to wander in memory, hand in hand as it were, up and down amid the years of our common love and labor, hopes and fears, aspirations, longings, prayers, defeats, achievements. I think such a review must awaken gratitude for the good that has come to us. And I think, too, it can hardly fail to give us a new sense of the dignity, the beauty, the abiding worth and satisfactoriness of those things of the moral and spiritual life which we have been working for and caring for together these years.

The decade just closed has been an interesting one, and one of many changes, in the town in which we live. Ann Arbor has never before known so many improvements in the same length of time. A new railroad has come to us; our streets have been lighted by electricity; a system of public water works has been constructed; some of our best public and business buildings have been erected, and many of our best private residences. Our little city of ten thousand population has not great importance as a business center. Probably no other town in the West, unless it be Oberlin, is so essentially a college town. The great University here has been the main factor in building it up and shaping its interests and life. I have always been impressed with the attractiveness of its natural situation, and felt that this fine elevated plateau with its picturesque river scenery on one side and its beautiful hills and valleys all around, seems almost to have been made on purpose for a great institution of learning and the population which naturally attaches thereto. Some of the best of the University buildings have been erected this decade, including the museum, the mechanical and physical laboratories, and, most important of all, the library, of which President Andrew White, of Cornell, said to me soon after its completion, "I have seen all the important library buildings of America and Europe, and I regard yours at Ann Arbor as the most perfect." Almost steady prosperity seems to have attended the University, the number of students having increased, until it is now in the close neighborhood of seventeen hundred. Then, the School of Music, which has been established within the ten years, is growing into importance; and the High School, which, although it has no organic connection with the University, really acts as a preparatory department for it, has now nearly five hundred students, about half of whom come from a distance. Thus we see our student population already rising to considerably more than two thousand. Moreover everything would seem to indicate that the quiet, steady prosperity of the past is likely to continue. Indeed, we have recently had some proofs of a new and especially interesting kind, of the growing importance of Ann Arbor as an educational center. I refer to the steps which have been taken within the past two or three years by three different religious denominations to establish schools for theological education here.

The Episcopalians have a building already erected, and certain lectureships endowed. The Christians or Disciples are now laying the foundation of their new Biblical Institute; and the Presbyterians have their lot. And these denominations are wise. There is no other so advantageous place for theological education in the west. I cannot but hope that some day we too shall have a school here to take earnest able young men and women by the hand as they graduate from the University, and train them to go out to preach our broad, high, noble gospel, to a generation famishing for it, as men in deserts famish for water.

Such then have been our surroundings, and such the activities going on by our side, as we have gone forward to do our work as minister and church

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in this college town, these ten years past.

I shall never forget the Sunday morning ten years ago, when I looked in your faces for the first time and thought, "These are my people." It was a bright, calm morning; the air was delicious; the trees were arrayed in the rich tints of October; everything outside was beautiful. The place where we met was the old church, bought from the Methodists, which had seen the wear and tear of forty-five years, and in which my honored predecessor, Charles H. Brigham, had preached ten years. The room was anything but attractive. But your faces were sympathetic and earnest, many young men and women were in the audience, and at the close of the service the greetings I received were most cordial on every side. And so, though I had come here with much hesitancy, I said to myself, "I think I shall not regret it; at least I think I shall not if those who have called me do not." For from the first I felt myself thrilled and stirred by the earnest young life here—by the keen, active minds of the young men and women eager for truth.

How great are the changes that have taken place in the congregation since that day! Not one of the students I saw that morning is any longer a student. Indeed, three or four student generations, if I may use the expression, have come and gone since then. And as I think of the *home* congregation, I am startled to note the changes there too. I will call no names; but as I speak my memory goes out, as does yours, to many who labored with us, and were near and dear to us in the earlier years of my ministry here, but who are with us no longer,—some having removed to other localities, and some having heard that last messenger that comes to all men sooner or later, and gone to the unseen land. We cannot think of the ten years without thinking with especial tenderness of our dead—our dear, holy dead; and our prayer is now, as when we laid their precious dust away to rest: "God love them and keep them."

The history of the church the past decade has been an eventful one. Let me sketch briefly its outward features.

I have been your pastor ten years. For two years, however, (from 1884 to 1886) I was absent, filling the office of Secretary of the Western Unitarian Conference, and during the second year also that of Western Agent of the American Unitarian Association. On entering upon the duties of the first of these positions I resigned the pastorate here. But you so earnestly refused to accept the resignation (granting me a leave of absence instead), and so urgently requested me to continue my pastoral relations, and to keep in my hands the task of supplying the pulpit here until such time as I could return, that I consented. Through the co-operation of the Secretary of the American Unitarian Association excellent supplies were provided, most of the ministers who came remaining two, four or six weeks, and one, Rev. Dr. Bixby, remaining six months. Moreover, my family continued in Ann Arbor eighteen months of the two years, and my wife took active charge of the social and pastoral work of the parish. Thus on my return at the end of the second year, I think it was your feeling that the interests here had not seriously suffered.

The work of the ten years may be divided into two kinds, the regular or ordinary, and the special or extraordinary. Passing by, for the moment, the regular or ordinary work of minister and parish, done right on from year to year, we may mention four special or extraordinary things of some importance that have been accomplished since we began laboring together, namely,

1. A new church has been erected;

2. A liberal religious library has been created;

3. A parsonage has been built;

4. A monthly magazine (*The Unitarian*) has been established.

And the parish is without debt.

Let me notice each of these accomplishings a little in detail.

First, a new church has been built. You know as well as I what it means that we have been able to exchange the dingy, cold, badly located, uninviting place of meeting where we were at first,

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for this beautiful and attractive church home where we now are.

Though our work together in the old church began well, and continued fairly prosperous through the four years we remained there after I came, yet I felt from the first that the need of a better place was urgent. During the first year, however, I said nothing to any of you about it, but pushed on as strongly as possible in the old place. But with the opening of the second year it seemed my duty to begin quietly working toward something better. Some of you will remember the first meeting of some fifteen of you that I called for the purpose of laying before you my thought. I stated our need as it presented itself to me, and also placed before you some estimates that I had made, as to the probable cost of a lot, and of a building, and what resources inside of our own society and outside I thought it would be safe to count upon. After you had listened to me very kindly and fully, I called upon one after another for his judgment upon the matter. But alas! while you all conceded the force of what had been said as to our need of a new church, and earnestly wished we might have one, yet the obstacles in the way seemed to you so great that at the end of an hour and a half of conversation it turned out that I was the only man in the room who thought there was any good ground for belief that anything could be done. One *woman*, however, believed with me; and when all the rest had given their adverse judgment, she came to my support with the first real word of cheer that had been uttered, saying: "Well, all the discouraging things that have been said do not discourage me. Though the men see nothing to justify them in making a start, I propose to go home and call the women together, and I know there are enough of us who have faith, to organize and begin working to create a nucleus, no matter how small, for a building fund." She kept her word. And before that year was ended our women by their labors had raised $250 toward a new church, besides doing a great deal to create a feeling throughout the society generally, not only that something ought to be done, but that something could be done.

And thus, as ten thousand times before in the history of this world, a brave woman leads the way into the Kingdom of Heaven.

Thus very soon after the beginning of the third year of my settlement it became a sort of general understanding that we were to have a new church. Then came all the long labor — extending through more than two years — of carrying our purpose to realization. The difficulties were great, and the work involved was more than any one who has not been through a like experience knows. Money had to be raised for a lot. Then a suitable lot had to be found and purchased. Then architects were consulted, in Ann Arbor, Jackson, Kalamazoo, Detroit, Chicago and New York, and church plans almost innumerable were examined, all of which, however, turned out unsatisfactory in appearance, unsuited to our needs, or else beyond our reach in the matter of cost. At last a plan of our own, exactly meeting our want, was slowly evolved, and this we succeeded in getting embodied, after various trials and remodellings, in simple, beautiful, and I think I may say wholly satisfactory architectural form, by a gifted young architect of Detroit.

Alongside of this labor, the larger work still of raising the money to enable us to put up the building we were planning for, had to be carried on. We knew from the beginning, of course, that we could not raise enough at home; but we determined to do the utmost we could ourselves first, and then appeal to the generosity of friends abroad. This we did. Indeed we pushed on the work of subscriptions among ourselves and our home friends until we had secured almost twice as much as at first we had thought possible. Then on the basis of this we appealed to the denomination and individual friends at a distance. The responses we received were warm and generous. The National Conference allowed us to present our needs there, and passed a resolution recom-

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mending our cause to the churches, and appointed a committee to co-operate with me in raising the $10,000 needed, $4,000 of which it was decided should be sought in the West and $6,000 in the East. The American Unitarian Association took up our cause heartily, and in its appeals urged the churches to carry out the recommendation of the National Conference, and offered to receive and forward to us such subscriptions as any societies might wish to make for our assistance. This gave our cause a great impetus. The committee appointed by the National Conference rendered valuable assistance, especially Mr. Forbush, Mr. Herford and Mr. Jones. As chairman of the committee, however, of course a large part of the work came upon me. Besides writing almost numberless letters I spent some eight weeks in personally visiting some of our leading churches East and West in behalf of our building fund.

But at last the money was all in hand or pledged, and then but not before did we feel justified in going forward to make our contracts for the erection of the church.

The building was completed and dedicated in November, 1882, early in the fifth year of our work together. I shall never forget the earnestness with which you labored in the fitting up and furnishing of the church; or the enthusiastic gatherings we had at the dedication, and at the conference, immediately following, the largest ever held in the State; and certainly I shall never forget the satisfaction and joy we have had ever since in our beautiful church home.

The societies in the denomination which gave most liberally to help us in our need were Unity Church and the Church of the Messiah, Chicago, the Church of the Messiah, St. Louis, the Detroit Church, the Arlington St., the South Congregational and Unity, in Boston, and All Souls' and the Church of the Messiah in New York. Mr. Brigham's friends and former parishioners in Taunton, Mass., contributed money to buy us our excellent organ. A gentleman in North Easton offered to give us a bell; but we were mindful of the example of Benjamin Franklin, who once on a time when a church asked him for a contribution of a bell for their new steeple, sent them a library instead, saying, "I prefer sense to sound." So we wrote our kind North Easton friend inquiring if he would not be willing to send us furnishings for our pulpit, instead of the bell. Accordingly it is to him that we are indebted for this desk and these chairs and tables..

Many individual givers at home and abroad I should be glad to name; but I must not. "Let not thy left hand know what thy right hand doeth," said the Great Teacher. In that spirit was much of the best giving for this church done.

The second of the special ends which we have been able to achieve, is the establishment of a permanent and efficient liberal religious library. This library was commenced in a small way in the old church, with a hundred or so books bought or contributed by personal friends. But not until we came into the new church where we had room for it and facilities for making it useful, did it become a thing of real importance. The first considerable sum of money that we obtained for the purchase of books was a gift of $500 from the Women's Auxiliary Conference, at Saratoga, in the year 1880. During the year following, as the result of an appeal made through the *Christian Register* and much private correspondence, several hundred volumes, mainly of denominational literature, were obtained as donations, including full sets of nearly all the Unitarian magazines and reviews that had been published in this country since the beginning of our history. Many authors, too, as Mr. Hale, Mr. Savage, Mr. Chadwick, Mr. Collyer, Mr. Allen, gave us full sets of their books. Several hundred dollars were contributed by persons in Ann Arbor and elsewhere to help on the good work. We were so fortunate, too, as to have a thousand dollars left us by will by our esteemed Judge Seaman, of this city. This, with two or three hundred dollars additional, which we obtained from one source and another, we placed at inter-

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est as a permanent library fund, which gives us sixty or seventy dollars each year for making additions to our books.

The library now contains over 1,600 volumes, nearly all new, and selected with the greatest care, including nearly all the works of our leading Unitarian writers in this country and England, and many of the best works extant on liberal religious thought in all its more important phases. Of course it is an exceedingly valuable adjunct to our working forces here, and will grow more valuable with every year.

In this connection I ought to make mention of the relatives of Mr. Brigham in Brooklyn, N. Y., from whom we obtained a donation of $500, to enable us to fit up and furnish our reading room, and thus make the library more available to the students of the University and others. Nor can we fail to remember those other friends, East and West, who helped us to secure pictures of eminent representatives of our faith for the walls of our reading room and parlors, not only for our own pleasure, but to enable us to point young men to them saying, "Unitarianism is the religion which the men and women, whose portraits you see here, believed in."

The third of our special achievements in the past ten years has been the building of the parsonage.

You remember that the lot north of the church, where the parsonage now stands, was occupied by a poor old building which was leased to a very undesirable class of tenants. Partly to make the neighborhood of the church more attractive, and partly to strengthen the work here by giving the minister a permanent home close to the church, the project was conceived of buying this lot and erecting upon it a parsonage. When a plan had been proposed to you and to the American Unitarian Association, whereby this could be done without incurring any debt, each agreed. This was during the winter of 1882–3, that is, the first winter after the completion of the church. The next Spring work on the parsonage was commenced, and by the beginning of the succeeding year (1884) an excellent residence of thirteen rooms, constructed of brick and wood and stone, was completed. Of course the building of the parsonage does not compare in importance with the building of the church; and yet I think you must all feel that it has done much to increase the efficiency of the minister's work, and to strengthen our cause in the community.

As the fourth special achievement of our ten years together I have named the establishment of the *Unitarian*. Here, however, I come to something not so much connected with this parish as with the cause at large, and something too in which others have had an important part, especially Rev. Brooke Herford, of Boston, who has been my invaluable colaborer from the beginning. And yet, although the publication of the magazine is more than a parish enterprise, I think no one who knows into how many Ann Arbor homes and to how many students it goes, can doubt that it much strengthens and enlarges the home work.

The *Unitarian* was started, as most of you know, with two distinct purposes in view. One was to afford us as a denomination a periodical lower in price than the *Christian Register* or the *Unitarian Review*, and for that reason more available for the dissemination of our thought in many quarters.

The other was to counteract in a quiet and constructive way (until after the decisive action at Cincinnati it was hoped that such a quiet course would be sufficient) that movement in the West which under the leadership of the editors of the Chicago *Unity* and latterly of the Western Conference, has been seeking to plant Western Unitarianism upon a new and until recently an unheard of foundation—a foundation of ethics only, or ethics and free thought only,—eliminating from the platforms, constitutions, articles of incorporation and other bases of our organizations everything distinctly Christian or theistic.

For a long time it was not understood what the new movement meant. But at last it began to grow clear to many West and East; and then it was seen that if a serious division in our ranks, and the disintegration of many of

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our churches was to be prevented, we must have an organ in the West to stand for a Unitarianism which means not only "freedom, fellowship and character in religion," but also, just as distinctly and unequivocally, faith in God, the hope of immortality, and worship.

It is this broader, this larger, this more robust, this real Unitarianism, that the new monthly has been endeavoring from the beginning to voice,— the Unitarianism which means Christian Theism as well as ethics and free thought, and which has the courage, wisdom and honesty to say so; the Unitarianism of Channing and Parker and Bellows and Freeman Clarke and Martineau, and every one of our great leaders of past or present; the Unitarianism which the best and most profound thinking of the world is more and more justifying; the Unitarianism which is the goal toward which the religious progress of the world is plainly tending.

And if a check is already beginning to be felt in the ethical drift; if many who at first were favorably disposed to the new "gospel" are beginning to see how mistaken in theory and without possible outcome of good it is; if Unitarianism in the West is beginning in not a few places to stand more firmly on its feet, with clearness of vision and courage to dare say to the world the great things it really means; if the drawing apart from our national missionary body, the American Unitarian Association, which has been going on in the West for some years, because that body represents a Unitarianism which is historic, and therefore theistic and Christian, is of late somewhat tending to disappear, and if the growing desire in the West now is to draw toward the national body, as occupying a position more broad, more reasonable, more generally satisfactory than that which the new type of Unitarianism in the West represents, I have the comfort of believing that in some measure at least this improving condition of things is due to the stand taken and maintained by the *Unitarian*,— to the truths, often unwelcome enough to many, which it has dared to utter during the three years of its history.

But what the *Unitarian* has done in relation to the Ethical Movement, has been only a part, really a small part of its work. My greatest interest in publishing such a periodical has from the beginning sprung mainly from the thought of its becoming an effective popular preacher of our Gospel, especially in new regions. And in this I have not been disappointed. Before the close of its second year it had reached a circulation beyond the most sanguine hopes of any one who had to do with establishing it. And although at the beginning of the present year (its third) it was doubled in size and price, and thus cut off from part of its former constituency, it began at once to draw to itself a new constituency, and as a result it is on a better basis now than ever before, and is doing a larger work. It has now reached 5,000 paying subscribers; which means, I suppose, on a very low estimate, that it has 25,000 readers. And these are scattered all over our own land, East, West, North and South, in city, village and lonely country place, and beyond our own land, in England (we have in England more than a hundred subscribers), Scotland, Ireland, the continent of Europe, Egypt, Turkey, India, Japan, Australia, New Zealand. Besides good subscription lists in nearly all our churches (more than 600 in Boston alone; more than 1,000 in the western churches), its circulation is steadily extending into new regions where Unitarianism has been hitherto unknown.

I cannot tell you how much pleasure there is in the thought of such an audience, such a world-wide mission for propagating our loved faith. The word which I am able to speak here from my pulpit to a few hundreds, I can speak through the *Unitarian* to many thousands, and some of them persons in distant lands, far removed from any Unitarian church, and with no preacher but its silent pages.

And now having spoken of the special or extraordinary things done during the ten years we have been together, let us turn for a brief glance at the regular

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ordinary work of minister and church; for, after all, the extraordinary for the most part gains its value from the ordinary. At least so far as the new church, the library and the parsonage are concerned, our sole reason for being interested in them is the aid that they are able to give to the regular work of the Sunday and the week.

A minister's work in a college town like this must be distinctly two-fold. First there is the local parish to serve. Then there is another parish, whose needs must be constantly borne in mind, made up of young men and women who are sojourning here during the years of their college life. I have tried to minister as well as I could to the in many respects very different wants of the two parishes.

My morning service on Sunday has always been conducted with the interests of the home congregation particularly in view, although it has never failed to attract also a very considerable body of students. My sermons at this service have generally been distinctly religious — devotional or practical — in their character, — sermons for inspiration rather than for information or discussion. Three or four times a year the sermon has been dispensed with, generally on Easter, Flower Sunday, Harvest Sunday and Christmas Sunday, and services for the united church and Sunday-school, consisting of prayers, responses, readings, recitations, addresses, short papers, and music, have been substituted in their place. At these services have occurred our christenings of children, our simple, loving commemorations of our dead, and our unitings with the church; and many of these occasions have been among the most delightful, impressive and memorable in our history.

The Sunday-school is a part of the local work in which I have always felt a deep interest and to which I have given much attention and time, though our school has never been large, and situated as we are perhaps hardly can be. It might, however, be larger and do a better work if our families generally were as much interested in it as its importance demands. Our ten years' work together has no where fallen so much below my ideal as in connection with the Sunday-school.

Of none of our organizations have I reason to speak with more appreciation than of our Ladies' Union. During some years, when the need has been greatest, it has rendered us, as you know, very efficient financial aid,—especially during the years of the planning, building and furnishing of the church. And for the additions which we have since made to our church accommodations, of an excellent dining room and kitchen, in the basement, we are indebted to the Ladies' Union and the Unity Club wholly. And it gives me very great pleasure in this connection to recognize the fact that all this money-raising has been done in perfectly legitimate ways, — there has been no desire to resort to raffles or lotteries or public dancing parties, or anything not perfectly unobjectionable and in keeping with the high aims of a church. All have felt, with me, that no amount of money gained could compensate for any loss of character or self-respect.

But the Ladies' Union has had other and even more important aims than the financial. The social life of the church has been largely of its creation. The three or four general parish socials and suppers each year which the Union has made part of our regular life, have done much to cultivate the family feeling among us all; while the regular fortnightly afternoon meetings of the Union have been of great value in binding the ladies of the parish together in common interests, and in affording opportunity for that excellent study class and other literary work which the ladies have carried on from year to year. Best of all, the Union has done some good charitable work, relieving cases of suffering and need in the community, and raising money for good objects at a distance. And now that our church is built and paid for and furnished, and our ladies are therefore relieved from some of the more pressing of their financial burdens, I trust that the literary and social, but especially the charitable work of the Union, will be correspondingly enlarged.

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Of our "U. C. W." Society (of thirty of our younger young ladies, mostly of our home families) who have rendered such modest but efficient service in our social life for the past two years, I wish to speak with appreciation and thanks. Under the new name of "King's Daughters" which they are proposing to take upon themselves, I expect them to be quite as useful in the future as they have been in the past, and in some new ways.

Last year I had a Boys' Club,—a "Look Up Legion," as we called it—of ten boys, from 12 to 15 years old, who met in my study every Friday evening, and carried on with me a line of reading and conversation, with at the end a few minutes of freedom and fun.

I cannot pass by the management of the business affairs of the church without a word. It is too common a thing for the financial and business matters of religious societies to be carried on in slipshod ways. Collections are too often tardily made and bills tardily paid; and often the minister is kept worried, and put in unpleasant straits, because his salary, which is all he has to live on, does not come on time. It has never been so here. You have never been financially strong, but you have been financially business-like in the conduct of the affairs of the church. When money has had to be raised it has been raised without unnecessary delays; collections have generally been promptly made; obligations have been met when they were due; your minister has never, with two or three unimportant exceptions, had to wait for his salary; in all the work of building the church and parsonage and establishing the library we have never allowed ourselves to run a dollar in debt. All this has been an inexpressible comfort to me, as it certainly is a most honorable record for yourselves; and I feel that it is only fitting that I should make this public acknowledgment of it.

Nor ought I to fail to give expression in this connection to our warm and grateful appreciation of the generosity of the denomination in rendering us the financial assistance in carrying on our work which we have received from year to year through the American Unitarian Association. The importance of this place for a Unitarian church, on account of the large educational interests centered here, was early seen. It was also seen that the smallness of the town, and the fact that a large part of the population consists of families who are drawn here for temporary residence while educating their children (their expenses thus being heavy while generally their means are limited), made it practically certain that a church in Ann Arbor could not be self-supporting at least for a considerable term of years. Thus an important part of the financial burden of carrying on the church has from the first been borne, as you know, by the American Unitarian Association. I think the denomination has always felt that the money spent here was wisely spent. But, of course, we in Ann Arbor ought to bear as large a share as possible. This we have felt we have done. And yet I cannot but take the occasion to urge a more united and general effort still to see if we cannot enlarge our home income, and thus at no distant day diminish, in some measure at least, the appropriation from the Association.

I suspect that if at any point I have neglected my duties since I came among you, it is in pastoral visiting. Of such visiting I have done what has aggregated a great deal; but it has sometimes been less, very possibly, than you expected, as it has been less than from year to year I have hoped and planned to make it. But when work has pressed, as often it has pressed very hard, I have thought you would forgive me, may be, if I did not always succeed in doing quite as much as I wanted to do, and tried to do here. The sick, however, and those in need of any ministration that I could render, I have never knowingly neglected; nor have I ever, unless by some oversight, failed to see you all in your homes at least once a year; while in my own home you have always been most welcome.

Of the ties of confidence and affection that have grown between us during these years, I need not speak. I have always

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liked to think of the church as a family. Now that we have been together so long I am hardly able to think of it as anything else. No prayer is more often in my heart or on my lips, than that we may all be true brothers one of another, counting it a precious privilege that we may toil together, plan together, sacrifice together, pray together, strengthen each others hands and hearts, rejoice with one another in prosperity, and weep with each other in sorrow.

I have already spoken of those who have been with us, but are now gone into the higher life. May God help us to think of them ever as ours still.

I come now to that side of my work which has to do directly with the young men and women who are here in school. It is because of our large body of students, eager for truth and therefore particularly open to the appeals of our faith, that the denomination has long regarded Ann Arbor as so important. I have therefore always planned to give half my strength to the student work.

When I came here I hoped to preach only once each Sunday, as most of the ministers of our body preach but once, and indeed as few feel that they can preach more than once and give such sermons as our congregations demand. But I soon found that the student work required an evening service. Accordingly I adopted the practice of giving, besides the regular morning sermon, evening lectures from October to May —seven months of the year. Of course you cannot but be aware that I must have found this a severe tax; indeed I have been able to keep it up only by devoting my summer vacations always to making preparation for the coming winter, and by looking for assistance to my wife, who since the beginning of the third year of my ministry here has taught the students' bible class, besides filling my pulpit occasionally mornings, giving several series of evening lectures, and helping me constantly in my parish work and otherwise.

The themes discussed in the evening have been wide in their range, though they have had generally one of two objects in view: either to build up character, or to set forth, from one side or another, the liberal religious faith. Within the ten years, courses of evening lectures have been delivered upon the following subjects: The origin and growth of the Bible; the books of the Old Testament; the books of the New Testament; the development of the Hebrew religion; the life of Christ and the origin of Christianity; the history of Christianity from its establishment until now; a separate course on the German Reformation; the history of Unitarianism; religious biography; literary biography; culture; social science; philanthropies and charities; practical themes for students; great poems; theism; religious doctrines argumentatively treated; religious doctrines historically treated.

I have also preached and lectured in the evening upon many themes unconnected with any course. Moreover, we have had various memorial services — for Channing, Emerson, Longfellow, Mr. Brigham, Dr. Eliot, and others, — services of song, sermons and lectures by various outside persons, etc. Some distinguished representatives of our faith from a distance have been with us, a majority of them on Sunday, as Mrs. Livermore, Mrs. Julia Ward Howe, Rev. W. R. Alger, Rev. A. D. Mayo, Rev. M. J. Savage, Secretary Reynolds of the American Unitarian Association, Rev. Brooke Herford, Rev. Edward Everett Hale, Mrs. Ormiston Chant, of England.

Our evening attendance has varied, of course, with the subjects announced, the season of the year, and rival attractions in town; but as a rule it has been excellent, not infrequently filling the house to its utmost capacity. Indeed it has been a constant source of sorrow to our good friends in the other churches, that in spite of counter attractions in many quarters and no end of warning and good advice given with the very best of intentions, so many young men and women have persisted right on, year after year, in coming to hear our "dreadful heresies," and most of all, in accepting so many of them as truth.

I should like, if time would permit, to speak in detail of the work of the Students' Bible Class, which, part of the

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time under my charge, but more under Mrs. Sunderland's, has pursued its studies eight months of each year, going several times over the Bible, as well as over Christian history, and the whole range of Christian doctrine, and with never flagging interest. It has generally been held at noon, and has ranged in attendance from thirty-five to one hundred and twenty-five. During two winters we held it on alternate Sunday evenings, when its attendance ran much higher.

For two years past we have had a special Religious Class of twenty-five young persons who have met for an hour before the evening service to prosecute some religious studies of a different character from those of the Bible Class. Steps are now being taken to transform that class into a guild, to be called the Channing Guild.

Our contact with the Japanese students of the university has been a specially interesting feature of the work here. Four, as you know, have joined our church (two of whom have recently returned to Japan); and eight or ten others have been more or less regular attendants on our services. Besides, my wife and I had the pleasure of meeting regularly a company of seven or eight on alternate Friday evenings for some months last year, at our house, for the purpose of conversation on the history and doctrines of Liberal Christianity.

It is of interest to notice that during the ten years of my labor here we have had a part in training six students for the ministry; three have gone from us directly into the ministry, one is now in Meadville, a fifth is to go to Cambridge soon, and the sixth is just beginning his university course.

Our Unity Club deserves an extended notice, representing as it does the literary and social sides of our work, especially of our student work. Making out for itself at the beginning of each season a programme of papers, studies, talks, original stories, music, art, and social entertainments, it has gone through ten seasons with a vigor and success which has been to us all a new surprise each year. Indeed, so great has been its success that several of the other churches in town have followed our example and organized associations similar. Meeting regularly one evening a week from October to May, carrying out our programmes with hardly a failure from beginning to end of the season, expecting always faithful work from our own members, and calling freely upon the best talent of the town and the University, it is no wonder that the minister of one of the other churches of the town, coming in to read a paper for us at one of our meetings, said with surprise at the close, "What, is this the kind of thing you have here every Monday night? Why, you have almost a college of your own." I should much like to refresh your minds with a glance at the programmes of the Club for the ten years. But there is not time. One thing however, I must mention, and that is some of the ways in which the club has lent a helping hand to the church financially. Besides always paying its own expenses of fire and light, it has given us a lift on the church building fund, helped in the purchase of books for the library, borne nearly half the expense of finishing off the new dining room and kitchen, paid the expense of enlarging our choir gallery, bought us a new piano, added several pictures to our parlor walls, done something to aid a needy student in our own University and another in Meadville, and now has begun paying the annual rental of a "Unity Club pew" in the church, which is to be free to students. I do not wonder that the students who go away from us so almost invariably remember with loving interest our Unity Club, or that we ourselves all look on it with so much attachment and pride.

From the beginning I have tried to do as much as possible in the way of coming into personal contact with students who have become interested in our thought, or who being away from home have needed a friend. Mrs. Sunderland has tried to do the same. We have always been in the habit of inviting many such to our home to tea, to dinner on holiday times like Thanksgiving, or

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to spend an hour in the evening with such of the young people of the parish as they might like to get acquainted with. The number of students here is so great that of course it has not been possible to reach all in this way whom we would have liked to reach; but it has been a pleasure to us to do what we could.

One important side of the work here has not been mentioned. It is that of the distribution of printed sermons and tracts. Since coming to Ann Arbor I have printed sermons on the following topics: Insincerity, Talmage and his Theology, Inquiry in Religion, Conversion, Thomas Paine, Robert Ingersoll, The Higher Conception of God, False and True Liberalism, and Miracles; also pamphlets on Dr. Winchell's "Preadamites," Missionary Work in Unitarian Churches, Prayer, Selections from Standard Creeds, and What do Unitarians Believe? Of the last named I have printed and put in circulation 35,000 copies; of the rest, from one to four thousand each. For some years I have circulated a package of twenty-five of Rev. M. J. Savage's sermons each week. But my most extensive distribution of printed matter, after my own tracts and sermons, has been of the tracts of the American Unitarian Association. Of these I have distributed from twenty-five to fifty thousand pages a year.

During the four years before we had a library and reading-room I kept regularly a shelf of books representing our thought, on sale at one of our bookstores, and also a part of the time at our church door for an hour before the evening service. Thus a very considerable quantity of our literature was sold, one year the number of volumes rising to nearly a hundred.

In this connection it ought to be said that for six years past we have maintained a special Missionary Loan Library of thirty select books, which we send by mail to applicants from a distance, charging nothing except for postage. Our applicants are mainly persons who have learned of the library through being here as students. Some of its books have travelled far and wide.

This is as much as time permits me to say of the part of the work here that relates to the students, though much remains unsaid. My sense of its importance grows with each added year. Especially did its importance impress itself upon me during those two years when I was away in the general missionary work, traveling and speaking all over the west. Hardly a place did I go where I was not greeted by young men or women who had attended upon my ministry here. Few churches did I find, and fewer still new movements just starting, in which one or more Ann Arbor students were not active workers. Thus it is that the seed sown here is borne to all parts of the land—yes, to all parts of the earth.

I ought perhaps to mention a few stray bits of work I have been able to do since I came to Ann Arbor, which do not naturally connect themselves with any of the kinds that have been named. For six months I preached every Sunday afternoon at our neighboring town of Ypsilanti, eight miles east, the seat of our State Normal School. The initial work at two different places where Unitarian churches have since been established in this State, was done in part by me. Through most of last year I had a student for the ministry pursuing his studies under my direction. Twice I have given courses of lectures on Social Science at the Meadville Theological School.

One of the most constantly laborious parts of my work, especially during the later years in Ann Arbor, has been my correspondence. My relations to the hundreds of students who have gone out from here; the fact that hundreds of young men in all parts of the land, every year are looking this way and writing to get information regarding the advantages of the University; my connection during the larger part of the ten years past with the Michigan Conference as its Secretary; the two years spent in the general missionary work of the west, and the wide acquaintance thus formed; connection with the Western Fellowship Committee, the Council of the National Conference, and the Board of the

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A. U. A., to say nothing about editorial work, earlier on *Unity*, and later on the *Unitarian*, have all combined to make and keep my correspondence very large. Nor has it been of a nature that allowed it to be slighted. Every day of these ten years the pile of letters has had to be answered.

Another thing has added to my duties. The Unitarian ministers in the State being so few, of course I am often summoned away, and sometimes to considerable distances, to officiate at weddings and especially funerals. On these services I have been called to Jackson, Kalamazoo, Hastings, Lansing, Detroit and Chicago, besides of course, to nearly every town, village and neighborhood within many miles of Ann Arbor. These calls consume much time; and yet I do not feel that they should be neglected, especially the funerals, partly because in a time of sorrow one wants to do a kindness if he can, and partly because the opportunity is so good to let numbers of persons, who, under no other circumstances ever hear our word, know how especially full of comfort and help our gospel is in the most trying experiences of life.

I mention these things simply to show that if I have accomplished far less than I have desired, and far less than I have planned, which is certainly true, at least I have not had much idle time on my hands.

But you have been kept already far too long. With a few words I will relieve your patience. These ten years that God has permitted me to be your minister have been very happy years. I know of no pulpit that I would rather have occupied. The work has been severe; indeed, I am convinced that there is no other pulpit in our body upon which the intellectual demand is greater; but with the two years' leave of absence you gave me, I have been able to carry it thus far with health unimpaired, and with joy.

Besides being very happy in the work of the home parish, I have found constant and unfailing inspiration in the contact with so many young men and women earnest in their desire to find out truth. Of course there has been the constant sorrow and loss of having to part with these so soon after they have become interested with us, and have begun to be helpers in our activities. But there has been at least a partial compensation, in the thought that so many of them have gone away with a deepened faith in religion, as well as enlarged views of it, and to bear to others, in hundreds of places, the new light and joy they have received.

I need hardly remind you in what spirit, with what aims, and on the basis of what faiths, I have tried to do my work in Ann Arbor, these years.

While I have believed absolutely in freedom, I think you will bear witness that it has not been the freedom of license, anarchy, disintegration; but that real freedom which finds its realization in obedience to truth, duty, law, love.

My faith in truth has been unqualified. For the evils growing out of inquiry I have ever counselled not cessation from inquiry but profounder inquiry. I have had no fear that God would ever be found antagonizing himself; and hence I have felt sure that in the end all science and all knowledge would be seen to strengthen the foundations of virtue and religion.

If I have believed in and taught a growing revelation, I have never forgotten or valued lightly the priceless heritages that come to us from the past.

If my radicalism has been uncompromising, I have labored to make it that radicalism which is really the only ultimate conservatism, because it seeks to lay the foundations of religion ever deeper and firmer in truth, in nature, in the soul, in God.

And all this is only another way of saying that in all my work among you I have believed profoundly in Christianity, and preached it with all the earnestness and power that God has given me;—not the Christianity of the middle ages or of the creeds, however, but the self-evidencing and eternal Christianity of the Beatitudes, of the Golden Rule, and of the great Teacher's supreme precepts, "love to God and love to man."

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On this rock I have believed, and to-day believe more firmly than ever, the universal church is to be built,—built so securely that the gates of hell shall not prevail against it.

As I look over the ten years I see that I have had steadily in view the individual, the church, and the denomination.

My ideal for the denomination has been that of leadership in the large and noble religious reconstruction which the world waits for,—the organization of the best religious thought and the loftiest religious ideals of our age into institutions.

My ideal for the church has been that of at once a home, a school, a sanctuary and a labor field; in other words, that of an organization for the promotion of brotherly love, ethical culture, Christian worship and human helpfulness.

My ideal for the individual has been perfect consecration to the highest ends of life.

I think these have been your ideals too.

And now as we turn from the past and look forward, what shall our ideals for the future be?

Shall they not be the same, only still more earnestly cherished? Grateful for the blessings we have received, encouraged by our successes, humbled and made wiser by our mistakes, shall we not dedicate ourselves anew, and with a willingness and a joy greater than we have ever known, to the truth that has inspired us, to the God whose we are, to the work larger and more full of interest and promise than ever, that still remains for us to do?

Who, looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

THE FURTHER SHORE.

For a Re-Union. Tune: "Auld Lang Syne."

We miss some faces from our midst,
Some tones we do not hear,
Of friends whose voices sung with ours
Old songs of hope and cheer;
Along the old familiar paths
They walk with us no more;—
They went with joy to join the host
Upon the further shore.

We miss to-night the happy light
That met us in their eyes;
We miss their hand-shake strong and warm,
Their counsels bright and wise;
We list in hopeful silence all;—
Perchance we'll hear once more
Their friendly voices, sweet and clear,
Call from the further shore.

Some fell amid the battle fierce
With faces to the foe;
Some wrought large work for many years
Ere they were called to go;
Some never reached the noble hopes
That filled their hearts of yore;—
But fearless all they crossed the stream
Unto the further shore.

Here or beyond, it matters not,
God's will is to be done;
Who does His will, here or beyond,
By him the crown is won;
Here once they wrought, but now beyond,
Where we shall meet once more,
When we with joy shall join our friends
Upon the further shore.

O. Clute.

July, 1888.

THE INFLUENCE OF WORDS.

The little dwarfed flower that springs into life in the crevice of some rock, shut in from sun and rain, grows struggling toward the light, and as it withers gives forth a perfect seed, which the winds bear to more favorable soil. So it is that the influence of a word may not be felt by the nature on which it falls, but its spell may be borne to a more yielding heart and there blossom in gladness.

Impure words are like a fungus growing in darkness; or like a fire burning to blacken and destroy.

Pure words in unclean surroundings are like the beautiful lilies that grow up straight and tall beside a stagnant pond, with their beauty reflected in its sluggish depths.

Words of kindness and help to the weak and degraded are like the pure

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winds of heaven, blowing over waste places, to cleanse and make glad.

Words of love and sympathy are like the little pools by the wayside that hold a reflection of the very heavens above.

EDNA A. FOSTER.

Bay View, Mass.

DR. MARTINEAU'S "STUDY OF RELIGION."

II.

WHAT THE INTELLECT CAN TELL US OF GOD; OR GOD AS CAUSE.

Do we find in nature traces of a great First Cause, adequate for the needs of religion? This is the question now before us.

The idea of cause has possessed and engaged the human mind in every reflective age since the dawn of philosophic literature. In this literature the causal idea has appeared under at least three distinct forms, namely: Thing as Cause; Phenomenon as Cause, and Force as Cause. The claims of each must be considered.

If by *Thing* we denote whatever has definite position in space, the word belongs to whatever holds geometrical relations; and as these subsist wherever there are points, lines, and surfaces, with their angles and enclosures, things might be present in a world where no motion was. In a scene thus dead, however partitioned by marking objects, no one can pretend to find a *source of change*, i. e. a *real cause*. The tendency to invest external things as such, with causality, is traced back to the metaphysics of an earlier age, but was intensified by the influence of Spinoza, who treated logical necessity as identical with cause. But except as the seat of *change*, or partner in a *change*, no "thing" can ever play the part of *cause*.

Is it then a sufficient correction, to disregard things, as such, and seek cause in *another Phenomenon*, so that the relation shall be between two homogeneous members of the same series, differing simply as constant prior from constant posterior? This is the doctrine of Hume, Brown, the Mills, and the empirical psychologists, generally, of England; of Kant in Germany; of Comte in France. They all reduce causality to a rule of time-succession traceable in the order of phenomena. Mr. Martineau, after reviewing the mode of reasoning by which Kant and others arrive at this time-succession idea of causality, by both reasoning and illustrations invalidates the theory, and proves that something else is necessary than order among phenomena before the mind sets up the belief of cause and effect.

That something else is *Force* or *Power*. This form of the idea of causality is discussed at length, with the objections which have been urged against it. The conclusion reached is, that *Power* is postulated by the understanding as the operative condition of any and all change. So that the dynamic idea clings to causality throughout.

And this is *all* of the *necessary* content of the causal idea so long as cause and effect are contemplated by us as *spectators*. But from a position of mere receptivity, or of contemplative intelligence, man could never attain the idea of causality. Not till he throws himself into the field as an *actor* or *doer* can he find the problem and try to solve it. The attempt to study causality from this experimental side leads to an analysis of an act of perception.

The arm is flung out towards the measure of its length; it is arrested by a book upon the table; if the initiative impulse is lively, it will not be balked, but redoubling itself will push the obstacle away and so complete itself. The contrast between the first pure spontaneity and the counteraction it receives, and again between the two intensities of energy on the change half-way, reveals itself at once in the moment of collision; for it is the impediment that serves as tell-tale of the free energy it stops. When the check is defied and thrown off, the movement assumes a new character and is thenceforth delivered over to the will. The fundamental discovery opened upon us in this experience is the dualism of the *self* and the *other than self*, both of which start into the field and divide between them the contents of the percipient lesson. The

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arrested spontaneity, the attention turned upon the new feeling, the determined effort to persist in the movement, these we recognize as ours; while that which gives the feeling, and that which receives the energy are something other than ourselves. We are thus born into self-consciousness in the moment of disputed spontaneity, and instantly assert ourselves by taking into our own hands the power which before was only passing through our nature. And as it is a shock of interrupted feeling that gives us notice to do this, the feeling must have the same owner as the power; and both are necessarily referred to one point and taken home to the Ego henceforth known as the subject both of the sensory store and of the forms of activity. These two heads exhaust all the possible contents of the Ego; all else than these contents is embraced in the non-Ego.

This one comprehensive antithesis gives account of several other truths besides that of the distinction between the self and the not self, viz: of Causality, internal and external; of Space,—*here* for the self, *there* for the not self; of Time (after more than one perception); and of self-identical existence or Substance in antithesis with changing Phenomena,—and all these, not as sequent inferences from the percipient act, enriching it by new discoveries, but as *contained in its own meaning*, yet admitting of separate expression. Of these, the most obvious is the relation of *cause and effect*, the cradle of which we here reach.

It is evident that if the foregoing exposition be correct, the Ego and non-Ego are known to us *ab initio* as reciprocally limiting powers put forth by antagonistic agents, and causing changes in some recipient object. If I know myself at all, it is in *trying* with all my might to do something needed but difficult, as for example to heave away a retarding resistance. While thus withstood and yet determined to persist rather than desist, I am conscious of exercising a causal Will to institute or sustain efficient movement. Here, as Dr. Martineau thinks (and he quotes other philosophic writers of note as sustaining the opinion) our first notions of causality are formed. "We ourselves," says Zeller, "are the one only cause, of whose mode of action we have immediate knowledge through inner intuition. For his notion of causality, man is at the outset guided by no other clue than the analogy of his own willing and doing."

If we are thus absolutely dependent, continues Dr. Martineau, on this single inner intuition, for knowledge of what causality is, it must fill and constitute our whole idea of it and of the way in which effects arise; nor can anything ever be added to it, as there are no other sources which can tell us anything about it. It determines the meaning of the word cause, and determines it forever. That meaning is power in the form of Will. When by an *a priori* axiom of the understanding we apply this causal relation to the external world, in the act of perception, we must carry this meaning too. Through such act of perception as has been analyzed we are introduced to the world, not as to a dead thing, or a material aggregate of things, but to another self, just as causal as we, instinct with hidden Will, and so far presenting the outer and inner spheres in true equipoise.

In the dualism, then, which perception opens to us, we are placed under an irrepealable thought-necessity of the following kind: Here at home in the Ego, we have first hand acquaintance with Causality; and we find it to be Will. In the reaction of objects upon us we know their resistance to be simply the inverse or opposite of our own causality, and so we recognize in them the same attribute (causal Will) by which we ourselves have moved forth upon them. Not till we put forth and direct our own causality, whether simply percipient or motory, have we revelation of the causality of the world; and our immediate feeling of operative Will in the exercise of our own causality, we, by a necessary law of thought, reflect and must ever reflect upon the outer world. Since Will is necessarily identical with the inmost essence of the sole causality

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known to thought, we cannot do otherwise than read Will into the causality manifested by the non-Ego, as what would be stirring in us, if we could change places with it. Cause, then, means that which can settle an alternative, viz., a disposing Will, by Will being meant *choice between two alternative directions of activity.*

This ultimate identity of meaning in the words Cause and Will, and the dependence of the former upon the immediate consciousness of the latter, are indirectly attested by the frequent recurrence of even the most practiced scientific intellects to the springs of human action as the true key to the dynamics of outward nature; and yet in one respect the language of science seems at first sight to contradict the idea of *one* causal Will in nature. The text-books of science speak of a *plurality* of forces, while our psychological analysis has given *one* Will in the outer world as the antagonist of the Will in the conscious Ego. Yet even this seeming contradiction promises to disappear under the law of "The Conservation of Forces."

The question still presses, however, how can we work out with a single cause, an adequate explanation of nature's diversified effects? Homogeneous power will account for nothing in particular, because accounting for all things alike. If we refer everything to Divine Will, and define Will as "choice between two alternatives" we have not explained why one is taken and the other left. In this respect the phenomenal theory of causation would seem to have the advantage, save for the more serious defect, that, in the phenomenal theory, there is involved *no idea of causality at all.* The difficulty we are trying to meet is how to account for the initial step, in the causal process, out of the indeterminate into the determinate. But this the mechanical theory of causality finds as great a difficulty as does the dynamic. Beginning with "thing" or "phenomenon" as cause, there must be a cause of that cause, and you start upon a process to which there can be no end except by arbitrarily cutting off further retreat by setting up a definite somewhat to start from. In assuming intelligent Will as the given starting point, we have at least provided something which we know, and which *seems* to have precisely what we want, the power of determining the contingent, of selecting among possibles that which shall become actual. As a personal decision is felt to explain an act and leave no more to be said, so is an eternal living Will the simplest conception we can form of the Universal Cause, itself uncaused.

Another practical question may arise just here, namely: How are we to reconcile scientific generalizations with this dynamic theory of causation? Light will be thrown upon this question by tracing the natural history of the causal idea. We find primitive man, in conformity with the primitive intuition, ascribing every conspicuous change on the earth or in the heavens, or in the lot of those around him, to a distinct and definite act of a will-directed power. All nature was at first alive with immediate volitional power, which was classed as propitious or adverse according as it brought good or ill to man. But this state of things could not continue. It was seen that the same act or object might produce mixed or even opposite effects on human beings; some other classification must be sought, and in the seeking came the grouping of phenomena, replacing multifarious and fluctuating volitions by a few great lines of purpose, designated later as laws. Every law represents one thought, and is the explicit unfolding of one comprehensive and standing volition; it constitutes therefore a single genus of power, which will not swerve till all its contents be delivered. In relation to its origin, it is still an act of Will settling what was indeterminate before; in relation to its effects it is a dynamic constant, an invariable necessity, and, when we look away from its source, it is *a force of nature* which can be depended upon to lend itself to our computation. Thus what in one aspect is a *Divine Idea* in another is a *natural force;* and it is simply by forgetting the upper re-

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lation and shutting our attention up within the lower, that we pass from the free religious conception to the ministrative and scientific.

But, the Force having taken the form of a general law, what is it that determines the phenomenon to happen so and so and not otherwise, under this law? The results of the law are now calm, now stern, now life, now death; why? Plato found answer by résorting to a dualism which involved the eternity of matter. Without such resort, answer may be found on purely volitional ground in the mingling encounter of many dynamic acts which together would constitute a vast assemblage of powers, each of which would yield its own series of effects, and the actual phenomena as we see them in the universe to-day would be the resultant of these crossing or intersecting powers. We thus gain the idea of the *conditions* of an event as supplementary to its cause. The visible processes of the natural world thus bear the same relation to its originating mind that our linked and co-ordinated organic movements, in accomplishing a purpose determined upon by us, bear to our volitional causality.

Thus by the education of nature itself, the human mind is led over the whole interval between its earliest habit of seeing distinct and separate deities in each object and activity of nature, and its latest version of scientific generalization and causation, without being called on to part from the essence of its original faith. From Will at the fountain head not a single thing is wrested at any stage of the process; only the inner acts of that Will are thrown into a new order, are reduced to a few comprehensive heads, and organized into a system, of which the sciences are the reflection in little. The emergence from superstition which marks this process consists, not in the *expulsion* of *purpose* from any scene which it occupied before, but in the substitution of *larger* purpose for less, of *plan* for *impulse.* And as the primitive power has not been lost on the way, neither has any other been found; so that we are still in presence of the originating Mind, whose organizing thoughts are prototypes of the rules of nature.

In counting off each mode of force as if it were a single creative volition, we have assimilated our conception of the Supreme Mind to that of a perfect scientific intellect; that is to say, we find ourselves in the presence of a Being who thinks out the universe, the general laws of which form the methods and calculus of his mind. But is this all? Such a world would comply with *one* of the marks of Will, it would constitute a determinate system selected from indeterminate possibilities; but two other marks would be wanting, namely, its independent lines of action would converge upon no *end* beyond themselves, for the sake of which we must conceive them to be; and, there could be no *subordination of minor to major* ends, forming the scheme into *a hierarchy of good.* These additional marks, however, are not wanting in the universe. In the mechanical and chemical departments of nature the relation between means and ends is still inchoate and obscure; as soon, however, as we enter the field of *organic* existence, and especially when we reach *sentient* beings, such real individualities are distinctly set up that it is impossible not to allow each to carry its own end in itself, for the sake of which (as well as to serve the whole) it has been brought upon the scene. Conscious intelligences, then, are the consummation of the forces and activities of terrestrial nature, the *end* to which all *lead up.* Thus all nature stands before us replete with marks of causal volition. The *laws* of nature are volitional *methods; sentient beings* are volitional *ends*, reached through many gradations of subordinate ends.

To discover how far nature in its entire extent carries marks of volitional, that is purposeful, causality, is the object of Teleology, or the so-called Argument from Design. To this inquiry Dr. Martineau gives something over a hundred pages, discussing the place of teleology, teleological theism, the alleged blemishes in nature which would seem to disprove the argument from design, and the objection to teleology on the

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ground of its being anthropomorphic.

Having attempted thus far to set forth, and to surround with adequate protection, the first psychological source of Theism, namely, the recognition of a living Will as cause of the phenomena of the world, our author now asks us to accept this position as determined, and to pass into its interior and examine what its contents are. What does it enable us to say respecting the Being whom it reports to us as an ascertained object of thought?

1. To identify original Causality with God is to ascribe to him *all power*, for the terms are interchangeable. And by this we must mean that he is mighty for absolutely all things. This results from the principle with which we start. All causality being volitional and selective, the line of realized action (i. e., the universe as it now exists) is only one out of a plurality of possibilities, and the cosmos which has come into being is but a sample of an unknown number that might have been.

2. *Unity* as well as universal power must be reckoned among the attributes of this causal Divine Will, since, among other reasons, the very idea of a world or universe, as a whole, is rigorously impossible, except on the assumption of a substantive unity incompatible with diverse origins and independent directions.

3. We must declare God to be *intelligent;* for the pre-conception of ends and the realization of them by the apparatus of appropriate means are the characteristics of rational existence.

4. We must also include *infinity* among His attributes, not, however, as a direct but as an indirect inference. The cosmos we cannot affirm to be infinite, hence we cannot infer from it as an effect the infinitude of God as Cause. From this we can only speak of the Divine perfections as indefinitely great. But we have predicated space as the self-existent *condition* of the primary Causality, and space we can affirm to be infinite; and as it is impossible to maintain a disparity of scope between the cause and the condition of all things, they share the same dimensions; so that, though we cannot directly infer the infinitude of God from a limited creation, indirectly we may exclude every other position by resort to its unlimited scene of existence.

5. By a similar method we may justify the *eternity* of God as Cause. If there was ever a time in which as yet this cause was not, it has *come into being* and is therefore only a phenomenon or effect, which is a simple contradiction. Its existence, as other than phenomenon, is its essential feature as a causal explanation of phenomena; it cannot therefore have had a beginning, but must always have been; nor can it have an end, for this also would reduce it to a phenomena.

To sum up, then, the results reached through the principle of Causality: There is one universal Cause, the infinite and eternal seat of all Power, an omniscient Mind, ordering all things for ends selected with perfect wisdom.

ELIZA R. SUNDERLAND.

EMMA LAZARUS AND HER PEOPLE.

CONDENSED FROM THE OCTOBER CENTURY.

Already, in 1879, the storm was gathering. In a distant province of Russia at first, then on the banks of the Volga, and finally in Moscow itself, the old cry was raised, the hideous mediæval charge revived, and the standard of persecution unfurled against the Jews. Province after province took it up. In Bulgaria, Servia, and, above all, Roumania, where, we were told, the sword of the Czar had been drawn to protect the oppressed, Christian atrocities took the place of Moslem atrocities, and history turned a page backward into the dark annals of violence and crime. And not alone in despotic Russia, but in Germany, the seat of modern philosophic thought and culture, the rage of anti-Semitism broke out and spread with fatal ease and potency. In Berlin itself tumults and riots were threatened. We in America could scarcely comprehend the situation or credit the reports, and for a while we shut our eyes and ears to the facts; but we were soon rudely awakened from our insensibility, and forced to face the truth.

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It was in England that the voice was first raised in behalf of justice and humanity. In January, 1881, there appeared in the London *Times* a series of articles, carefully compiled on the testimony of eye-witnesses, and confirmed by official documents, records, etc., giving an account of events that had been taking place in southern and western Russia during a period of nine months, between April and December of 1880. We do not need to recall the sickening details. The headings will suffice: outrage, murder, arson, and pillage, and the result—100,000 Jewish families made homeless and destitute, and nearly $100,000,000 worth of property destroyed. Nor need we recall the generous outburst of sympathy and indignation from America. "It is not that it is the oppression of Jews by Russia," said Mr. Evarts in the meeting at Chickering Hall, Wednesday evening, February 4; "it is that it is the oppression of men and women, by men and women, and we are men and women." So spoke civilized Christendom and for Judaism—who can describe that thrill of brotherhood, quickened anew, the immortal pledge of the race, made one again through sorrow? For Emma Lazarus it was a trumpet call that awoke slumbering and unguessed echoes. All this time she had been seeking heroic ideals in alien stock, soulless and far removed; in pagan mythology and mystic, mediæval Christianity, ignoring her very birthright—the majestic vista of the past, down which, "high above flood and fire," had been conveyed the precious scroll of the Moral Law. Hitherto Judaism had been a dead letter to her. Of Portuguese descent, her family had always been members of the oldest and most orthodox congregation of New York, where strict adherence to custom and ceremonial was the watchword of faith; but it was only during her childhood and earliest years that she attended the synagogue and conformed to the prescribed rites and usages which she had now long since abandoned as obsolete and having no bearing on modern life. Nor had she any great enthusiasm for her own people. As late as April, 1882, she published in the *Century* magazine an article written probably some months before, entitled, "Was the Earl of Beaconsfield a Representative Jew?" in which she was disposed to accept as the type of the modern Jew the brilliant, successful, but not overscrupulous *chevalier d'industrie.* In view of subsequent, or rather of contemporaneous, events, the closing paragraph of the article in question is worthy of being cited:

> Thus far their religion [the Jewish], whose mere preservation under such adverse conditions seems little short of a miracle, has been deprived of the natural means of development and progress, and has remained a stationary force. The next hundred years will, in our opinion, be the test of their vitality as a people; the phase of toleration upon which they are only now entering will prove whether or not they are capable of growth.

By a curious, almost fateful juxtaposition, in the same number of the magazine appeared Madame Ragozin's defense of Russian barbarity, and in the following (May) number Emma Lazarus's impassioned appeal and reply, "Russian Christianity *versus* Modern Judaism." From this time dated the crusade that she undertook in behalf of her race, and the consequent expansion of all her faculties, the growth of spiritual power which always ensues when a great cause is espoused and a strong conviction enters the soul. Her verse rang out as it had never rung before—a clarion note, calling a people to heroic action and unity; to the consciousness and fulfillment of a grand destiny. When has Judaism been so stirred as by "The Crowing of the Red Cock" and "The Banner of the Jew"?

The dead forms burst their bonds and lived again. She sings "Rosh Hashanah" (the Jewish New Year) and "Hanuckah" (the Feast of Lights), and "The New Ezekiel."

Her whole being renewed and refreshed itself at its very source. She threw herself into the study of her race, its language, literature, and history.

Those were busy, fruitful years for Emma Lazarus, who worked not with the pen alone, but in the field of practical and beneficent activity. For there

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was an immense task to accomplish. The tide of immigration had set in, and ship after ship came laden with hunted human beings flying from their fellow-men, while all the time, like a tocsin, rang the terrible story of cruelty and persecution — horrors that the pen refuses to dwell upon. By hundreds and thousands they flocked upon our shores — helpless, innocent victims of injustice and oppression, panic-stricken in the midst of strange and utterly new surroundings.

THE AUTHOR OF "ROBERT ELSMERE."

Probably the most popularly effective plea ever made before the English speaking world for a rational Christianity as distinguished from the Christianity of irrational dogma which has so long been in power, is that which has come to us from Mrs. Humphry Ward, in her novel "Robert Elsmere," which we are told has now reached a sale in England and America of over a hundred thousand copies. The great popularity of the book as well as the excellent work it is doing for the liberal Christian cause gives interest to the following facts concerning its author which we reprint from the *Critic:*

With "Robert Elsmere," or, perhaps, to be more exact, with Mr. Gladstone's review of it in the *Nineteenth Century*, Mrs. Ward sprang into notoriety. To those who had no knowledge of her personally, her book made it clear that she was one who not only knew her Oxford well, but was intimate with Oxford life and Oxford people and Oxford traditions. It was, therefore, no surprise to learn that before she became Mrs. Ward, she was a Miss Arnold, and that she is the granddaughter of Dr. Arnold, of Rugby, the niece of Matthew Arnold, and the daughter of Thomas Arnold, the editor of many old books, the writer of "The Encyclopædia Britannica" article on English Literature, and the author of a well-known "Manual of English Literature."

In 1872 Miss Arnold married Mr. Thomas Humphry Ward, an Oxford man, and at that time a tutor of Brasenose College. Since then Mr. Ward has given up his tutorship, and is now the art critic of the *Times*. His anthology of English verse, popularly known as "Ward's English Poets," is perhaps the best in existence. Mr. and Mrs. Ward live in one of the large, old-fashioned houses in Russell square, near the British Museum. The Wards count among their neighbors Miss Christina Rossetti and Mr. William Michael Rossetti. Whoever does not know his Bloomsbury has but to turn to "Robert Elsmere," where he will find the description of Bedford square, the London home of the Elsmeres, and but a two minutes' walk from Mrs. Ward's own house. Rumor now has it that Mr. and Mrs. Ward have found for themselves a summer home in Surrey, surely one of the prettiest counties in all England. The place they have bought is near Haslemere, where Tennyson lives several months of the year, and where Mrs. Gilchrist, the friend of Dante Rossetti and Walt Whitman, wrote many of the letters which have lately been given to the world.

Mrs. Ward has published two or three other books, less famous than "Robert Elsmere;" but none appeared until after she had been married for several years. The first was "Milly and Olly," a story for children, illustrated by Mrs. Alma Tadema. How strong is her love for certain parts of England is already shown in this very simple little tale. Her child hero and heroine come from Oxfordshire, and their summer journey, of which the story is the record, is to the Lake country, where Robert Elsmere first met Catherine. A good deal of Mrs. Ward's personality can be learned from her books. "Milly and Olly" was published in 1881. In 1884 it was followed by her first novel, "Miss Bretherton," which made some talk at the time because the heroine, an actress, in certain ways suggested Miss Mary Anderson. There was just enough similarity to give people a chance to gossip. Many passages in "Miss Bretherton" clearly reveal Mrs. Ward's great reverence for, and sympathy with, French genius and French ideals. It was this, probably, that led her to the translation of Amiel's "Journal Intime," published in 1885. Besides her mastery of the French language, shown by this work, it is said that Mrs. Ward knows more about early Spanish literature than almost any woman living.

AN ETHICAL CULTURIST ON "ROBERT ELSMERE."

It is now some years since I first attended what by courtesy, I suppose, must still be called "a service" at South-place Chapel. Mr. Moncure D. Conway was then "the minister." The South-place Ethical Society —for that is the latest development of the "earlier" congregation and the later "institute"—now rejoices in having a regular leader or minister. This gentleman, like Mr. Conway, hails from "the States," but, unlike him, his speech does not betray him. No one looking at, or listening to, Dr. Stanton Coit would for a moment imagine that he has for some time been a leading man among the Ethical Culturists of New York. He is a young, slight, fair man, with a face somewhat of the Saxon type.

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Last Sunday morning, attracted to some extent by the fact that Dr. Coit was going to discourse on "Robert Elsmere," I wended my way to Fox's old chapel, and found myself one of a large audience, some of whom remained standing throughout the "service." This opened with the singing of an anthem by the choir, and then the first reading was given from Mrs. Ward's now famous novel. The passage selected was that where Robert first tells his wife of his doubts, and it was read with considerable effect and clear enunciation. Then followed a contralto solo from Spohr's "Calvary," after which a further reading from the novel, or rather a condensation of the scene where Robert initiates "the brotherhood," was given. An anthem was then announced, which proved to be a bass solo, the words being those of Lowell, beginning "God is not dumb." The old "meditation," which used to take the place of prayer in Mr. Conway's time, has now been abandoned, at any rate it found no place in the service last Sunday, and after the anthem had been sung, and a few "notices" had been given, Dr. Coit proceeded with his discourse. Before I deal with this, let me say a word as to the singing. Both the solos were well rendered, but it seemed to me somewhat incongruous to hear words ascribing power to God, and involving a belief in Theism, and then to hear from the preacher a discourse which, if it was anything, was a denial of the existence of God. This is one of those things which may be part and parcel of Ethical Culture, but which strikes the uninitiated as lacking in consistency, to say the least. Perhaps those who have the management of these services recognize this, and do not venture to ask the assembly to join, but only to listen. Certainly the "hymn," which was subsequently sung by the congregation, did no such violation to the sense of consistency.

Dr. Coit's criticism of the novel, which owes much of its popularity to Mr. Gladstone's attack on it, was adverse and severe. So far from being likely to further the cause of free thought or to weaken the bulwarks of Orthodoxy, as some nervous Christians seemed to think, he regarded it as likely to strengthen the position of Orthodoxy. The two prominent types of free thought were of the most despicable character—Edward Langham, the weak and contemptible pessimist, and the Squire, selfish, immoral, and the inheritor of mental weakness. In addition there were Wardlaw, a vulgar Comtist, and the members of a Radical Club, who anticipated the pleasure of reading a comic life of Christ, or found it in studying pictures of a gross and obscene character illustrating incidents in the Bible narrative. These were the types of free thought which the book set up, and against these he protested as unfair representations. Then, again, it was an absurdity to make Robert give up his belief in miracles because they did not satisfy his intellect, the inference being that if they had he would have believed them. It is not because they do not satisfy the intellect that miracles should be discarded: they must be brought to the test of worth. A thing may be scientifically true, and yet have relatively little or no worth. Of course, Robert's theism and devotion to the memory of Jesus came in for scathing criticism. His idea that we must reconceive Christ was a delusion, which was wholly unsuited to solve the problem of why the working classes are alienated from religion. They do not care about reconceiving Christ in the light of present day, and are little troubled with the question of miracles. The book itself showed this. Those who gathered round Robert in his brotherhood avowed their devotion to him, in consequence of his own personal goodness. Besides, such a brotherhood was impossible. He (Dr. Coit) had asked some man who had lectured for the last fourteen years among the workingmen at their clubs, and he had never heard of such an institution, and this, too, had been confirmed by a Church of England clergyman, who had also been asked if he knew of one such. No! workingmen were not to be made better by seeing the names Socrates or Jesus on the walls of a room. Of neither had they, in many cases, ever heard. Nor was it by a belief in a personal God that reform was to come, but rather by exalting humanity, and teaching men and women they were entitled to something higher than the gross life they were living. And so on, and so on.

As will have been seen, the Theism of "Robert Elsmere" is a rock of offense to Dr. Coit; but as I listened to him I could not help thinking that he wholly failed to discern, that it was in Theism Robert Elsmere found his inspiration to do the work which roused the devotion of the little company at R——. And while he was wrathful with Mrs. Ward for depicting Langham and the Squire as types of Freethought, he made no mention of Grey, and the Unitarian minister, who had so much influence on Robert's later life. But then Freethought, in Dr. Coit's opinion, is probably not Freethought if it involve a belief in God. Without suggesting that Freethought necessarily produces such characters as Langham and the Squire, Dr. Coit must have been singularly fortunate if he has never come across such products of a revulsion from the older Orthodoxy. Dr. Coit's discourse was delivered with much animation, though it was read from MS., and judging from expressions I heard drop as I went out it seemed to satisfy many of his hearers. I cannot honestly say that it did me.—"*Rambler*" *in the Inquirer* (*London*).

Truth is like the sun; whatever darkens it is but a passing cloud.

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ONE UPWARD LOOK EACH DAY.

SUNDAY.

A Thanksgiving.

For the wealth of pathless forests
Whereon no axe may fall;
For the winds that haunt the branches,
The young bird's timid call;
For the red leaves dropped like rubies
Upon the dark green sod;
For the waving of the forests,
We thank Thee, O our God!

For the lifting up of mountains
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark of silent gorges
Whence mighty cedars nod;
For the majesty of mountains,
We thank Thee, O our God!

For the rosebud's break of beauty
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
We thank Thee, O our God!

For the hidden scroll o'erwritten
With one dear Name adored;
For the heavenly in the human;
The Spirit in the word;
For the tokens of Thy presence
Within, above, abroad;
For Thine own great gift of Being,
We thank Thee, O our God!

Lucy Larcom.

MONDAY.

Not as I Will.

Blindfolded and alone I stand,
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat,
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bliss
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

Helen Hunt Jackson.

TUESDAY.

Longing.

The thing we long for, that we are
For one transcendent moment,
Before the Present, poor and bare,
Can make its sneering comment.
Still, through our paltry stir and strife,
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real.
To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.
Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread His ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

J. R. Lowell.

WEDNESDAY.

If We Knew.

If we knew the woe and heartache
Waiting for us down the road;
If our lips could taste the wormwood;
If our backs could feel the load,—
Would we waste the day in wishing
For a time that ne'er can be?
Would we wait in such impatience
For our ships to come from sea?

If we knew the baby-fingers
Pressed against the window-pane
Would be cold and stiff to-morrow,—
Never trouble us again,—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Strange we never prize the music
Till the sweet-voiced bird has flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake their white down in the air!

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;

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Let us find our sweetest comfort
In the blessings of to-day,
Making of the earth a heaven
As we journey on our way.

Anon.

THURSDAY.

Wilt Thou Not Visit Me?

Wilt Thou not visit me?
The plant beside me feels Thy gentle dew;
Each blade of grass I see
From Thy deep earth its quickening moisture drew.

Wilt Thou not visit me?
The morning calls on me with cheering tone
And every hill and tree
Has but one voice, the voice of Thee alone.

Come, for I need Thy love
More than the flower the dew, or grass the rain:
Come like Thy holy Dove,
And, swift descending, bid me live again.

Yes, Thou wilt visit me!
Nor plant nor tree Thine eye delights so well,
As when from sin set free,
Man's spirit comes with Thine in peace to dwell.

Jones Very.

FRIDAY.

Ministering Spirits.

Why come not spirits from the realms of glory
To visit earth as in the days of old,—
The times of sacred writ and ancient story?
Is heaven more distant? or has earth grown cold?

To Bethlehem's air was their last anthem given,
When other stars before the One grew dim?
Was their last presence known in Peter's prison,
Or where exulting martyrs raised their hymn?

No: earth has angels, though their forms are moulded
But of such clay as fashions all below:
Though harps are wanting, and bright pinions folded,
We know them by the lovelight on their brow.

I have seen angels by the sick one's pillow;
Theirs were the soft tone and the soundless tread:
Where smitten hearts were drooping like the willow,
They stood "between the living and the dead."

There have been angels in the gloomy prison,
In crowded halls, by the lone widow's hearth;
And, where they passed, the fallen have uprisen,
The giddy paused, the mourner's hope had birth.

Oh! many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown.

Anon.

SATURDAY.

Prayer.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take,
What parchéd grounds refresh, as with a shower!
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel how weak! we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others,—that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer.
And joy and strength and courage are with Thee?

R. C. Trench.

THE SUNSHINE OF HOPE.

It is a duty we owe to ourselves to live as much as possible in the sunshine of hope; and when clouds arise and darken the view, we should search for the silver lining until it is found — as "hope deferred always makes the heart sick."

The most inspiring hope man can know is that of a better life "beyond the river," where the troubles and trials of earth are unknown, where tears are wiped away, and where the happiness of the entire human family will be consummated. If there be a hope more grand, beautiful or sublime than this, it has never been read to me in history, sung to me in poetry, nor whispered by angels in my sweetest dreams. He who truly believes this, will pass on to his final home as peacefully as one "who wraps the drapery of his couch about him and lies down to pleasant dreams."

JAMES SHRIGLEY.

Philadelphia.

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OTHER JAPANESE STUDENTS.

A correspondent in Oakland, California, writes us as follows:

EDITOR UNITARIAN:

Kindly add to the list of Japanese students of Unitarianism given in your last issue the name of Mr. Watari Kitashima, a young man of character and promise, who for two years past has been a student at the Oakland high school, supporting himself the while by manual labor and as an assistant in Mr. Wendte's church. Connected with the Methodist mission to Japanese in this city, he was led into our Unitarian faith by his own force of mind and reading, enduring some mild persecution because of his change of views. On Easter Sunday last, at his own request, he was baptized and admitted by right hand of fellowship into the Oakland Unitarian church — possibly the first Japanese member of our liberal household. He has recently decided to follow the example of his friend, Mr. Kanda, and prepare himself for the Unitarian ministry among his fellow-countrymen. The theological school at Cambridge kindly aided his purposes, the Oakland Society did what it could in his behalf, and Mr. Kitashima is now enrolled as a special student at Cambridge, where we bespeak for him the good will of our eastern Unitarians.

With regard to his fellow student, Mr. Kanda, at Meadville, permit me to say that it was through the active interest of Hon. Horace Davis, of San Francisco, that he was enabled to carry out his ardent wish to study for our ministry. Mr. Davis is the custodian of a little fund for this purpose. May I add that any Unitarian who has an interest in this work and desires to see this experiment fairly tried, will greatly help it on by sending a contribution to Mr. Davis or Rev. C. W. Wendte towards educating either of these young men. OAKLANDER.

Regarding the supposition of our correspondent that Mr. Kitashima may have been the first of his nation to join our Unitarian household of faith, we would say that previously to the date of his joining the Oakland Society, four Japanese young men — students in the University — had joined the church at Ann Arbor, — going through the regular form of admission, and receiving from the pastor the right hand of fellowship in the presence of the congregation. Of these four, one joined in Sept., 1886, two in April, 1887, and one in January, 1888.—*Ed. Unitarian.*

No mortal has a right to wag his tongue, much less his pen, without saying something.—*Carlyle.*

SEND ME.

1. This is an Order of women who are willing to go on the King's Work, and wherever the King sends them.

"Here am I, send me."

This word of the prophet gives the name and motto to the order.

2. It is one of the "Ten Times One" clubs. It takes its own motto, in addition to the Wadsworth motto.

3. The members wear for a badge the Maltese cross, with the letters I. H. N. (In His Name). This is the common badge of all the "Ten Times One" clubs. The distinctive mark of "Send Me" is a pale lilac ribbon. This ribbon may be worn with or without the badge.

4. There are two classes of "Send Me." The Junior class consists of girls under the age of sixteen. The Senior class consists of older women.

5. Any person can form a Ten by sending to the central secretary for a printed charter. The leader will then enlist ten proper persons in her Ten.

6. Each of these persons is, in turn, at liberty to send for a charter, and enlist another Ten. Or, the first Ten may increase its own numbers regularly. But it is advised that no Ten should grow so large as to have frequent and familiar meetings inconvenient.

7. Each Ten attempts to do the duty next its hand as each member does.

8. Once in six months it reports to the central secretary.

The president of the order is Rev. E. E. Hale, D. D. The central secretary, to whom all communications should be addressed, is Mrs. Bernard Whitman, Lawrence Ave., Dorchester, Mass.

EDITORIAL NOTES.

We give so much space to the address upon "Ten Years in Ann Arbor" because it is a part of the missionary work of the denomination, and is therefore of general interest to our churches. Twenty-three years ago the American Unitarian Association selected Ann Arbor, the seat of the University of Michigan, as the place to establish the first of its college town missions,— putting Rev. Charles H. Brigham in charge of the same. The step was taken with some hesitancy, but the influential work that sprang up under Mr. Brigham's hand soon convinced the Association and the denomination that no mistake had been made. The work was carried on twelve years by Mr. Brigham (until his health failed), and one year by Rev.

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J. H. Allen, before the settlement of the present minister.

The results achieved encouraged the Association to establish, later, similar missions, at Ithaca, N. Y., the seat of Cornell University; Madison, Wis., the seat of the University of Wisconsin; Iowa City, the seat of the Iowa State University; Lawrence, Kansas, the seat of the University of Kansas; and several other places.

The picture which we give of the Ann Arbor work will throw light upon the general character of the work in all these college towns, and we can but think, therefore, will help our churches to understand a little more clearly how interesting, many sided, and far reaching in its influence it is.

The story of Theophilus Lindsey is one of the most interesting and noble connected with the annals of Unitarianism, and in the article of Rev. Robert Collyer which we publish in this number of the *Unitarian* it is told in the writer's most graphic vein. Moreover, it is peculiarly timely just now when new attention is being called to the work and character of Lindsey by the publication in England of the volume which we mentioned in our July number containing his Catterick "Apology" and "Farewell Address," together with a Biographical Introduction by Dr. Vance Smith.

The reading of Mrs. Humphry Ward's novel, which is attracting such general attention, will help many to understand how thorny and lonely have been the paths which so many of the pioneers of Unitarianism have had to tread in England and America. The writer of the following sonnet in the *Unitarian Herald* of Manchester, Eng., is reminded by the tale of Elsmere of the not less thrilling and even more heroic story of Theophilus Lindsey.

ROBERT ELSMERE.

How few of those who "Robert Elsmere" read,
And weep his struggling griefs for conscience sake,
When he, thought-driven, the shrinking steps must take,
That, from his youth's creed-fettered Church shall lead,
To labors which no priestly robes impede,
Remember how his bonds brave Lindsey brake,
And weighty words 'gainst Nicene errors spake,
Words, though priest-scorned, of purer faith the seed.
'Tis well to idealize such martyr's fate,
That so, perchance, the world may understand
How much they suffer, whilst they watch and wait,
In listening awe, for duty's clear command;
Then, sad but fearless, truth's stern call obey,
And from old haunts, faiths, friends, lone exiles stray.

Some of us have said hundreds of times over during the past few years, the time is surely coming when Liberal Christianity, as well as Orthodoxy, will have its revivals; the conditions are ripening; the larger and more reasonable faith for which we stand awaits its Whitfields, its Wesleys, its Moodys and Sankeys — men, who, as deeply in earnest for our better Gospel as these for their poorer, and possessing popular gifts of speech and song, shall be able to carry our faith to the people with power. We believe it. Not that we would have the high standard of our pulpits or churches lowered to anything shallow or temporizing or sensational. But that is not necessary. Not sensationalism and rant, but consecration, conviction, faith in God and sympathy with men, are the conditions of the true revival. These conditions are coming to the liberal churches of this country — Universalist and Unitarian and Independent. Let a man arise among us with the gifts of direct and impressive popular speech that Mr. Moody possesses, joined with such religious faith and zeal as his, and does any one doubt his ability to reach and stir the people with our Gospel? Or let a man arise among us with the popular singing gifts of Mr. Sankey, and throw himself into the work with like fervor and zeal, and does any one doubt his ability to reach men with our great message? No, we believe that the Liberal Christian revival is sooner or later coming, and coming to stay.

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Somewhere in his great providential order of things God has in preparation for us his Whitfields, Moodys, Sankeys of the New Faith, who shall stir our liberal churches everywhere to a warmer and deeper religious life, and lead us to the people.

Rev. Theodore Clapp, D. D., once said in a sermon:

You are a father; last week you lost an only son — a profligate — cut down amidst the perpetration of enormous crimes — in the very act. You believe in the endless misery of those who die impenitent. Can you this day, after church, go out to yonder cemetery, and kneeling down at the new made grave offer the following prayer? "Heavenly Father, if my child died impenitent, I beseech thee that he may be punished for ever: let him be a wretched outcast from God and paradise through eternity; let no ray of hope reach him; let not night afford him refreshing repose; let no returning morn bring him hope, joy, respect or gladness; let unavailing sighs pierce the silence of his dungeon, and from beneath the smoke of his unbending torment let wailings, weeping, and gnashing of teeth be heard for ever and ever. These favors I ask in the name of Jesus Christ, our most blessed Lord and Saviour, Amen!"

Every sane mind shrinks aghast from the very thought of such a horrible prayer. And yet why should it? Is it worse for us to pray for such damnation than for God to inflict it? Nay, if it is wise and right for such damnation to be, then it is proper for us to wish it and pray for it. But such damnation is not wise or right. All that is best in us cries out against it. It is a base slander upon God. Let any one try to embody it in a prayer, especially in connection with one of his own loved ones, and he will quickly see what a horrible and impossible thing it is.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

The Cincinnati "Auxiliary."

The Cincinnati branch of the Woman's Auxiliary Conference holds a meeting on the second Tuesday of each month, at which a paper is read and discussed. The list of topics and essayists for the present year is as follows:

October. The Ideal Sunday, by Mrs. Mary P. W. Smith.

November. Business Training for Women, by Mrs. Ellen B. Dietrick.

December. Mohammed and Mohammedanism, by Mrs. Geo. A. Thayer.

January. The Empire of the Mikado in some of its Social and Religious Aspects, by Mrs. Geo. Thornton.

February. Spiritual Life in the Unitarian Church, by Mrs. Sarah E. Owens and Miss Ellen M. Patrick.

March. Medicine as a Career for Women, by Dr. Mary E. Osburn.

April. Is Christianity Superior to Other Religions? by Miss Anna Laws.

Wherein Does the Superiority Consist? by Mrs. C. D. Robertson.

May. The Eternal Verities, by Mrs. Alice Williams Brotherton.

June. The Ideal Home, by Miss Lillie M. Hollingshead.

The Woman's Congress.

The Association for the Advancement of Women will hold its Sixteenth Congress in Detroit, Mich., Nov. 14-16, in the Church of Our Father, Bagley Ave. and Park St. The topics for discussion and the speakers are as follows:

High Life and High Living, by Mrs. Julia Ward Howe, R. I.

Women in the Ministry, by Rev. Ida C. Hultin, Ia.

Organization among Women, by Mrs. Nellie Reid Cody, Ia.

Correct Dress, by Mrs. Annie Jenness Miller, N. Y.

Manual Training for Girls, by Miss Ella C. Lapham, N. Y.

Women as Guardians of the Public Health, by Ella V. Mark, M. D., Md.

Social Purity, by Miss Frances E. Willard, Ill.

Symposium — Immigration.

Where is the Work of Women equal, where superior, where inferior to that of Men? by Rev. Antoinette Brown Blackwell, N. J.

Realism in Fiction, by Miss Lilian Whiting, Mass.

Legal Aspect of the Temperance Question, by Miss Mary F. Eastman, Mass.

The Functions of Society, by Mrs. Anna C. Bowser, Ky.

College Alumnæ and Working Women.

We clip the following from the *Journal of Women's Work*, of Philadelphia. It shows what a company of educated women, earnestly desirous to do good, have accomplished for some of their less favored sisters of that city. Says the paper named:

"One of the curious results of a college training for young women is, that instead of disposing them to form an intellectual caste and keep themselves aloof from the uneducated, it seems rather to fire them with a desire to extend their advantages and to gain for as many as possible the

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thing they find so good for themselves. It was this spirit which led some of the college alumnæ living in Philadelphia to ask how the working women of their city, who had been obliged to leave school early in life, and whose day hours were occupied in earning a living, could continue their education.

"They put their wits together to supply this need—namely, the best instruction in the city at hours suited to the convenience, and prices suited to the means, of women-workers. In October of 1881, evening classes were advertised in the ordinary English branches, also in cooking, book-keeping, dressmaking, drawing and singing.

"These classes succeeding almost beyond the hopes of their projectors, the second year stenography, type-writing, English literature and millinery were added, and all these branches, with the exception of drawing and the addition of French and elocution, have been continued each winter up to the present time."

Some of these classes are taught by unpaid volunteers, and some by teachers who receive a small compensation. More than 2,000 working women have availed themselves of the advantages of the classes.

Denver, Col.

The women of Unity Church have the following organizations:

A Ladies' Aid Society, which meets every other Thursday afternoon in the the church parlors. This organization has for its object the seeking out of strangers and the promotion of charity. Last year it contributed toward the furnishing of the Denver Orphan's Home, and supplied money and garments for the Sewing School, and in many ways helped to bring about a more cordial feeling among the various grades of society. By its sociables, Unity parties and entertainments it encourages a healthy social life.

A Woman's Auxiliary, which meets once a month, for the purpose of disseminating liberal literature, and also for the study of the rise and progress of Unitarianism in America.

Unity Sewing School, which meets every Saturday afternoon from 3 to 5. This is presided over by a committee of ladies for this special work. Poor and needy young girls are here taught plain sewing and dress cutting and fitting, all garments made by them being their own. Story books and magazines are loaned, and at each meeting one teacher is selected to read aloud. The attendance last year averaged about fifty-five.

The ladies of the church also carry on an Auxiliary Mission Library, which is open every Sunday after the church services. The librarian supplies a table in the hallway with copies of the *Christian Register*, the *Unitarian*, and sermons of the leading ministers, and also loans to church members and residents of Denver books treating on Unitarian and other religious subjects.

Also a branch of the national order of the "King's Daughters" has its headquarters in Unity Church.

The Bravest of Battles.

The bravest battle that ever was fought,
  Shall I tell you where and when?
On the maps of the world you'll find it not;
  'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
  With sword or nobler pen;
Nay, not with eloquent word or thought
  From mouth of wonderful men.

But deep in a walled-up woman's heart—
  Of woman that would not yield—
But bravely, silently bore her part—
  Lo! there is that battle-field.

No marshaling troop, no bivouac song,
  No banner to gleam and wave!
But, oh, these battles! they last so long—
  From babyhood to the grave!

—*Joaquin Miller.*

UNIVERSALIST NOTES.

Churches Open all Summer.

In Chicago all three Univeralist churches were open throughout the past summer, and that impossible thing was accomplished—the Sunday-school was held without interruption. The result of this experiment (if it can be called one) were most interesting and agreeable. The congregations in all these churches were more than fair; they were excellent. The Sunday-schools, by little variation in the exercises, were made interesting and helpful, in spite of broken classes and absent teachers. At St. Paul's church the separate classes were given up for the time being, and the lesson taught in a familiar way by the pastor who happened to be spending his vacation in town. Nobody complained of the services as a burden, but there were many who spoke of them with gratitude and pleasure, as a comfort and a relief, in the long weeks of the hot weather. It would probably be found that people are just as desirous of religious help in summer as in winter, and that the helpful word of the preacher, the hymn and the prayer, are just as welcome to the home-stayer as they are to the travellers and sojourners huddled in hotel parlors. At all events our Chicago friends are unanimous in commending the continuation of services during the vacations.

Rev. Anna Fleming.

Our ministry has suffered a great loss in the death of one of its youngest members. Miss Anna E. Fleming, pastor of the church at Avon, Ill., died during the summer, leaving a bereaved church and a large circle of warm and devoted friends. Miss Fleming was a rare and beautiful woman. She

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joined to a fine and sensitive spirit, intellectual gifts of the highest order, which promised to make her conspicuous in scholarship and in thought. Her ideals of the ministry and her aims in its work were nobly Christian. But her strength seemed over-borne by her tasks. Her vitality ebbed lower and lower, and without any apparent organic disease, her life faded away, and she passed into the higher world.

The Fall Conventions.

The last of the state conventions has now been held, and our church year closes with the session of the General Convention in Chicago, on the 24th of October. It was a wise reform in our church calendar which placed the meeting of the general body after the local or state organizations have convened. The General Convention thus comes straight from the people, is clear of conflict with other bodies, and can lay out work which will be operative the greater part of a year before the states again convene, with their annual fusilade of suggestions, criticisms and opinions.

The various reports of state conventions held during the past few months show interesting and encouraging signs. The tendency of the denominational thought is evidently in certain practical directions. The words "missions" and "missionary" occur more frequently than any other single phrase, in the discussions of these various bodies. Our church has recovered from its temporary dislike of these words and the thing they mean, and is rapidly increasing its missionary spirit. The necessity is everywhere felt, of going to the world with the truth in our hands, and on our lips. The missionary work at home, the missionary work in the various states, even the missionary work in foreign lands, have been discussed with earnestness and intelligence in almost every one of the conventions. Revival work, too, has been treated, and sensible and practical methods proposed for quickening the spiritual life of the churches. In Massachusetts the brethren were much interested in the proposition to establish some charitable institution which should be the especial charge of the Universalists of the state. In Ohio and Connecticut there was earnest discussion over ways and means of making our special missionary effective. Everywhere the reports indicate healthful and cheering growths. The churches seem filled with the spirit of a deep and earnest religious revival.

One feature of the denominational policy is worthy of special notice. It is the practice now obtaining in every state whose constituency is strong enough to support one, of maintaining a "State Superintendent." The custom has been one of slow growth. But as it has gradually justified itself in the eyes of our people it has become more widely adopted, till it is now a fixed feature of our polity. Our bishops have no particular authority; their duties are somewhat varied and inclusive; they are not set apart to their toilsome lot with laying on of hands. But all the same, we have our species of bishops; and most useful, devoted, consecrated men they are. They are the friends and rescuers of weak churches. They are the helpers of overburdened or self-distrustful pastors. They are the forlorn hopes sent into wasted and devastated fields to see if there is still hope of future harvests. And the reports of our churches in all the commonwealths bear abundant testimony to the fidelity, the discretion, the religious zeal, the strong loyalty of our various State Superintendents.

The General Convention.

This, the most important of all our gatherings, is close at hand. Its opening session will be on Wednesday, Oct. 24, at 10 A. M., in St. Paul's church, Chicago. The evening previous to the convention, usually devoted to a preaching service, has been set apart as a memorial evening, in honor of the late Dr. Ryder. Addresses are expected from Dr. Atwood, of St. Lawrence University, Mr. J. D. W. Joy, of Massachusetts, Dr. Thomas and Dr. Arthur Edwards, of Chicago. The Occasional Sermon is to be given by the Rev. C. H. Eaton, D. D., of New York. Various interesting subjects will be up for discussion, — the proposed substitute for the Winchester Confession, the matter of foreign missions, and the proposed change from annual to biennial sessions. A large meeting is looked for. We shall review its work in next month's *Notes*.

J. C. A.

Chicago, October 22.

LITERARY NOTES.

The selections of choice devotional and helpful poems which we have printed this year in the *Unitarian*, under the heading "One Upward Look Each Day," will be printed soon in a neat 16mo volume of about 100 pages. Its price will be, paper, 30 cents; handsome cloth, 50 cents. Orders may be sent to this office at once. The volume will be ready early in December. The many letters we have received expressing appreciation of these poems has led us to collect them into "book" form. It is believed that they will be even more prized in a little volume by themselves than they have been in the magazine.

"Poetry, Comedy and Duty" is the title of a new book by Prof. C. C. Everett, published by Houghton, Mifflin & Co.

Fords, Howard & Hulbert are about issuing four volumes of "Sermons from Plymouth Pulpit," by Henry Ward Beecher.

Rev. M. J. Savage has just begun the publication of the tenth annual series of his sermons in pamphlet form under the title of "Unity Pulpit." The first sermon of the

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new series has for its subject, "Another Year — What for?"

A new series of biographies entitled "American Religious Leaders," is soon to appear from the press of Houghton, Mifflin & Co., the first five of which are to be, "Jonathan Edwards," by Prof. A. V. G. Allen, "Charles Hodge," by President Patton, of Princeton, "Francis Wayland," by Prof. J. S. Murray, "Archbishop Hughes," by John G. Shea, "Theodore Parker," by John Fiske.

Mrs. Margaret Deland, author of "John Ward, Preacher," is engaged upon a new novel.

In the October *North American Review* Col. Ingersoll answers Cardinal Manning's article on the Roman Catholic Church, published in the September number. We doubt if the claim made of the unity, universality, supernatural character and infallibility of the Catholic Church ever received such a merciless handling, such an absolute annihilation, by any writer, within the same space. Mr. Ingersoll is not quite fair in all he says; he never is; but of all his opponents in this *North American Review* contest, none has he left in so pitiable a plight as he leaves Cardinal Manning.

The second and concluding volume of "Franklin in France," by Rev. Edward Everett Hale and his son, Edward E. Hale, Jr., has been issued by Roberts Brothers.

Archdeacon Farrar's article on Tolstoi in the October *Forum* is followed in the November number by another, in which the same writer explains wherein in his judgment Tolstoi's interpretation of the teachings of Jesus fails.

The October *Century* contains an excellent article on Emma Lazarus, the noble Jewish philanthropist and poet, whose death occurred late last year. The article is a worthy tribute to one whose attractive personal character, earnest labors in behalf of the wronged and suffering of her own people, and literary ability, were winning her a wide circle of friends and admirers. In a letter published in the *American Hebrew* of October 5th, Col. T. W. Higginson speaks of her as follows:

"Emma Lazarus was certainly one of the most high-minded, the most gifted and the most faithful of our younger poets. Nothing stood in her way but some infirmity of health, and the lovable and winning obstacle of too great modesty; as when she withheld from publication, against all urging, her striking tragedy of 'Il Spagnoletto,' because she did not think it quite good enough. In later years this shrinking was overcome by generous sympathy for wrongs done to those of her race and faith; but at the time when I knew her best she formed one of a sheltered and happy household of sisters, deriving their beautiful and feminine traits from one of the loveliest of mothers. I never can think of her apart from that home as I saw it for successive summers in Newport; its atmosphere of inward peace and happiness confirmed all that I had ever heard of the peculiar domesticity of Jewish households."

We are glad to see that a new edition of Miss Lazarus's poetical works will soon be brought out by Houghton, Mifflin & Co.

Lee and Shepard have just issued an edition of Francis Power Cobbe's "Religious Duty," one of the best of the author's many good books.

The Rev. Charles E. Stowe is preparing a biography of his mother, Mrs. Harriet Beecher Stowe. The book will be published by Messrs. Houghton, Mifflin & Co.

Mr. John C. Bundy, the editor and publisher of the *Religio-Philosophical Journal*, of Chicago, is making an effort which we are glad to see seems likely to prove successful, to establish the "Religio-Philosophical Publishing House" as a stock company with a capital of $50,000. The shares are placed at $50 each, and all friends of the *Journal* and persons interested in Spiritualism in its best form are invited to subscribe. Mr. Bundy has done for years a courageous and admirable work in exposing the shams and frauds which have allied themselves with spiritualism, and in trying to build up a spiritualism in this country which shall be honest and above suspicion, scorning to claim anything as a fact that is not genuine and authenticated by all tests that science can suggest. Nor is his interest simply in what is known as spiritualistic "phenomena," but he is wise enough to see that the greatest need of all is for a genuinely spiritual as distinguished from a materialistic or even agnostic *philosophy*,— a philosophy of life and the universe which makes spirit primary, and thus lays a firm foundation for those highest faiths of the soul, faith in God, faith in Duty, faith in Immortality. In all his good work to promote this higher form of spiritualism Mr. Bundy has our most cordial sympathy.

The Religio-Scientific Association of the Unitarian Church of Iowa City has published its programme of thirty-six weekly studies, extending from September 23 to June 9. The studies are as follows:

Bible Stories: The Garden of Eden; Cain and Abel; The Deluge; From Egypt to Canaan; Jephtha's Vow; the Witch of Endor; The Star of Bethlehem; The Resurrection; Destruction of Jerusalem; Comparison with Pagan Stories.

Great Scenes from Great Authors: Chas. Dickens; George Eliot; Victor Hugo; Thackeray; Bulwer-Lytton.

Language: Origin of Language; The Study of Words; The Philosophy of Style; Correct English; Origin of Writing; The

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Spelling Reform; American English; English as a World-Language; Slang and Profanity.

Ralph Waldo Emerson: The Student; The Minister; The Editor; The Orator; Transcendentalism; Divinity Address.

The Unitarian Sunday-School Society has arranged for a series of sixteen lectures on the History and Present Attitude of Unitarianism, to be given in Channing Hall, Boston, on successive Saturday afternoons, beginning October 20th. The dates, lectures and subjects are as follows:

Oct. 20: Christian Doctrine in the First Five Centuries, by Rev. J. H. Allen.

Oct. 27: Orthodoxy and Heresy from the Fifth Century to the Fifteenth, by Rev. E. H. Hall.

Nov. 3: Unitarianism and the Reformation, by Rev. S. C. Beach.

Nov, 10: Unitarianism in England, by Rev. Brooke Herford.

Nov. 17: Unitarianism and German Theology (from the time of Schleiermacher), by Rev. F. G. Peabody.

Nov. 24: Relations between the Early New England Parishes and Churches, by Rev. Geo. E. Ellis, D. D.

Dec. 1: Early New England Unitarians, by Rev. A. P. Peabody, D. D.

Dec. 8: Channing, by Rev. Geo. W. Briggs, D. D.

Dec. 15: Transcendentalism, by Rev. Francis Tiffany.

Dec. 22: Theodore Parker, by Rev. Samuel B. Stewart.

Dec. 29: Unitarianism and Modern Literature, by Rev. H. N. Brown.

Jan. 5, 1889: Unitarianism and Modern Biblical Criticism, by Rev. Jas. De Normandie.

Jan. 12: Unitarianism and Modern Scientific Thought, by Rev. Thos. R. Slicer.

Jan. 19: Unitarianism and Ethics (including Philanthropy), by Rev. Geo. Batchelor.

Jan. 26: Unitarianism and Philosophy, by Prof. C. C. Everett.

Feb. 2: Ecclesiastical and Denominational Tendencies, by Rev. Grindall Reynolds.

Houghton, Mifflin & Co. announce the early publication of "The Poetic and Prose Works" of John G. Whittier, in seven volumes, with two etched and three engraved portraits, also with notes, and an appendix consisting of poems heretofore omitted by Mr. Whittier from the successive general collections of his poetry.

The First Supplementary Volume of the Index to Periodical Literature, edited by Dr. Poole and Mr. Fletcher, will soon appear from the Riverside Press, in a royal octavo volume, containing references to the vast body of English and American periodical literature for the five years 1882 to 1887.

Philo Judæus, or the Jewish Alexandrian Philosophy in its Development and Completion. By James Drummond, LL. D. Two vols. Williams & Norgate, London, Eng.

In these volumes Dr. Drummond gives to the English speaking world a work of broad and exact scholarship, dealing with a period of time and a phase of philosophic thought which have long commanded the interest of students of Christian history. A careful reading of the volumes adds force to the author's word that "much of my time during ten years has been given to the work."

Philo was a contemporary of Jesus of Nazareth. A Hebrew of the Hebrews in his reverence for Moses and the Law, he was at the same time acquainted with the various schools of Greek philosophy, and deeply interested in their speculations. He attributed the wide diversity of opinions which he found among them to the inherent difficulty of the problems which philosophy undertook to solve. In attempting to decide between the divergent systems he accepted as his clew what he regarded as the *divine* philosophy of Moses, "thus pouring his own national religious beliefs into the moulds provided by Greek thought."

The style of Philo is especially characterized by its allegorical system of scripture interpretation; his theology is a blending of Judaism and Platonism. Out of this blending came the doctrine of the Logos which finds a place in New Testament literature in the proem to John's Gospel, and later was developed into the doctrine of the Incarnation of the second person of the Trinity in Jesus of Nazareth, a doctrine which has held, and still holds, so important a place in Orthodox Christian theology.

Dr. Drummond's purpose in the present work is not, as he declares in his preface, "to determine the bearing of Philo's teaching upon Christian dogma, but simply to learn at first hand what Philo thought and why he thought it." An answer to the second of these questions compels a review of those portions of Greek philosophy which stand in the nearest relation to the system of Philo, especially to his doctrine of the Logos. This review leads the reader through the philosophy of Heraclitus, Anaxagoras, Socrates, Plato, Aristotle and the Stoics; and such Hebrew literature as the Septuagint, and in particular the books of Ecclesiasticus, the Maccabees and the Wisdom of Solomon. Dr. Drummond's inquiry as to what Philo thought, gives occasion for a careful and critical examination of the writings of Philo himself. The whole work forms a monument of patient and scholarly research, and furnishes a real contribution to the history of thought, both philosophical and religious. E. R. S.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

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Unitarian Review (October).

A Study of Puritanism. Charles E. Perkins.

Sacrifice.

Religious Education. Cyrus A. Bartol.

Hungarian Protestant Union. Boros Gyorgy.

Our Supply of Ministers. Joseph H. Crooker.

The Forum (October).

Count Leo Tolstoi. Archdeacon F. W. Farrar.

Race Antagonism in the South. Senator James B. Eustis.

The Border Land of Morals. Rev. Dr. C. A. Bartol.

What Shall the Public Schools Teach? Rev. A. S. Isaacs.

The Dread of Death. Junius Henri Browne.

Atlantic Monthly (October).

Garibaldi's Early Years. Wm. R. Thayer.

Iceland, Summer and Winter. Wm. H. Carpenter.

Boston Painters and Paintings. Wm. Howe Downes.

Lend a Hand (October).

Apostleship. Bishop Barrington.

Modern Social Conditions.

The Sweating System.

North American Review (October).

Rome, or Reason. Col. Robt. G. Ingersoll.

Child Marriage in India. Raj. Coomar Roy.

The Sanitarian (September).

Education in Relation to Health. Daniel Clark, M. D.

Brain Work — Essentials for its Development and Health.

Sanitary Inspectors and the Importance of their Service to the Public. Dr. Alfred Carpenter.

Andover Review (October).

The Modern Historical Movement and Christian Faith. Professor Moore.

Tolstoi and Matthew Arnold. Professor Francis H. Stoddard.

Universalist Quarterly (October).

Universalism. Rev. S. W. Sutton.

Sacred Song as an Element of Worship. Rev. S. P. Smith.

Pilatism. Rev. E. A. Perry.

The Rise and Decline of Idolatry. Rev. G. T. Flanders, D. D.

The Civilization and Religions of Ancient Mexico, Central America and Peru. Caroline A. Sawyer.

PUBLICATIONS RECEIVED.

A Study of Religion. By James Martineau, D. D., LL. D. 2 vols. Macmillan & Co. Price, $4.50.

Daily Strength for Daily Needs. Selected by Mary W. Tileston. Boston: Roberts Brothers.

The Love that is unto Life: A Sermon. By Rev. A. P. Putnam, D. D. Boston: Damrell & Upham.

Some Unitarian Beliefs. By Rev. C. G. Howland, Lawrence, Kan.

Sermons for Our Day. By John Page Hopps. London: John Heywood.

Journal of Social Science. No. XXIV. Damrell & Upham, Boston. G. P. Putnam's Sons, New York.

The Tenth Annual Report of the Sadharan Brahmo Samaj. (for 1887). G. P. Roy & Co., Calcutta.

First Annual Report and Directory of the First Unitarian Church, Oakland, Cal. (1887-1888). Oakland: H. D. W. Gibbon.

Fortune's Fool. By Julian Hawthorne. Boston: Ticknor & Co. 50 cents.

A Strange People. By John M. Batchelor. J. S. Ogilvie. 50 cents.

A Strange Conflict. By John M. Batchelor. J. S. Ogilvie. 50 cents.

The Fifth Annual Report of the Ex. Com. of the Indian Rights Ass'n, (for 1887). Philadelphia, Pa., 1305 Arch St.

Year Book of Plymouth Church. Indianapolis, Ind. (for 1887). Pp. 176.

Fifth Annual of All Souls Church, Chicago, for 1888. Pp. 52.

The Universal Christ. By Rev. Charles Beard, LL. D. Williams & Norgate, London, England. G. P. Putnam's Sons, New York.

Life of Thomas Hopkins Gallaudet. By Edward Miner Gallaudet. Henry Holt & Co. Price, $1.25.

NEWS FROM THE FIELD.

Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us ON OR BEFORE THE 18TH OF THE MONTH.

Will correspondents, sending us news items, please observe the notice above, that such items "should reach us by the 18th of the month."

Rev. M. J. Savage has been over to England. He was announced to preach in Little Portland-street Chapel, London, on Sept. 16th. In making editorial announcement of the same the *Inquirer* thus speaks of him: "Among the many names of preachers famous in America none is so deservedly honoured in this country as that of Rev. Minot J. Savage, whose sermons and books are well known and much valued among us. His 'Christianity the Science of Manhood,' 'The Religion of Evolution,' 'Belief in God,' 'Belief about Man,' and 'Religious Reconstruction' may be included among the most fertilizing utterances of the American pulpit, and his poems are worthy to accompany

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such high work. We strongly advise all who can to avail themselves of this chance of meeting with one of the most vigorous minds of our times."

We go to press too early to be able to give reports of the meetings of the Unitarian Sunday-school Society at Springfield, Mass., Oct. 17 and 18, of the New York Conference at Rochester, Oct. 16 and 17, (also the special meeting at Toronto, Oct. 18 and 19,) and of the Western Sunday-school Society at St. Louis, Oct. 24-26.

Special interest was added to the recent meeting of the Michigan Conference in Detroit, not only by the presence of the brethren from the East (Reynolds, Batchelor, Horton, Ames, and Slicer), but also by the ordination at one of the sessions of Professor A. W. Gould, late of Olivet College, to our ministry. The ordination service, which occurred Wednesday evening, Oct. 3, was participated in by all the brethren named except Brother Ames, and also by Mr. Jennings, of Toledo, and Mr. Sunderland, of Ann Arbor.

Prof. Gould is a graduate of Harvard, and was for some years a tutor there. He has been a professor at Olivet five years. For several years he has been distinctly growing toward the Unitarian position in his views, and last spring decided to join us and enter our ministry. He visited Ann Arbor soon after, where he preached his first Unitarian sermon. It gave such good satisfaction that overtures were at once made to him to visit Manistee as a candidate. He did so, and received a call to the pastorate of the church there. He spent his summer in the East. From Detroit he went to Manistee to begin his work immediately.

The Ministers' Institute at Worcester, Oct. 1-4, was one of the best ever held. The opening sermon by Rev. H. M. Simmons, of Minneapolis, Minn., was upon "Destruction a Condition of Life." The three morning devotional meetings were led by Rev. J. C. Jaynes, Rev. H. W. Foote, and Rev. C. F. Russell. The papers were by Rev. Brooke Herford (on "The Aim and Method of Preaching"), Dr. A. P. Peabody ("A Comparison between Classic and Semitic Ethics"), Prof. Emerton, of Harvard Divinity School (on "The Conversion of the Germanic Nations to Arian Christianity"), Mr. W. W. Fenn, of Pittsfield (on "The Sympathetic Use of the New Testament"), Miss Zilpha D. Smith, the secretary of the Associated Charities of Boston (on "Country Help for City Charities"), Rev. N. P. Gilman (on "Recent Theology"), and Prof. N. S. Shaler, of Harvard (on "The Question of Design in Nature").

On the second evening a sermon was preached by Rev. Dr. W. S. Rainsford, of St. George's Episcopal Church, New York, on "The Opportunity of a City Church."

The papers were all able and stimulating; the sermons were uncommonly fine, though as different in almost every particular as sermons could well be; the morning devotional meetings were excellent. Perhaps the enthusiasm of the Institute was raised highest by Dr. Rainsford's discourse.

Prof. C. C. Everett, of Cambridge, was elected president, and Rev. W. H. Lyon, of Mt. Pleasant, secretary.

Much pleasure was given by the presence and words of three English brethren—Rev. H. W. Hawkes, of Liverpool, Rev. Edwin Odgers, Principal of the Unitarian Home Mission College, Manchester, and Rev. J. Collins Odgers, North Manchester.

At the Detroit Conference Rev. Dr. Eddy, for many years the pastor of the Fort St. Presbyterian church, was present, and by invitation addressed the Conference. He spoke in a most fraternal spirit, paying warm tributes to a number of our ministers with whom he had had acquaintance either personal or through their writings. Of Channing he spoke with an appreciation and a reverence that could scarcely be excelled, saying that if he should ever himself be so happy as to reach a humble place in the heavenly city he expected to see Channing in a blaze of light very near the central throne.

This certifies that Rev. C. B. Hunton, of Jonesboro, Arkansas, until recently a minister of the Cumberland Presbyterian Church, has, at his own request, and after our examination of his credentials as to character, been welcomed by us to Unitarian fellowship, and we commend him as a preacher of our faith in Jonesboro and vicinity.

JOHN R. EFFINGER,
J. T. SUNDERLAND,
J. C. LEARNED.

Western Unitarian Committee of Fellowship.
September 4, 1888.

This is to certify that we have examined the credentials of Rev. A. Gay Belknap, of Quincy, Illinois, a regularly ordained minister of the Quincy Association of Congregational churches and ministers, and we hereby grant his request for fellowship in the Unitarian ministry, and recommend him to the confidence of our churches.

JOHN R. EFFINGER,
J. C. LEARNED,
J. T. SUNDERLAND.
Committee for the West.

Chicago, September 25, 1888.

Barnstable, Mass.—We ought to have said last month that Rev. A. S. (not A. C.) Nickerson is supplying the Unitarian pulpit here.

Boston and Vicinity.—The Sunday-School Society announces for its third series of "Lecture Talks" to Sunday-School teachers and others, a course of sixteen lectures on "The Origin and History of Unitarianism in America." The lectures will be given on

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Saturday afternoons, beginning Saturday, Oct. 20.

—The opening meeting of the Unitarian Club was held Oct. 10, and was well attended. A capital paper, earnest and practical, was read by Mr. S. A. Eliot, as representing the younger men just entering on the Mission field. Among the speakers were Rev. Edwin Odgers and Rev. J. Collins Odgers, two of our English ministers from the neighborhood of Manchester, where the former is also principal of the Unitarian Home Missionary College. A hearty welcome was also given to Mr. Flint, who has just built the Unitarian Church at Winter Harbor, Me., as a free gift to the cause.

—Among recent visitors to Boston should not be forgotten Rev. Henry W. Hawkes, who after sixteen years of service as a minister at large in the slums of Liverpool, broke down about a year ago and has since been travelling round the world seeking health. It is his letters, signed "H. W. H.," which have created so much interest in the London *Inquirer*, and some of which have been copied by the *Unitarian* and other American papers. Our English ministry has indeed few nobler or more devoted men.

—The annual meeting of the Sunday-School Society was held at Springfield, Mass., Oct. 17 and 18, with opening sermon by Rev. Robert Collyer, and interesting conferences on "Young People's Religious Guilds," introduced by Rev. John Cuckson, "The Sunday School and Citizenship" by Rev. C. F. Dole, and "The Work of the Primary Department" by Mrs. Ellen M. Everett, of Somerville.

—Boston people are sorry to loose Rev. H. Price Collier, who has done a very good work during his six years at Hingham. Sunday, Oct. 14, he preached at Arlington St. Church, by exchange with Rev. Brooke Herford, who had desired to give his Boston friends an opportunity of hearing him again before his removal to Brooklyn. He was listened to by a large congregation with great pleasure and interest, and many good wishes go with him to his new work.

—Mr. Wm. H. Baldwin, president of the Y. M. C. U., has recently returned from a tour of several weeks in the west. One of the Boston dailies giving an account of his journey says that at various places he received heartiest greetings from scores of young men now settled in the West who have been in past years members of the Boston Y. M. C. U. and who were delighted to meet again their old friend and benefactor.

—A new Unitarian Church was opened on Huntington Avenue, Boston, Oct. 14. The services—evening at present—are held in a hall set apart for worship in Mr. Murdock's free hospital for women, and offered by him rent free for two years. It is an excellent site, as an immense population is settling down on the new land around it with no church at all in the immediate neighborhood. The new enterprise, which is to be called the "Church of the Good Samaritan" will be specially under the care of Rev. S. W. Brooke, but with the hearty co-operation of the Suffolk Conference. The opening sermon, Oct. 14, was preached by Rev. E. E. Hale, D. D.

Burlington, Vt.—Rev. L. G. Ware, who has been out of his pulpit for eight months on account of ill health, resumed his ministerial duties Oct. 7th, to the great joy of his people. The pulpit was very acceptably supplied during his absence by Rev. I. M. Atwood, D. D., the president of the Universalist Theological School at Canton, N. Y.

Cincinnati.—The new church which Mr. Thayer's Society is erecting moves forward somewhat more slowly than was hoped; it will probably be nearly mid-winter before it is ready for occupancy. It will be simple but very tasteful in its architecture, and admirable in its appointments.

Detroit, Mich.—The thirteenth annual session of the Michigan Unitarian Conference (combined with a missionary meeting of the American Unitarian Association) was held in the Unitarian church Oct. 2 and 3. At the opening session, on Tuesday evening, an address of greeting from the churches was made by Rev. Grindall Reynolds, Secretary of the American Unitarian Association, and a sermon on "The Divineness of Humanity" was preached by Rev. Charles G. Ames, of Philadelphia. Both were very inspiring, and the Detroit *Free Press* printed the sermon nearly in full the next morning.

An excellent devotional meeting was held on Wednesday morning, led by Rev. George Batchelor, after which the Conference held its business session, with reports from the churches of the State, and addresses from Rev. A. G. Jennings of Toledo, Rev. C. G. Ames, Secretary Reynolds, Rev. Dr. Eddy, of the Presbyterian church of Detroit, and others.

Dinner was served in the church vestry, thus affording the visitors from a distance a good opportunity to meet each other and the Detroit people, socially.

In the afternoon two excellent papers were read by Rev. Thomas R. Slicer, of Providence, R. I. (on "The Impressional School in Theology"), and Rev. E. A. Horton, of Boston (on "The Sources of Authority in Religion").

In the evening Professor A. W. Gould, late of Olivet College, was ordained to the ministry, Rev. T. R. Slicer preaching the sermon, and other parts being taken by Secretary Reynolds, Messrs. Horton, Batchelor, and Jennings, of Toledo, and Mr. Sunderland, of Ann Arbor.

The meetings of the Conference all through were most excellent, though the attendance was somewhat interfered with by two great political conventions and the

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presence in the city of Mr. Blaine, and the Prohibition candidates for both the presidency and vice presidency.

The officers elected for the coming year were: President, Hon. Austin Blair, of Jackson; vice-presidents, Judge Boynton, of Detroit, and Mrs. Dr. Putnam, of Grand Rapids; secretary, Rev. J. T. Sunderland, of Ann Arbor; treasurer, George Stickney, of Grand Haven; missionary committee, Rev. Rowland Connor, of East Saginaw, Rev. C. R. Elliott, of Jackson, Rev. L. R. Daniels, of Midland, and the Secretary *ex-officio*.

Kansas.—The Kansas Conference meets at Wichita, Nov. 19-20.

Kansas City, Mo.—The season opens auspiciously at the Unitarian Church. Every pew is rented, and the church is too small for the demand. A correspondent writes: "We expect to begin special charitable work this year."

Lawrence, Kansas.—The *Lawrence Daily Journal* contains in full an excellent sermon from Rev. C. G. Howland on "Some Unitarian Beliefs." The need here is very great for a new church edifice. The present building is old, cold, uninviting, and badly located.

Milwaukee, Wis.—The Wisconsin Conference met here Oct. 4-6. The visiting brethren from the East were present and added much to the interest. The president writes, "We had a noble conference."

Newport, R. I.—Rev. W. R. Alger, who has given great satisfaction by his preaching at the Channing church the past season, has accepted the invitation of the Church to remain another year. During the winter, however, he will live in Boston, and spend only his Sundays in Newport.

Newton Centre, Mass.—This parish is prosperous. During last winter the pastor (Rev. H. L. Wheeler), arranged a series of evening services which were conducted on the second Sunday of each month, from October to April, by the following preachers of the denomination: Rev. A. A. Brooks, of Greenfield, Rev. H. N. Brown, of Brookline, Rev. A. P. Peabody, D.D., of Cambridge, Rev. James De Normandie and Rev. W. H. Lyon, of Roxbury, Rev. S. W. Brooke and Rev. Edward Hale, of Boston.

Before the summer vacation the gentlemen of the society organized themselves into a *Unitarian Club* (following the example of the neighboring parish in Watertown), the purpose of which is to promote the interests of the parish and denomination, and to disseminate Unitarian ideas of religion. Two successful meetings have been held this fall and a third is arranged for November. At the last meeting two papers were read, one by Mr. F. Clement on "Why are We Unitarians?" and one by the pastor on "The Essential Unitarian Position." The reading was followed by a general discussion.

The officers of the club are: President, Mr. H. N. Sheldon; Vice-President, Mr. F. Clement; Secretary, Mr. H. H. Day; Treasurer, Mr. Lawrence Mayo; and a Managing Committee consisting of these officers and the five following: Messrs. A. C. Ferry, E. F. Melcher, D. F. Young, Charles Grout and M. G. Crane.

Salem, Mass.—The Barton Square Church prospers under the leadership of its new pastor. The first Sunday after vacation the young men of the congregation presented to the church a fine pulpit Bible, of the revised version.

St. Cloud, Minn.—The new pastor of the promising new Unitarian Society (Rev. C. J. Staples), writes us enthusiastically of the meeting of the Minnesota Conference held here Oct. 9-10.

St. Louis, Mo.—A correspondent writes: At the Church of the Messiah services could not be resumed until Sept. 23d, owing to delay in completing the new organ. Although Mr. Snyder has preached every Sunday during his vacation, the word he brings to his own people is given with all his accustomed power and eloquence. He has preached about "Robert Elsmere," and last Sunday he commenced a series of sermons on the "Beginnings of the Bible," which is the subject of the present Sunday-school lessons.

Toledo, Ohio.—The work here opens admirably this fall, with congregation and Sunday-school larger than ever. Mr. Jennings has organized an adult class which is studying Allen's "Outlines of Christian History." The Emerson Class is resumed with enthusiasm. A Unity Club will be organized soon. Evening services began Oct. 14th.

Troy, N. Y.—Rev. W. H. Spencer has resigned his pastorate here, to take effect January 1, 1889. His intention is to go into business. The Unitarian Society has become very much attached to Mr. Spencer, and much regrets this decision on his part.

Westford, Mass.—From the Unity Club of the Unitarian Society comes a programme of work for the season prepared by the minister, Rev. E. B. Maglathlin. It contains, first, a series of "Studies in American History," and second, a series of "Studies in American Poetry." The club meets weekly from Oct. 12 to March 29.

JOTTINGS.

A gentleman who has been visiting Dr. Martineau, in Scotland, writes to a friend in this country saying, "A party of us, with Mr. Martineau, have just tramped in the Highlands fourteen miles." And yet Dr. Martineau is 83 years old. With such phy-

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sical vigor we do not so much wonder at the intellectual vigor which has given us at 80 and after the two greatest literary works of his life.

We are glad to learn of the large sale which that excellent book for the quiet hour, "Daily Strength for Daily Needs," which we noticed last month, is having. The compiler writes us: "There has not been a week during the past five months in which orders have not come to me for it. One to-day from 'The Channing Auxiliary Society' of San Francisco, for ten copies." All these orders, besides the regular sales through the book stores. Of such noble aids to moral self-culture — such rational helps to hope and faith — there is little danger of any making too much use.

It may not be generally known, says a writer in the *Critic*, of the late Edward P. Roe, that all profits from his earlier novels and writings were given to the payment of debts contracted by another. And yet such is the fact. Mr. Roe was not a rich man, though he might have been. While yet unknown to fame his endorsement of certain notes threw him into bankruptcy. Soon after his reputation was made; but every dollar earned was given to the creditors who legally could not have collected a cent. The money was given cheerfully; and it amounted to a large sum. "I did not leave Cornwall," he once said to me, "until every man received from me every dollar that I owed him. I paid the debts which I did not contract myself, but was made poor by doing so."

Falsehood is in a hurry: it may be at any moment detected and punished. Truth is calm, serene, its judgment is on high: its King cometh out of the chambers of eternity.—*Dr. Joseph Parker.*

An Episcopalian School is about to be started in Tokio for the education of high caste Japanese ladies. Miss Martha Aldrich, of Ashland, N. H. is just about sailing to take charge of it.

The students of the Tuskegee Normal School of which Brooker T. Washington a Hampton graduate is principal, have just completed a large 3½ story brick building on which the students have done all the work except putting on the tin roof. The building has been named "Armstrong Hall," in honor of Gen. S. C. Armstrong of the Hampton Institute.

An interesting problem is being solved by Professor Washington. Some seven years ago he started the Tuskegee Normal School, with twenty pupils. To-day he has 405 bright young men and women from all parts of the south receiving training in the school. The school pays especial attention to increasing the industrial capacity of the negro in connection with his mental and moral training. At present there are twelve industries taught in the school. All materials used in building are manufactured on the place by the students. The course of study extends over a period of four years, during which time the students may learn, in addition to a regular school education, carpentering, black-smithing, wheel-wrighting, painting, brick-making, masonry, farming, printing, cooking, laundry work and all household arts.

John Codman tells in the *Century* the following story about Father Taylor, the famous sailor preacher: "I remember once listening to a heavy Calvinistic discourse in the Bethel church from a distinguished Boston clergyman. Father Taylor sat in the pulpit, and it was a study to watch the ill-disguised expressions of contempt upon his face. At last the sermon came to its end, and the preacher stepped aside to give Father Taylor the opportunity to make the closing prayer. Instead of that he tapped the Calvinist on the shoulder, and, looking down on the audience, said, with a calm smile, 'Our good brother means well, but he don't know. I guess there's time enough for another sermon, so I'll just take his text and preach from it.' It was like a cloudburst. Half the time he turned his back upon us, and rained down torrents of argumentative eloquence upon the brother upon the sofa behind. We all enjoyed the scene immensely. At last Father Taylor subsided, and, extending his hand to the clergyman, said, in his most gentle tone and in his most winning way, 'Brother, forgive me if I have hurt your feelings, but I did not want you to come on this quarter-deck and kick up a mutiny against Divine Providence among my crew.'"

Last week I asked an eminent man, who was long a professor in an evangelical theological seminary, what he thought the essentials of religion to be. We had been discussing the doctrines of the fall of man, the atonement, and the nature of Christ; but his answer was just what yours and mine would be,—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."—*President Eliot.*

Says Rev. A. W. Jackson: "Art, like heaven and the angels, should be bound by the moral sentiment; and the form of beauty is but the eye of a basilisk if its influence be not pure."

We are offering, for a few months, to send *The Unitarian* to new readers for examination, *3 months for 10 cents*, hoping thus to increase the permanent circulation of the magazine.

Who will send us 10 cents, and the name of some friend, not a subscriber, to whom he would like *The Unitarian* sent for 3 months?

Who will send us a dollar and 10 names of non-subscribers to whom we may send *The Unitarian* for 3 months?

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. DECEMBER, 1888. No. 12.

MANGER-BIRTHS.

"And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn"—St. Luke 2:7. "Truth is ever born in a manger."—Emerson to Carlyle in 1831.

No room for Christ inside the inn!
The hostelries of this cold earth
Have never truly cordial been
To new-born good or Christly worth.

They have been filled with other guests,
More popular, less noble ones.
The tavern-keeper ne'er invests
In welcomes to God's latest sons.

The stable or the cave's the place
Wherein the Christ is brought to light;
God's newest glory, freshest grace,
Is always born within the night.

But blest are those who find the cave,
And worship at the dear Christ's feet;
Let crowds and Herods scoff and rave,
The wise ones God's annointed greet.

The new-born babe shall be the King
To reign in peace o'er all the earth;
Angels of God his advent sing;
All men shall one day own his worth.

Truth's ever in a manger born;
Its throne, alas! is far away:
The light that gilds each sacred morn
Must slowly climb to its noonday.

But Truth that's in a manger born
Will subdue all unto its sway;
The light that gilds each sacred morn
Will surely climb to its noonday.

Reform is born within the cave,
Slowly it finds the haunts of men;
Often 'tis buried in its grave:
Take heart! This Christ shall rise again.

By death he cannot holden be;
Through death to life his way shall go
Till all entombed ones are made free,
And all shall right and justice know.

Within thy heart for Christ make room;
All prejudice, all self, put out;
Sweep from thy soul with forceful broom
All cowardice, all with'ring doubt.

Thy heart may be an humble place,
But Truth and Love will enter there;
The glory of the Lord's dear face
Will make the darkest corner fair.

Make room for goodness, beauty, love,
That which is old, that which is new.
Throngs welcome not births from above;
God's chosen ones are always few.

There's always standing-room in Heaven
For each new-comer, small or great;
To heavenly hearts this power is given—
Throw open wide thy heart's best gate!

Let each new King of Glory in
That e'er outside the portal waits;
Make thine own mind a friendly inn
For all such guests—lift up the gates!

People thy soul with angels fair,
Strong, gracious, earnest, true and brave;
The more such angels God finds there,
The more room for such thou wilt have.

These messengers which come to thee,
And which the world will not receive,
Shall surely grow sometime to be
The Christs in whom all men believe.

Then compensations great and sweet
Will crown thee, cross and waiting done,
Because thou worshipedst at the feet
Of God's new-born, rejected Son.

S. W. SAMPLE.

Chelsea, Mass.

"ALL THINGS ARE YOURS."

A SERMON BY REV. BROOKE HERFORD, BOSTON.

All things are yours; whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are yours—and ye are Christ's.—I Cor. III, 21-23.

There is a fine, wholesome exultation about those words, considering from whom they came, and to whom they were addressed. We do not like to hear a rich man boasting of his wealth; but when a poor man tells us how rich he feels, that seems wholesome, and it gives a glimpse into the deeper fact of what being "well off" really is. And this is what we have in this word of Paul's to his Corinthian converts. Poor men, every one of them, with little

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enough of this world's gear! What different ways of looking at things there are! If you could have gone to any one of the great merchants of Corinth, and asked him about the standing of the score or two of men who were beginning to be known as the followers of the new religion, there—his answer would probably have been something like this: "Standing! My dear sir, they haven't any! Why, there is hardly a man among them worth his fifty ounces of silver. You might buy up the whole crowd for five talents, gold. The only man among them who has anything is that sailmaker Agrippa, and he was almost ruined by having to break up, and leave Rome, on that last edict of the Emperor's, expelling the Jews." That was one way of looking at them. Paul looks at them differently. "You have everything," he says. "I am yours, and Apollos is yours, and so is Cephas. And this world is yours and the next world is yours, things present and things to come—all things are yours." A right royal setting forth of their position, if they could only feel it so. And you know they did feel it so in the main. Take that early Christian life as a whole, and there is very little whining in it, very little about their poverty or difficulties or hardships. They rise up before us—Paul and his fellows, and those humble nameless folk who gathered around them—they rise up before us out of the shadows of the past, not as weary and sorrow-laden men, treading painfully along, but as soldiers marching with firm ringing steps, and singing songs of triumph as they go.

That is the sentiment of the words. And it is a good sentiment—touching the very heart of happy Christian living. But there is something more than sentiment in the expression—"All things are yours." What is "ours"? What is "property"? What is making anything yours, and having it as your own?

Of course, to begin with, the absolute and final ownership of anything is impossible. You may speak of a man "possessing" a large fortune, or "owning" so much real estate. But when you look closely into it, this is only a way of speaking of his temporary relation to these things. He is only a tenant after all; his "proprietorship" amounts to having the free, full use of them while he lives. You may add, that he can choose, also, who shall have them when he dies. True—but he cannot have them, himself, then. When Douglas Jerrold heard of a man dying worth a million, he said—"Ah, a nice little property to begin the next world with;"—but the very jest only makes the bare fact a little more ghastly. As the Italian proverb says: "There are no pockets in a shroud." So that, after all, a man is only a tenant of what the world calls "his property"—liable to have to quit on short notice—sometimes none. Rather a precarious sort of investment to put one's life and manhood into, is it not?—and some sink soul and heart and conscience in it, too! So that, "ownership," when you look into it, turns out to be simply the power of a man to do with certain things what he chooses, to have full use of them while he lives.

But then, again, even this "full use while he lives" may be further limited. It may be limited by his capacity for putting them to use. There are many different uses of things; some higher, some lower; some temporary, some lasting; some are merely for the outer life, some for the deeper, inward being. I do not preach that people should despise the uses of the outward life. It is a good thing in its way, to have such property in things as to be able to eat them, drink them, clothe or house yourself in them, or sell them for other things that in one way or another will surround your life with satisfaction and minister to all its wants. Yet still, these are not the highest uses of things to man, and when I see that men have somehow singled out these outward uses as constituting that supreme appropriation of things which is to be called "property," I cannot help feeling that there is a screw loose in our ideas, and that they want some revising.

Let us have an illustration or two. Here is a man, suppose, who owns some

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wide estate of wood and meadowland and mountain. He can do what he likes with it, pasture his herds on it, cut down the timber in the wood, quarry or mine the mountain. His use of it finds him large houses, luxurious furniture, sumptuous living, carriages, servants, everything that he likes to procure. But suppose this — and it is no such very uncommon thing — that he has hardly an idea beyond these outward uses of it all. Suppose he has never cultivated his mind; knows nothing, cares nothing about his lands except their price per acre if he should sell them, or their productiveness of crops or minerals. Suppose he has no feeling of the beautiful, no pleasure in the wisdom and wonder of things—so that though he may point out that mountain to visitors as "his mountain," the only thing he cares about it, is, that it is so high and so large, and has coal or iron in it. And still, the world says with him, that it is all his.

Well, close by, suppose, shall live a man who comparatively speaking is quite poor. Perhaps he does not own an acre. Perhaps the very house he lives in, is rented from the other. But suppose him one whose eye and mind and heart are wide open to the wonder and delight of this great world. For miles around his little home he knows almost every bush, knows them separately, has a sort of friendly feeling for the more familiar of them. He may not turn a living thing into the pasture-lands, but he knows the plants and flowers that grow there, has found out the rare species — though for that matter the commonest field flower has a beauty of its own, and as he looks into its wonderful construction is as rare to him as if it came from Japan. But he loves the mountain most. It is not his to mine, or to quarry, nor even to hunt over— but he feels it a familiar friend every time he looks at it from his cottage door. In the sunshine, or in the shade; when the brush upon its slopes glows in the flaming glory of the autumn, or all lies folded in the solemn winding sheet of winter-snow; even when the clouds rest gloomily upon its crest, or only its dim outline peers through the rain and mist — it is always beautiful to him. And he knows it, knows the expression and meaning of it, as the face of a friend. He knows the meaning of this great projecting boulder that has been grooved and scraped by the glaciers of the ice age; of this long ledge of pebbles that was once an ancient sea-beach; of this thin layer of limestone that myriads of years gone by was slowly formed of tiny shells that glisten in his microscope like jewels of light; and all the strange markings of the rocks are to him Nature's hieroglyphics, in which he reads the story of that creation which through all changing cycles still keeps moving on! He knows it far better than its proprietor at the mansion— knows all the hill-paths, and the quiet hollows, and the little mossy nooks where the ferns nestle and the stream gathers into little waterfalls, and he loves it all, and when he tells his friends about it, he always calls it "my mountain." Well, is that way of speaking of it only a pleasant fiction? This kind of man is no fiction. Read that touching book "The Story of a Scotch Naturalist"; — or, the Life of Hugh Miller, only a workman in the Cromarty stone quarries, yet to whom all that "old red sandstone" "belonged" more than ever it did to the men for whom he worked! Think of a man like that weaver in the Todmorden factories, with whom in my first ministry I had many a ramble over the Yorkshire moors, who could show me more beauties there, down to the mosses on the old grey walls, than I had ever dreamed of. Or think of Thoreau, in that little Walden home, cultivating just enough for life's barest need and meanwhile making the wisdom and beauty of nature, and of books and men, his own,—loving everything around him, and loved by all — the birds perching about him as he hoed his garden; the squirrels nestling up to him as he sat reading in his woodland nooks; taking all that country side into his mind and heart, and making it curiously "his own," so that to-day as we drive by it we say, "That was Thoreau's wood." Is that way of speaking only a "pleasant fiction?"

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Of the two kinds of men I have sketched, to which does that piece of God's world most belong? The world says unhesitatingly "to the former." It is so emphatically his, that it is called his "real estate," as if men had unconsciously cast about for a phrase to emphasize *his* property in it. People do not think of the other as having any "property" in it, in any sense except a vague poetical sense of which practical men make no account! But in God's sight—in the deep reality of things, whose is that piece of the world, most of all? In God's sight it does not belong to either of them,—they are both only using it in different ways and degrees; so that, the bottom question simplifies to this: which of these ways of using it most fully appropriates it, and most closely and permanently connects it with the user?

When you look at the matter this way, does it not seem as if our words about "property" and "ownership" and "possession" do want revising? Or, if we are still to keep them for the meaning into which they have grown, do we not want to understand that *this* meaning is only just playing on the surface of things, and hardly touches their deepest reality? I feel, somehow, as if we are led, in the deepest fact of things, to some such statement as this: that this world of God's belongs most, not to him who, as men call it, "owns" most of it, but to him who has most knowledge of it, and most love for it. It is not, of all this varied teeming earth,—it is not what you scrape up and carry in your hand or pocket, that you make really "yours"; but it is what you take into your mind and heart, what you know and what you love. That which you carry in your hands, you can only carry a little way and then the fingers loosen and your grasp relaxes, and it all slips from you. But that, of God's great world which you have gathered into your mind and heart, that does not slip away; that becomes part of your very self, and goes with you into every world to which you may go.

The same thing is true of the world of *human life*. Of course there is no question of actual ownership,—that does not come in; but yet the very same law I have outlined comes in: the world of human life is most his who knows it best and loves it best. How will you appropriate this world of man to yourself, and make it yours? The common idea has been to get some kind of Lordship, or kingship, or mastership over it, or over as much of it as you can. In the old feudal times, the vassal had to kneel at the feet of the Lord of the Manor and swear to be "his man." But all that is a poor notion. Go forth into the busy world and love it; interest yourself in its life; mingle kindly with its joys and sorrows; try what you can do for men, rather than what you can make them do for you, and you will know what it is to have men yours, better than if you were their king or master. Looking through history, whose, most of all, is the world? Not Alexander's or Napoleon's. They tried to have it theirs, but it was only a brief hold they got, and then all fell utterly from their grasp. No! the one who, most of all, has inspired men with a passionate feeling of being not their own, but his, is Christ. So deeply did he awaken that feeling "we are not our own," "we belong to Christ," that after ages at last imagined a sort of actual buying, by his substitutionary sacrifice. But it was nothing of the kind, really; it was simply the response to his great love. And what was true, in the large, of Christ's making men his, is true in little of every one,—or may be true. Even in knowing men, there is a curious power to gain them. The schoolmaster who knows every child, individually; the employer who not merely has a hundred men on his pay-roll, but himself knows them; the colonel who can call every man in the regiment by his name,—even that is already a great step towards making them his; let him love them, and give himself to them,—and they are his. He whom you bind to you by love, becomes, as far as it is possible, yours. A friendship is more truly a possession, than a slave. So, it is not mere conventionality when a friend writing to you signs himself "yours." Of course it is often conventional enough,

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but it has come out of a true feeling; there is a real meaning at the heart of it.

And so of making the wise, the great, the good,— ours. They belong to the mind and heart. Shakspeare's plays do not become yours by your owning a handsomely bound copy of them, but again, by knowing them and loving them. Beethoven and Mendelssohn are theirs who love and understand them. So true is this that John Ruskin has pleaded that in works of art it is wrong to claim any private property or ownership. A great painting, a noble group of sculpture, he puts it, ought not to be kept by any man as his private possession — they belong to humanity; they have no right to be monopolized by an individual; they ought to be for all to know and love. I do not know that it could ever be possible to set up that as a law, but that is the true spirit. Such things do belong to humanity. Would you allow that any money purchase could give a man a right — any real right—to make a bonfire of Raffaelle's or Turner's pictures, or to break up the Laocoön into paper weights? It is not many degrees better to hide a noble work of art in a private room and churlishly keep every one from seeing it. There are some who do this. Not many —for I think the noblest owners of such things generally delight in sharing their beauty with the world; but here and there is one who at a great price has purchased world-famous paintings or statues, and keeps them jealously to himself, and even feels as if his doing so enhanced and emphasized his ownership. Yet is it so? Is it not really the opposite? He has the piece of marble, or canvas,— but the beauty, the great thought, that which gives the marble and canvas their value, that cannot be bought; that only comes by knowing and loving, by looking on the beautiful thing till its lines grow into the mind, and loving it as one loves a friend greater than one's self,— and that love never can be selfish!

And so of things greater than art and the æsthetic — so of character, and the deep qualities of life itself. You cannot buy these things; you cannot pay a master to teach you goodness, or uprightness, or purity. I do not say that the teacher can do nothing—it is something to see the workings of morals; knowing, here also, goes for something; but it is loving that does infinitely the most. The thing you love becomes a part of you. Your friend's nobleness, if that is what you really love in him, gives you, also, some touch of nobleness. You may never have much opportunity for heroism; but, if, as you read of some brave, heroic deed, your heart throbs and tingles with deep loving admiration, that love, by subtle chemistry, transmutes the deed into your character, not the whole of it, but some touch of it, and it becomes a part of what you are.

Here then are two ways of having,— of making one's own the field of Nature and the world of humanity, and the realms of art and beauty. I have put the contrast very broadly. I do not mean to say that the contrast often occurs so broadly in actual life. These different ways of using and having,— higher and lower — for the body and for the mind, really mingle and interlace. And they should so do. We want something of the lower ownership, something for the bodily use, or else the mind and soul will not be around long. The "beautiful" will not keep us alive. One admires the winter's winding sheet of snow the better if one has rubbers and an overcoat. Of that beautiful wood that delights my eyes, part must be cleared for a potato field, and some cut down for firewood! A man may have both uses. He may have great possessions in this world, and use them so as to enrich his soul for all worlds. That is a suggestive epitaph which you sometimes see in monkish Latin on old tombs in England:

> "What I kept, that I left;
> What I gave, that I have";

and perhaps there is a still tenderer depth in that other inscription taken from another grave: "Here lies one who transported a large fortune to Heaven in acts of beneficence — and is gone thither to enjoy it."

It comes to this: We do not want to

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revolutionize all the common ideas of property, but let men see just how far down into realities those ideas, and the words that stand for them, go. Men want to see that this whole common idea of property, which seems as if it were the solidest reality, and for which they are so apt to grind and slave and give their very life, is after all only a life interest, and that not the best interest or the highest!

And so we all want to see how large a part of the finest use and treasure of God's world is free to all! It is only the poorer, temporary uses — good in their way — but merely temporary, it is only these that are so limited; the higher, lasting uses are for all. For all who will have the open, loving life! It is not what we carry in our pockets that makes us most truly rich,—even though it be in gold or diamonds. The open eye to see the beauty that is in earth's poorest place; the thoughtful mind to watch the world's life and change and growth and working together; the interest in books so as to absorb their rich, warm life into your mind; the large heart to look on all around you with tender, loving sympathy, feeling their joys and sorrows, and having your single life multiplied as it were a hundred fold by interest in others,—these things are what make man's being rich and full, and quick with "the promise and potency" of greater life to come. And so I think we should look round us in this world, even in the poorest corner of it, with a royal sense of privilege and blessing — a feeling like that which breathes in this old word — that "all things are ours,"— sunshine and storm, the flowers, the glistening innumerable stars, the solemn mountain heights, the vast domain of history, the lofty ideals of art and music and poetry, the rich surrounding interests of the life about us, all good and great and wise ones, earth's noblest uses, Heaven's glorious hopes, things present, things to come, —all things are ours!

"And we are Christ's," and "Christ is God's." Yes! All things gather to their highest. All earnest upward life looks upward yet, leads upward. The life which feels this happy royal sense of richness as it looks round, feels all its blessing brighter and more precious as it looks up, and earth's use and joy culminate as, with Christ, we catch the sense of life's infinitude, and see all resting in the ever-enlarging light of Heaven and God!

ANXIETY.

The troubles I have never seen
  Have burdened me with care
Far more than those which it has been
  My lot to share.

Hath not to-day its share of woe?
  O, that we were but wise,
To bid the past and future go
  From passing skies!

LEE FAIRCHILD.

Cedar Falls, Iowa.

RELIGIOUS GUILDS.

A PAPER READ AT THE ANNUAL MEETING OF THE SUNDAY SCHOOL SOCIETY, SPRINGFIELD, MASS., OCTOBER 18TH, BY REV. JOHN CUCKSON.

There is no subject of deeper moment to the Sunday-school teacher, and the Christian minister, than that which we are met to consider this morning, viz., the religious education of the young. How shall our youths of both sexes be religiously impressed and held in loyal connection with the church and its institutions? We may be pardoned if we look at the question not merely from the stand-point of the future of our young people, but also with an eye to the future of religion itself. Both are very seriously concerned in the way in which we settle it. There is a danger, which we cannot and ought not to hide from ourselves, that the younger branches of our families may grow up with no vital care for religion, or its services, and so swell the ranks of the non-religious, and of those who for respectability's sake, or for some other equally questionable motive, keep up a nominal connection with organized Christianity, in one or other of its forms. We have reason to look with alarm to the waning of religious ardor among the present generation, not merely in our own churches, but in all denominations.

Time was when religion acted like a magnet and won the hearts of its adherents. It was intrinsically magnetic, and

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old and young flocked to the churches, because they found in them that which satisfied a natural craving, and that which they could discover nowhere else. They felt under a strong obligation to worship God with their fellows, and to give special and particular training to their religious instincts. Now, for various reasons, all this is changed. The religion of our day has largely lost its charm; people are no longer drawn to it, or held by it, as they once were; and the ingenuity of teachers and preachers is taxed to the uttermost, to find baits and allurements with which to reach the apparently heedless and unchurched multitude. They are driven to all sorts of desperate expedients, and frequently offer their wares like hucksters at a village fair, with the usual accompaniments of the bugle and the big drum. This is not as it should be. Religion is a necessity of our nature. We cannot do without it, and not seriously impair the substance and quality of our being. And few of those who persistently ignore it have the courage of their convictions, and dispense with it altogether. Although they never attend religious services, there are emergencies in their lives when they find it convenient to make use of religion. When their children are married, or their dead are buried, they avail themselves of the religious aids which in the ordinary course of their lives they systematically ignore, or to which they yield but a languid and fitful interest. Can anything be more pitiable? Religion is a jealous mistress, and demands the ardent affection of her followers. She will have none of their lukewarm love, and scorns their frozen patronage. They cannot subordinate her to their pleasure or convenience and still keep her. She must possess them before they can possess her. Her truths, and principles, her hopes, and felicities, and consolations, are only granted to those who enthrone her in their hearts, and yield to her full homage and obedience.

But what is it that we mean by religion? It seems to me, that in this age, we have hardly answered the question to our entire satisfaction, either in the Sunday-school or the Church. At any rate our minds do not seem to be definitely made up about it. Some of us confound religious education with biblical exegesis, and fancy that when we have furnished our schools with competent teachers, and an ample supply of first class text-books, our work is accomplished; others imagine that a frequent repetition of the commandments is the one thing needful, forgetting that both young and old are familiar with almost every moral precept, and have far more commandments at their fingers' ends than they have any disposition to keep. Religion, properly so called, is an attitude of the soul towards God and God-like things; and the acquisition or rather the culture of it, is as distinct from mere instruction in theology, or science, or philosophy, or art, as prayer is distinct from a recitation, or a church from an academy.

Religion, as the Godward side of our life, is unique, and ought not to be confounded with the many things which are often made to do duty for it. It differs from theology and ethics as the cause differs from its effect, and the substance from its form. It is a life to be quickened and inflamed, rather than a body of divinity to be imparted and enforced. It grows by inspiration and not by instruction. It is an atmosphere in which the spirit lives and moves and has its being, and only when we can say with Augustine "*Unde vivo, inde dico, ubi pascor hoc ministro,*" "whence I draw my life I draw my speech, and where my soul feeds in that I minister," can we truly apprehend our function as teachers or preachers of religion. Religion is, first and last, the conscious recognition of a living soul, of its relations with a personal God, with whom it may hold fellowship and communion. Whatever else it may be, it can never fall below that, and be in any true sense a religion. In fact it is this personal relationship, the sense that our lives with all their crowded details of joy and sorrow, defeat and victory, lie within the orbit of a personal love and care, which gives to faith and reverence, worship and service, all their validity and

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significance. And so, for all practical purposes, a distinction has always existed between an acutely religious mind and one of natural morality. The mind which by habitual practice refers its life to God is in a special sense the religious mind. And it is this disposition which is in danger of being crowded out of the souls of the young by a too constant and all-absorbing interest in giddy pleasures and selfish pursuits. The world and the things of the world may come to have so strong and deep a hold upon the sensitive and impressionable minds of our youth, as to leave neither time nor inclination to recognize the claims of the spirit. None of us would desire to rob youth of its natural brightness and gaiety, or to acquaint it too early with burdens and anxieties which will come soon enough; but we would fain prove that our children can be joyous without being irreverent, full of exuberant energy without being unmindful or forgetful of the God that made them and the world, which to them is so full and fair. There is no sadder sight than that of a precocious worldling, or a heretical young prig, who settles great questions of religious belief before he has learnt to lisp his prayers. It is, therefore, clearly incumbent upon us to do something to throw an atmosphere of reverence and devoutness around our youth, to develop in them a sense of wonder and divine surprise, and a taste for the devotional life. The religious spirit will never come to them by chance or accident, and it requires just as much care and attention on the part of parents and teachers, as the development of their muscles, or the education of their brains. And yet what is the fact in regard to it? Even in the homes of earnest and well-meaning people it receives less attention than it did formerly. There was a time, and not long ago, when parents deemed it a duty to give some heed to the religious training of their children. They taught them truths which they could easily understand; they disciplined them in religious habits of mind and temper, and brought them up in the daily habit of praise and prayer. They desired to see them grow up into Christian manhood and womanhood, and so did not neglect their early training; and the men and women of our churches to-day, who are the most devout workers, are those who can look back upon their early youth and rejoice that their parents did not leave them to grow up without religious instruction and example, refined pagans in the heart of a civilization which owes everything that is good in it to Christianity.

In order to preserve the continuity of religious life in the minds of those who are too apt when they reach a certain age to feel that their religious training is at an end, the various churches of our day have established institutions with purposes and exercises conducive to the religious spirit. The Episcopalians have their classes preparatory to confirmation; the Congregationalists have their societies of Christian Endeavor; and these institutions are definitely and distinctly religious in their aims and methods of work. They do not attempt secular or literary enterprises; but announce themselves as purely religious agencies. They meet regularly for worship, for the renewal and strengthening of the devout spirit, for the cultivation of discipleship to the great Teacher, and for the doing of such acts of charity and brotherhood as may fall within the line of their duty. The Guild of the Good Shepherd, as it exists in the group of our Unitarian churches in England, and here, has a similar purpose. It is purely a religious organization, and starts out with a clear recognition of the fact that the religious life is largely a thing of discipline and culture. It requires sedulous care and attention, and flourishes only under the most diligent and persistent cultivation. We are responsible for the preparation of our hearts, so that we may be enabled to deal with religious opportunities as they arise in our experience. For instance, if your habitual practice be to refer all things to God, that devotion, that practice, will give you a presence of mind in the face of every emergency. A sudden temptation may come, but you will not mistake its nature or your own duty in respect to it, if it be your habit

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to view life and its vicissitudes from the mount of God; a sudden sorrow may befall you, cleaving your life in one stroke; but steeped in religious thought and feeling, you will not lose your presence of mind, or the readiness and accuracy of your religious preceptions in respect to it. Your ear by practice is quickened so that you hear God's voice where others miss it, and own his providence in events which the less disciplined mind often fails to apprehend. The primary object then, of our religious guilds is to confirm the work of the Sunday-school and the church and the home. We seek to add another to the already too few and too meagre instrumentalities which tend to build up in strong men and women a devout and earnest religious life. Our work is not so much with opinions, or with ritual, only so far as these affect the temper and disposition. Take this question of the habitual tone and temper,—the cultivation of which is the supreme object of religious institutions. It is a matter which men in their busy life, engaged in great concerns, as they say, do not think much of, but the discipline of temper touches a man's personal character very deeply and very much indeed. We will suppose for example that a young man has had a prosperous career, the world has dealt kindly with him; then comes a check or reverse; he has broken down in a case he had in hand; he has failed to manage people whom he has been lately working with; he has found his master; he is thwarted, criticised—and this, of course, unjustly; he is rebuked by those who have no title to be his judges. This is no uncommon trial. In a more or less modified form it is happening continually to our young people. Most persons in such a case,—justly I think, you would say—would be vexed, soured, angry; they would probably set to work and count up all the things they had done well, they would enumerate all their services, sum up their good deeds, draw invidious comparisons between themselves and those who outstripped them in the race, and finally sink into irreverent scepticism and sulky misanthropy. Not so the man of calm and strong religious temper. He is made of braver stuff. Trial only shows what he really is, and opportunity makes and does not mar his character. What parent is not longing for his children some such disposition as this? And yet how few try to cultivate it. They hope that it will come without effort on their part. Now, is it not worth our while to lay hold of young men and women, just at the time when an untrained mind can ill bear any unusual strain, and seek to fortify them with the religious temper? What a light a man's later experience throws upon the worth of early discipline! When we are only engaged in little things, what a value it sets upon timely preparation, upon the small ventures of faith—the practice of trust and obedience when the heart is fresh!

The Guild of the Good Shepherd seeks to train this disposition, in several ways. First, by reviving the decaying habit of morning and evening prayer. A prayerless life is certainly not conducive to the religious life. It is in vain that we expect people, whether young or old, to take a vital interest in religious worship on Sunday, who can find no leisure and no desire, for openly expressed gratitude and love to God during six days of the week. And there has certainly grown up of late a timidity and shrinking as to the habitual use of prayer. We are repeatedly warned against formalism, as if there were any danger of our falling into it, and as if it were worse than entire forgetfulness of God and of our indebtedness to him. The daily use of prayer, spontaneous or written, need not degenerate into a mechanical ritual. I do not believe that it frequently does so degenerate, nor can it be said that persons who habitually use a liturgy of devotion are more lacking in the manifestation of a reverent spirit than those who profess to worship God in silence. Then, secondly, the Guild enjoins upon its members the duty of habitual and prompt attendance upon the services of the church. The act of worship is too sacred to be treated with laxity and disrespect. It is due to the place and the occasion that worshipers should assemble with becoming prompt-

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ness, and while there, should preserve and maintain a devout and reverent attitude. But how often through thoughtlessness or carelessness or indolence is the order of public worship interrupted and rudely disturbed. People who would think it a painful breach of good manners to be late at the dinner of a friend, are habitually late in their attendance at church. The one act would fill them with shame and self-reproach, but the other apparently gives them no concern. Even so obvious a duty as reverent regard for sacred places and sacred services, is apt to lose its force when we do not exercise vigilance and self-discipline. Then, thirdly, the Guild encourages a fearless allegiance to Christ and Christianity. There is a deplorable tendency among the young folk in our parishes to shrink from an unequivocal identification with religion and its services. Nor is this surprising, when we reflect how the atmosphere of secular life is charged with indifference to, or contempt of, the outward confession of religion. Every sordid miserable worldling has his ready quip and jest at things too high and too pure and noble for him to appreciate. Both life and literature are full of a cold cynical and unsympathetic treatment of religious themes. And so it is not surprising that few of our young men, and young women, have the moral courage to openly avow their loyalty to the Christian religion, to maintain and defend its beliefs so far as they are able, and throw themselves with earnestness into its services. The spirit of the age, or the prevailing tone of social life, is not favorable to the growth of moral earnestness. On the contrary it tends to discourage fidelity to conviction, and makes a man in religion very much like a wheelbarrow, waiting to be shoved anywhere. The loss of enthusiasm for religion at the dawn of manhood or womanhood is a serious deprivation, for true growth consists not in the replacement of the virtues of one stage of life by the virtues of a subsequent stage, but by keeping the characteristic of each season of life and adding to it that of the succeeding one; and we grow rightly only when we keep the glad, fresh enthusiasm of our youth, and add to it the strength of manly reason and resolve. But in the present age the young, as they pass from youth to maturity, are apt to lose the fine edge of their enthusiasm for the religious life. Not a few of them seem to imagine that there is something weak and sentimental in a warm attachment to the church and its services. Sometimes they grow ashamed of it, and think it is manlier to have no religious convictions whatever; sometimes their devout fervor is dissolved by the falsely so-called knowledge of the world. But, whoever permits the altar fires of faith to die out in his soul, be he poet, scientist, statesman, merchant, artist, or preacher, loses a vital force of first importance, a perceptive power of the keenest value. Sooner or later he will turn a jaded eye upon a stale world only to find in it nothing either to admire, or to trust, or to love. Duties will become irksome regulations with penalties attached; life will become a cold room on a wintry day, from which the fire has gone out. Now, it is one of the first aims of a religious guild, to prevent such a collapse of the devout instincts. By the habitual study of religion, not merely from its rational or ethical, but its definitely spiritual side, we may hope to preserve in strong and capable persons, whether men or women, a relish and taste for habitual communion with God, and commerce with the things of the spirit.

But, the Guild of the Good Shepherd is not simply a school for devotional training. It has also a practical work to accomplish. Religious fervor is transient if it be not anchored to some helpful work. Prayer and duty are essential to one another. And so, it is our object to train those who are entering upon life, and those who are already advanced in it in works of Christian philanthropy. The meetings of our Guild are occupied with schemes of practical charity, as well as with devotional literature and exercises. The members seek out cases of poverty, or sickness, or trouble, and instead of leaving these to the perfunctory attention of

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public officials, they give to them personal care and supervision. In this way, the rich and poor, the happy and the sad, those who are full of buoyant health and bounding spirits, and those who are the patient, suffering "prisoners of hope," are brought face to face and heart to heart. The greatest enemy of all religion is a sordid self-interest. Until that is uprooted from the heart, none of the graces will grow, and it is as reasonable to expect grapes from thorns or figs from thistles as to look in later life for the tender fruits of religion from a youth that has never known what it is to practice self-denial or to feel a warm sympathy with humanity's sufferings or wrongs.

The details of organization in connection with the formation of guilds in our several parishes may well be left to the parishes themselves. No hard and fast method can be laid down as necessary in every case. It may not be without interest to you to know the lines on which we have worked here. We have no great success to boast of, but we are well contented to continue as we began. More than a year ago, I invited the young people in this parish to establish a branch of the Guild of the Good Shepherd. A religious manual for use in private and in public was duly prepared, and widely distributed, and at an evening service set apart for the purpose, members were initiated, partook of the communion together, and about forty solemnly entered the guild. We have met regularly since. Our fortnightly meeting is opened with a responsive service taken from the manual or from the service-book in use in our churches. Then cases of need or sickness are enquired into and provided for, and when this has been done, the members read selected passages of a moral and religious character from their favorite authors, and sometimes comments are made upon the selections. The meeting, which lasts about an hour or an hour and a half, is then closed with prayer. I have frequently been asked what people attend these meetings? Are they all young? No; it is not desirable that the young and the experienced should be kept apart in a movement which is not in the nature of class work, but one in which youth and maturity may greatly help each other. The great majority of the members are young, but while the movement is primarily intended to reach the immature, it does not exclude the presence and sympathy and literary contributions of those whose knowledge of the world and of life specially fits them to be the friends and helpers of youth.

LOYALTY TO CHRIST.

There are men who would fain persuade us that our civilization, with its glorious humanities, its solicitude for the unfortunate and oppressed, its care for the young and the aged, its wide-reaching charities and philanthropies, is the result alone of natural progress. But until these teachers shall have re-written all history, they will only convince those who are ignorant of the truth, or who desire to be convinced. The light of a humane sentiment now indeed irradiates the world. But trace its rays backward, and you will find them to focus in a very wonderful way above a manger in the little town of Bethlehem. Expunge the name of Christ from the history of the Christian centuries, and not only its greatest events, but its whole underlying tenor, is an enigma. I will not say, no man has a right to say, that universal ruin would have overtaken the world had not Christ lived in it and bequeathed to the ages his matchless spirit, because none of us know the resources of the Creator. This, however, can truthfully and without exaggeration be affirmed: that the *actual* salvation of the world, so far as it has been brought about, is largely due to him; that the forces now in existence which promise most for the further elevation of the race, are forces which derive their inspiration from him; that however the Spirit of God may flow through other channels, its one supremely great conduit is the soul and the mind of Jesus Christ.

But why should Jesus claim our personal allegiance so many centuries after he has ceased to be visibly present in the world, as a man among men? Why should it make such a vast difference

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with the results of human endeavor, its being undertaken in his name or independently of him? Why should real, vital piety, firm faith in God and the immortal life, be so rare when it is not coupled with loyalty to Christ?

In the first place, we must consider the universally admitted fact, that no movement of importance can be carried out without some one at its head who comprehends the object to be accomplished. This is true everywhere in life. Great minds change the destinies of nations and trace anew the geography of the earth. Philip and Alexander, Pompey and Cæsar, are figures without which it would be impossible to explain the history of the ancient world. Consider the influence of Leo the Great and Gregory, in shaping the destinies of the Roman Catholic hierarchy; Martin Luther, in breaking the chains which that hierarchy in its arrogance had forged for the intellect of Europe; Ignatius, in hurling back the tide of Protestantism which threatened to sweep the Church of Rome from its foundations, and founding new spiritual empires in the farthest confines of the globe; Wesley, in reawakening the heart of the common people to the realities of personal religion; Carey and Judson, in inspiring the Christian world with a vital interest in the heathen; Channing, in placing religion upon a truly ethical and spiritual basis, and calling forth an enthusiasm of humanity which showed itself in increased interest in every form of moral and religious activity. Humanity knows not its powers, until some great soul, whose own being is on fire with an idea, calls them out. But when such an one speaks, every elect soul within reach of his influence hears, and with bounding heart responds. The world is full of heroes, but they must have heroic leaders to bring their noble qualities to the surface. That subtile instinct which pervades the race, thrills from man to man when one of God's anointed utters his prophetic call, and in the strength which his leadership inspires, his followers become invincible.

So if Christ were no more than a great moral and religious hero, so long as the world is agreed that his teachings are the wisest and the best which were ever given to mankind, it would be to our interest to hold fast to his memory, and to gather our forces together in his name. But he is more than a hero, and his influence is more than the influence of noble example.

I have referred to some of the greatest names in history: names of men who were leaders at great epochs, men who were benefactors of their race. None of them, however, ever dreamed of assuming such a position in relation to mankind as Jesus assumes. And if they had done so the act would have been regarded as insufferable arrogance. Imagine the wisest and saintliest of Christ's followers saying: "Come unto *me* all ye that labor and are heavy laden, and *I* will give you rest;" or "*I* am the way, the truth and the life;" or "*I* and my Father are one." Upon any other lips than those of Jesus, they would be accounted the words of a madman. Yet, they come as naturally from him, as the simple petitions which we hear him addressing to his Father. They not only awaken no surprise in our minds, no feeling of incongruity, but they seem to be just the expressions which the dignity of his character renders fitting. In our best moments, when the soul is open to heavenly influences, and our whole being is thrilling with spiritual aspiration, the loftiest utterances of Christ affect us as the very voice of God. They awaken our hope, they arouse our faith, they quell our doubts, they bless us with perfect peace. There is no questioning the right of their author to use such language. If God Himself were to speak audibly to us, we could not receive His message with greater reverence, or greater assurance of its divineness. I know this is a strong assertion, yet I do not believe it is extravagant. I am very sure, that whatever the theoretical opinions you may hold of the nature of Christ, he stands before your soul as the embodiment of the grace and wisdom and truth of the invisible God. And this feeling of reverence for him and trust in him is not to be held apologetically,

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as though it were a survival from an age of superstition; it does honor not only to our emotional, but to our intellectual nature. I know that there are those who are unable to comprehend how it can be that a Unitarian, one who holds to the simple humanity of Jesus, can have for him such a lofty regard. But he who has been taught by God's Holy Spirit to hold his own nature in sacred reverence, to look upon humanity as the highest creation of the Almighty, would be, in my opinion, the most inconsistent of thinkers, if he refused to accord to this spiritual King of men, the love, the primacy and homage which his gifts and character justify. The religious world will be a long time in recovering from the intellectual errors into which the doctrine of the depravity of human nature led it. A theory which renders men skeptical of human goodness, could of course find no place in it for according honors to Christ *as a man.* Yet, as the strange theological fiction, that our Lord's mission was propitiatory and sacrificial, undertaken to satisfy vicariously the demands of divine justice and open a way for the Father to receive into the graces of His love those who before rested under the ban of His fierce displeasure, as this fiction is outgrown, and men learn to appreciate the real mission of Christ, they will see that his highest title to our confidence and affection lies in the common nature which he shares with us. The authority of Jesus is the authority of conscious wisdom and power. He speaks to us of spiritual and eternal things in the same undoubting tone with which one familiar with the principles of mathematics would state the rule governing a quadratic equation, or as an astronomer would tell us of the orbit of Mars. It is the voice of God, for it is God's eternal truth which he utters. No other voice, therefore, could be any more worthy of our reverent hearing.

Is it all strange then that the Infinite Father, finding in this holy Son such complete obedience, such transparency of soul, such strength and consecration of will, such wonderful power over the human mind and heart, should have given into his hands the work of human redemption? Is it not rather, exactly in the line of all God's methods of dealing with the world? He acts through agencies, employing various forces for the accomplishment of given ends. When he approaches man, he whispers to the uplifted souls of those who wait and listen for the divine message, and *they* speak to the multitude. Thus it was with the old prophets; thus it is today. To Moses in the mount is imparted the law, and his commission as the people's leader. And ever there is a fountain of inspiration, waiting to refresh the soul and enlighten the mind of him, who, in loneliness and silence and self-forgetfulness, will invite the indwelling of the Spirit of the Highest. Jesus, by all the qualities of his being, had proven his entire worthiness to act as the messenger and revealer of God. His great love, his absolute sense of justice, his perfect comprehension of and fidelity to truth, his profound spiritual perception, showed that the interests of his brethren were safe in his hands. How natural, therefore, that this high matter should be intrusted to him. It implies no abandonment of the world, no withdrawal of the old-time intimacy of the Spirit of God with the soul of man, this Messiahship of Jesus. God *is* in Christ; we see Him and recognize Him there. But just as much is He in every agency of nature, in every intuition of conscience, in every true thought which visits us, in every loving word or deed with which our lives are blessed. God cannot be limited. The absolute consecration of the spirit of Christ brought him into complete harmony with the will of God, so that he could truly say "I and my Father are one;" and the same consecration on our part will bring our souls into the same blessed relationship, "I in them and Thou in me, that they all may be perfected into one."

The service of Christ, then, is the service of God. In the glory of his ministry we may read the dignity of our own. In the beauty of his sonship may we rise to an appreciation of our brother-

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hood with him, and our filial relation with the Father. Moreover, through him we have had revealed to us the principles by which our lives should be governed if we would be in the highest degree useful in our day and generation. He is our great Captain, leading his followers wherever the conflict with evil is being waged. In his name we *must conquer.*

CHARLES E. PERKINS.

Athol, Mass.

IMMORTALITY.

A heart to love the power above
That woos the waiting soul with love,
A mind to know what here below
Is granted mortal minds to know,
And hands to work and nothing shirk
That duty calls our proper work;
With God thus joined in work and mind,
Heart, busy head and hand combined,—
A Unitarian Trinity,—
This, this is Immortality.

A. B. CURTIS.

Meadville, Pa.

JAMES RUSSELL LOWELL.

It is reported that Mr. Lowell is about to prepare a revised and uniform edition of his works. The great interest with which he is read by all thoughtful people in this country will make this a welcome announcement to those who do not possess all his works, and who will take this opportunity to secure them. No living American author better deserves or will more richly repay a thoughtful perusal on the part of all lovers of good literature. He is, at once, the best of our living poets, and the best of our critical essayists whether living or dead.

Mr. Lowell deserves the love of all Americans for his patriotism, and for his noble service in behalf of American ideas and institutions. His "Bigelow Papers" were as a clarion note for freedom in the days of the struggle for universal liberty and the maintenance of the Union. He has just shown, in his volume of "Political Essays," how loyal he was through all that fierce struggle, and how truly an American in the larger sense he has ever been. Many of his poems are brave utterances for liberty of body and liberty of soul; and they have been as bugle calls to the youth of the land for many years. It was thought by some that he was too much influenced by aristocratic and cultured tendencies while he was at the English court as the representative of the United States; but there is no evidence that he was anything else at that period than a loyal American and a devoted friend of his country. In his address on "Democracy," given to an English audience, he uttered his firm and unwavering conviction of the worth of American institutions. He very clearly defined the democratic idea in these words: "There would seem to be no readier way of feeding it [the true spirit of liberty and national prosperity] with the elements of growth and vigor than such an organization of society as will enable men to respect themselves, and thus justify them in respecting others." In his recent address on "The Independent in Politics" he has re-affirmed the same conviction, and the same steadfast faith in America and the educated freedom it has developed.

There are those who cannot think a man really believes what he professes to believe unless he presents his faith without qualification or the least exercise of judgment. When Mr. Lowell points out the errors in our system of government, and admits there is good in other systems, he is by some persons regarded as being recreant to his own country, and as having proved false to his early convictions. But what we need in our political, as well as in our intellectual, life, is a healthy criticism, and the looking at things as they are. We are no better Americans for being blind to the faults of our own country, and ever ready to believe nothing good of other people's. If Mr. Lowell has told us some plain truths, he has done it in love; and he has done it because our faults greatly need to be corrected.

Perhaps no other living American author has shown so much as Lowell of that critical faculty with reference to our national life, which was expressed so conspicuously in England by Matthew Arnold. We are very much given to resenting everything in the way of criticism; but we need that sympathetic

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judging our life and habits of which Lowell has shown himself so thoroughly capable. He used his genius as a poet to strike a blow at slavery and the selfish narrowness of the government of that day; and he has since used his talent as an aid to rebuke corruption and political depravity. It were well for us if we had more such men to speak plainly to us of the necessary issues of party delinquency and national corruption. So far from such criticism being an evil, there is nothing of which we have so great need at the present time. The man who flatters without qualification is the man who corrupts, while the man who would do good must become a critic of what is evil and unjust in its nature. It is not the least service which Mr. Lowell has rendered us, that he has spoken for a purer national life. If he has maintained a cultured tone in his criticisms we have need of that, for we have given too little heed to the worth and the saving power of the intellectual life, when it is kept broad and earnest and sympathetic in its spirit.

It has not been as a politician, however, that Mr. Lowell has influenced his time, nor has he devoted himself wholly to the questions of the hour. As a prose essayist he deserves attention, for his style is at once scholarly and robust. He has brought to his work an earnestness which commends it to all lovers of the truth. He does not write merely to please; but having given himself the opportunity of saying what ought to be said he does it in a manner at once graceful and refined. His essays are marked by their scholarship, their charm of style and their incisive wit.

In his critical essays Mr. Lowell does not descend to the minute details, such as attract the attention of ordinary critics. He searches out the larger literary tendencies, and shows how an author is affected by his age, and how he moulds it to the shape of his own thought. He is brilliant in his judgments, original in his literary insights, and sparkling with humor in the delivery of his criticisms. He discusses principles and the underlying thought of an author; and he shows us how true or false he has been to his own purpose as a poet.

Such criticism as this—not being devoted to fault-finding—becomes as original and brilliant as the distinctive essay itself, even in the hands of its best masters. This is what we must note in Mr. Lowell's critical papers, that he is never hackneyed and that he is never dull or common-place. He brings the imagination into his discussion of Dante or Dryden, and he gives life and color to his account of these men. He makes them stand out before us as in life; and we look into their minds and hearts with his aid. It is the man behind the poem which he causes us to realize; and also the era in which the man lived, and which wrought through him to make a poem greater than he could have written by himself.

In Mr. Lowell's essays we see him striving after another result of much importance; and that is the ascertaining in how far the poet is true to humanity and to Nature in what he has written. Only the man who is himself a poet or who possesses some of the qualities of a poet can judge correctly of what other men have done in this regard. In the hands of such a man as Mr. Lowell this very effort to find out how and wherein Nature has been truly interpreted leads to a high measure of poetic thought and a rich outflow of imaginative feeling. His appreciation of the poet's work and his sympathy with Nature both serve to bring about in him an attitude almost akin to that of poetic creation; and his essay takes on a beauty and a richness of a very noble kind. It becomes a work of art, and is vitalized with a consistent and an abundant life. It is not a rattling of dry bones, with the hope of causing fear in another; but it is a living creature, whose beauty and joy we cannot pass unheeded.

We find in Mr. Lowell's essays a ripe thoughtfulness and a genuine scholarship. He knows much about books, what is in them and how to use them for the most of mental nourishment. He has also companioned with Nature, read her secrets and described her ways

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as one who loves her well. His humor, so keen and incisive, brings him close to us, makes him more thoroughly in sympathy with us in our learning of the great lessons of life, while it serves to flash out for us some new light to guide our wandering thoughts or some fresh insight by which we can more clearly render true judgment. It is humor keenly intellectual we find in his essays and in his poems; but it serves to awaken us, and it gives us knowledge we could not have without its aid.

The two volumes entitled "Among my Books," and the one called "My Study Windows," show a body of critical writing of much worth. Here we can learn of Dryden, Shakespere, Lessing, Rousseau, Dante, Spenser, Wordsworth, Milton, Keats, Carlyle, Lincoln, Thoreau, Chaucer, Emerson and Pope, as taken in the order in which these essays appeared in these volumes. In the last of these volumes we also find those admirable essays entitled "My Garden Acquaintance," "A Good Word for Winter," and "On a Certain Condescension in Foreigners." A half-dozen other essays fill out the three volumes; and the whole affords a mine of wisdom about poetry, the beauties of Nature and the works of some of the great prose masters. These books have a thoroughly literary flavor; their atmosphere is that of culture; and yet they are genuine, manly books. They are neither sentimental nor didactic, but they are calculated to widen the mind, to deepen the life and to inspire the heart.

That is to be spoken of last which is of first importance in the books of Mr. Lowell, his work as a poet. While his reformatory labors have been of much importance, and his prose writings have a great value, he is essentially a poet, and a poet before all things else. The cultured taste and the scholarly habit appear in his poetry as in his prose; but there is abundance of imagination and feeling in it, too. He writes with correctness and rare accomplishment; but his poetry is more remarkable for its sympathy with humanity and for its love of Nature. He is a lyrical poet, a singer of the spirit of human brotherhood and of the joy of converse with the outward world. His poems of humanity, such as "The Fatherland," "The Heritage," "The Present Crisis," and "The Vision of Sir Launfal," tell of the broad and generous spirit which has guided him as a poet. No American poet of the period when it was a question whether freedom was to live or to die in our country sang with a higher courage or a deeper faith. His words did not lose their meaning or their worth with the passing of the occasion which called them forth. The words of "The Present Crisis"—

> New occasions teach new duties,

had all the force and meaning of a prophecy; and that force and meaning they yet retain. The same love of humanity is in these words:

> My Christ no more I seek,
> His throne is with the outcast and the weak.

The breadth of his faith in humanity is in such words as these:

> God sends his teachers unto every age,
> To every clime, and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of Truth
> Into the selfish rule of one sole race.

In many other poems Mr. Lowell has sung to us of the joys of Nature, and of the rich and fruitful life which may come to us through communion with her. These poems, whether of man or Nature, are always musical and harmonious; they satisfy the demand we make of the poet for words that are tuneful and beautiful. The form of his verse is not only musical, but its inner substance is beautiful and satisfying, through its essential joyousness and its imaginative richness. His creative genius has not the superb power and the sublime majesty of the great masters of song; but he will often please and help when we are not equal to their loftier and larger work. There is something in him like Shelley and Keats, fine, exquisite and delicate,—the aroma and charm of culture,— and yet without much which in them seems crude and unworthy. His shorter poems have a

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manlier, a robuster tone than those of even so fine a singer as Tennyson; and yet they have the same exquisite delight in what is beautiful and harmonious.

As a poet, however, Lowell is undoubtedly at his best in "The Fable for Critics" and in "The Bigelow Papers." In these two works he has combined humor and satire in an admirable manner. These are his best known works, and those by which he is judged and ranked among the English critics. That which was humorous amidst the ferment of the transcendental period and in the New England character, he has portrayed in a more genuine spirit than it has been done by any other. His satire is always at heart kindly and sympathetic. If he laughs at the follies of others it is never in the bitter manner of Pope, but as if the faults he satirizes were his own as well as those of his neighbors.

The poetry of Mr. Lowell has not the philosophic depth of that of Emerson; but it has an intellectual quality not to be found in that of Longfellow or Whittier, though they have reached the popular ear as he has never done. He is the poet of the cultured mind rather than of the popular heart, simply because the tone and method of his poetry are tasteful and thoughtful. His imagination turns away from what is commonplace, to what is exquisite in form and harmonious in spirit. He loves the chaste and the severely pure in literature. Such a poet will not draw the multitude after him, but he will make a deep impression on all those who are drawn within reach of his genius.

In Mr. Lowell we have a true man of letters, because his sympathies are broad. He loves books, and he loves the deeds of men. He is in sympathy with the progressive spirit of the time, and he is enamored of the intellectual life. He is no iconoclast, and yet he holds himself above whatever is base in conduct and thought. While the very attitude of his mind is that of cultured earnestness, he keeps true faith with the common humanity.

GEO. WILLIS COOKE.

AMERICAN UNITARIANISM.

A GLIMPSE BY AN ENGLISH VISITOR.

The following is a part of the last letter of a series which Rev. H. W. Hawkes, of Liverpool, England, has been writing for the London *Inquirer*, describing the experiences he has passed through and the impressions he has received during a tour around the world. His two letters from Japan we printed in our October number. Mr. Hawkes says:

A fellow-traveller near Niagara abused Boston to me on account of its rambling and crooked streets, which to his practical mind are an abomination. I confess my more sentimental nature loves them better than the giant chess-board pattern of New York and Chicago, finding them homelike and natural. But beyond this fact, the institutions, the buildings, the people, the manners, the ruling ideas of Boston fill one with a hearty sympathy and admiration. Add to such things the existence here of thirty Unitarian churches, the noble Association Rooms and Channing Hall; the traditions of bygone saints and worthies of our faith, and the existence of a living band of fine preachers and earnest workers, and material enough is gathered to kindle a very warm enthusiasm.

Time would fail me to tell of all I have seen that has interested me. Last Sunday's doings must serve as a sample. In the morning I found my way to Brooke Herford's fine church in Arlington street, a commanding structure with lofty spire and peal of bells which chime well-known hymn tunes. Inside it is spacious and in capital taste, with the usual roomy rostrum with couch that will seat four or five ministers. Need I say what a living, reverent, kindling service we had, or what a sensible, hearty and helpful sermon! It made me mourn England's loss of a preacher and worker such as we have great need of. At the close Mr. Herford took me for a walk round the neighborhood. We reached and entered the Second Church, of which Mr. Horton is minister, and found him still there. He showed me over church

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and church parlors. Thence we visited Phillips Brooks' vast and magnificent Trinity Church.

After lunch I visited two of the Benevolent Fraternity's chapels, answering to our Domestic Missions. The first of these, however, has so grown, carrying its original adherents up with it, that it is now a thriving congregation of highly respectable people, without a vestige of the poverty which we at home look for in such places. Mr. Winkley, who for forty-two years has labored there, read me a good lesson, by saying that from the beginning, when they had poor people round them, they never treated them or spoke of them *as poor*, but in all ways ignored any distinctions of class or circumstances. It increased their self-respect, and as they bettered their condition they clung to the church, to which they gave support. Some who were lowest down, and had to be helped, are now wealthy people, living in the best streets, still holding by their first religious home.

At Parmenter street Mr. Hurd touches a lower stratum of society; but after full cross-questioning I failed to gather from him any evidence of there existing anything like our London and Liverpool slums and slum population. Everybody, in fact, says there is no such element here; and I have seen nothing to make me doubt it. Jews and Italians are the two classes Mr. Hurd has most to do with.

Thence I went to Trinity Church again, but was disappointed, as Phillips Brooks did not preach. Later on I journeyed to Cambridge, where I attended Vespers at Harvard College Church. These services are conducted by two Unitarian, two Episcopal, and two Congregational clergymen in turns, and this being the first service after vacation, five of these took part. The Rev. Theo. Williams, of New York, and Dr. E. E. Hale, represent Unitarianism, the latter giving an original and deeply religious sermon, followed by addresses from Professor F. Peabody and Phillips Brooks. It was grand to see the large body of undergraduates, and to estimate the influence of these services on their moral and religious characters. How impossible such a service would be at any of our English universities! Here it is only possible, because Harvard is under Unitarian control, ensuring an atmosphere of liberality and unity.

Another fine institution under the same control is the Young Men's Christian Association, where I am now writing. In spirit, in equipment, in popularity, and in usefulness it will hold its own with any similar institution in any country, while it has none of the narrow dogmatic limitations which disfigure almost all others.

There is something very bracing for a Unitarian from England in the free and equal position our brethren here occupy. In Boston especially, the fact that the best workers and highest influences are Unitarian makes one expand one's lungs with a sense of freedom and exhilaration.

My trip round the world draws near to a close. The last great pleasure of my tour was that of meeting a large number of our brother *and sister* ministers of the Liberal faith. The Biennial Conference having been postponed this year on account of the presidential election, the Ministers' Institute meeting was hastened and fixed for October, to partly compensate for the loss of the larger gathering. It took place at Worcester, a thriving and pleasant town, an hour's journey from Boston. Two large and handsome churches received the Institute alternately, and everything that warm hospitality could do to enhance the pleasure of the meetings was done by the congregations and their genial ministers.

It was a great delight to meet so many men whose names were familiar to me as strong thinkers and workers. I was introduced to so many that I soon lost count; but I can never forget the genial and hearty brotherliness with which I was everywhere greeted.

Each day began with a devotional service, as with us, but with an added feature, which jarred a little on some of our feelings. At its termination the meeting was thrown open for the discussion of the short address which had

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been given, the result being to dissipate the devotional and to foster the critical mood, which seemed a pity. The papers read were pleasantly varied, dealing with matters of learning, of working, of preaching, and of speculation, with real power and eloquence. It is almost invidious to single out any for special praise; but Brooke Herford was to the fore with a practical and racy paper on "The Aim and Method of Preaching," which was good for old and young ministers to hear. A particularly bright and impressive paper on "The Sympathetic Use of the New Testament," by Mr. Fenn, of Pittsfield, struck a very high note, and was warmly spoken of by all. Dr. Rainsford, the well-known Episcopal clergyman of St. George's, in New York, who is doing an immense work there, gave an address on "The Opportunity of a City Church," and there was a charm in his personality, a spiritual magnetism in his zeal, which carried all before it; and we felt it had been a great occasion, to be long remembered. More than any Episcopalian I ever met, he sank all differences of creed, and stood on a basis of complete brotherhood.

Dr. E. E. Hale spoke more than once during the meetings in a way worthy of the founder of Harry Wadsworth Clubs and Lend-a-Hand Societies. He also is a man of marked personality, and I feel honored by several conversations with him.

My general experience of Unitarianism in America deepens and confirms the conviction I have long held, that we at home are not half proud enough of our faith — that we too much hide our light under a bushel, and that it only wants the courage of our opinions to enable us to go out and do untold good in the religious world. Surely the time has come for us to take our true place in the world as the exponents of a real Christianity.

"A loving worm within its clod
Were diviner than a loveless God."

Whittier says: "People feel right but think wrong; from their wrong thinking come wrong acting and finally wrong feeling."

DR. MARTINEAU'S "STUDY OF RELIGION."*

III. What Conscience Can Tell Us of God; or, God as Holy. Part I.

In seeking the basis of religious belief in the constitution of human nature, we have thus far interrogated only the intellectual faculties, and these have given us one universal Cause, the infinite and eternal seat of all power, and an omniscient Mind ordering all things for ends selected with perfect wisdom. Were we simply intellectual free agents, devoted wholly to the study of external nature, here our religious apprehensions would stop. But man is something more than an intellectual, he is also a moral, being, and the moral side of his constitution must now be consulted. If there be a world beyond the Ego, material for perception, intellectual for thought, moral and spiritual for conscience, evidently it can be apprehended only through its relation to these powers. If it is there to speak at all, it is to them it must speak, and their report will be our only source of information. That report is called *an intuition.* We have seen what it gives us in the case of volitional experience, namely: an *objective causality*; by a parallel presentation in the case of moral experience we shall find that it gives us an *objective authority;* both alike being objects of immediate knowledge, on the same footing of certainty as the apprehension of the external world; there being no logical advantage which the belief in finite objects around us can boast over the belief in the Infinite and Righteous Cause of all.

The fundamental form which the Moral Intuition takes was fully treated in "Types of Ethical Theory" and is therefore only briefly treated in the present work. Its essential characteristics are the following: Whenever two incompatible springs of action simultaneously urge us, there is an attendant consciousness of superior excellence in one of them; an excellence not in point of pleasure or advantage which it were wise to take; not in respect to seemli-

*"*A Study of Religion*, Its Sources and Contents." By James Martineau, D. D., LL. D., 2 vols. pp. 800. New York: Macmillin & Co.

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ness and beauty which it were tasteless to decline; but in the scale of *right*, which, in carrying our assent, commands our obedience. All these kinds of superiority it is open to us to disregard, but at the cost, in the first two cases merely of personal inferiority; in the third, of a mysterious and haunting disloyalty. Accusing ourselves of this, we are aware that our offence is not a private mistake to be settled with in our home account, but one that looks beyond ourselves and infringes rights that are not our own; and we are visited by more than shame at failure, or regret at folly; we are cast down in severe compunction under a very different sense of *guilt*. The superior terms in the scale of values which appeal to the conscience do not court us by their charms and graces, but claim us by their *authority;* tell us that we *ought* to follow them; that they are *binding* on us; that in neglecting them we *sin;* that they are offered to our option *by a Higher than we.* To conform our voluntary life to the preferential scale of obligation, as it emerges into consciousness, is our *duty*, for the observance of which we are *responsible.* This is the circle of ideas in which the conscience lives and moves, and which supplies the moral nature with a sphere of cognition special to itself. These ideas are intelligible to all men; they flow into every language and give it half its force and fire; they are the preamble of all law, and the pervading essence of the higher religions. These ideas are uniform in all men,—the seeming discrepancies of ethical judgment clearing themselves away as we push back the comparison from external actions to the internal springs, and see that the same problem is really present to the differing minds. In proportion as the springs of action have strength within us according to their worth, are we at peace with ourselves and conscious of a secret harmony. And by the same rule it is that we estimate each other, pouring indignation on the man whom no call of compassion can snatch from his selfish ease; watching with enthusiasm the hero from whose lips no terror can extract a betrayal or a lie; looking up with reverence to the saintly mind in which all discords cease and the higher affections reign without dispute.

Now, what means this scale of relative excellence which gives an order of rank to our various impulses, and frames them into a hierarchy, with the moral at the summit? Since these impulses exist, have they not all a right to be? And are they not all on equal footing? What entitles any one of them to put on airs towards its companions and to claim superiority?

One step in the determination of this question can be taken without challenge. The moral order is not arbitrary, in the sense of being a personal accident, or individual prejudice; it exists irremovably in each, and with concensus in all. This is the peculiarity of all properly moral verdicts, that they are not the expression of individual opinions, which we work out for ourselves by sifting of evidence; but the *enunciation of what is given us ready-made*, and has only to *pass through us into speech.* We may indeed debate within ourselves the claims presented in this or that line of outward action, because the choice of action has to be determined not by the principle that issues it, but by the effects that follow it. These are amenable to the calculus of the understanding, without resort to which the action cannot be rational; but, so long as the prior problem is before us, of securing the right spring of conduct, we have nothing to seek by logical process, but only to give forth what we find. In other words the intuition of conscience is: that the moral law is *imposed by an authority foreign to our personality*, and is open not to be canvassed but only to be *obeyed* or *disobeyed.*

What is that foreign authority which thus demands our allegiance? "It is an embodiment of public opinion, an ideal aggregate of sentiment made up of all the praise and blame which men bestow on what helps or hurts their interests." So answer one class of writers, including such names as Hobbes and James Mill. The arguments by which this school of men attempt to prove that the Moral Law is

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nothing but the grotesque shadow of public opinion looming fearfully upon our thought, is fully examined by Dr. Martineau, and the conclusion reached that "The springs of action are not differenced by men's interested preferences among them; but have an order of claim which is sealed in the constitution of things, and belongs to them wherever they appear on the theatre of a voluntary nature; these inherent differences are reported to us and urged upon us by *some objective power*, with which their validity is *identified*, and the self-interest of society is *not* that power."

Whither, then, shall we turn to find this objective power? Dr. Martineau answers in a dozen carefully reasoned pages which we summarize (of course inadequately) as follows: The cognitions we gain through the ordinary exercise of the senses, are perfectly analogous in their mode of origin, to those which come to us through the moral faculty. In the act of perception we are immediately introduced to an *other than ourselves that gives what we feel:* in the act of conscience we are introduced to a *Higher than ourselves that gives us what we feel.* The externality in the one case, the authority in the other, the causality in both, are known upon exactly the same terms, and carry the same guarantee of their validity. The dualism of perception, which sets ourselves in the face of an objective world, and the dualism of conscience which sets us in the face of an objective Higher Mind are perfectly analogous in their grounds. It is the specific sense of *Duty* that constitutes a dual relation. This cannot belong to a soul in vacuo, but must be forever a disconsolate and wandering illusion till it *rests with Him to whom the allegiance belongs.* In other words the Moral Law reaches its integral meaning when seen as *impersonated in a Perfect Mind*, which communicates it to us, and lends it power over our affections sufficient to draw us into Divine communion.

The form which theism assumes when developed from this source differs widely from that which is given by the principle of Causality. There the Divine scene was outward in the cosmos; here, it is inward in the human soul. There the Divine agency was seen in natural law: here, it is seen in the moral law. There, consequently, its order was that of invariable necessity: here, it is that of variable possibility and freedom. There, it presented its intellectual affluence of purpose and resource: here, it reveals its supreme idea and character. And what are the attributes of the Divine agency as revealed by conscience?

I. God, relatively to us, is now identical with our *Highest*, the eternal life of Moral Perfection. Hence, we cannot but ascribe to him *Benevolence towards sentient beings; Justice toward moral beings*, i. e., a treatment of them according to character; and *Amity towards like minds*, however vast the moral distance between them.

II. But the revelations of our moral nature do not close here. Through it we discover that God stands in *one relation* to *all* human beings, giving the same warnings, ordaining the same strife, inviting the same affections, breathing the same inspirations. Hence, the knowledge of Him and the life in Him, emerge from the level of a solitary faith, and become a principle of union; and our united human life is recognized as constituting *a Kingdom of God;* life has no binding laws that are not His; no offenses that are not sins; no just penalties that are not expressions of His Will; no noble passages of history that are not the march of His advancing Providence.

We have now sought an origin for our primary religious ideas on two sides of our nature, the Intellectual and the Moral, and found an Infinite Will, first in the principle of Causality, then in the intuitions of Conscience. From the first, we obtained as attributes of the Divine Nature, Intelligence, Power, Self-Existence; from the second, Benevolence, Justice, Holiness, and sovereign Government of men. Each brings us to the presence of an Eternal Being.

But are these Beings *one* and *the same?* What we find true of the Creator may we affirm of the Righteous Judge? and what we say of the Highest, may we

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apply to the Architect of Worlds? Have we any sufficient reasons for identifying the Causal God with the Holy God? Yes; these at least: 1. We ourselves unite, in our own persons, a subjection to both the outward physical order and to the inward moral law, in a way which baffles all attempt to discriminate them as two factors combined as the result of partnership. We are, on one hand, *natural objects*, on the other, *moral beings;* indeed our very probation, as moral, consists in managing ourselves as animal. 2. Our instinctive springs of action are themselves awakened by the external world and have reference to aspects and changes there. Conscience, with all its insight, can think nothing and do nothing in empty space; it waits for the data of life and humanity; and all its problems are set by the conditions of the world. 3. That external nature is not foreign to the system of moral laws, is further evident from the fact that, to a considerable extent, it administers their retribution and enforces their discipline; witness the ruined health of the intemperate, the repulsive physiognomy of the selfish. Thus the end toward which moral and physical laws, alike, look and work, are ethical, and the Divine Causality places itself at the disposal of the Divine Perfection: *eternal Thought moves in the lines of eternal Holiness.*

ELIZA R. SUNDERLAND.

UNITARIANISM IN INDIA AGAIN.

In the March *Unitarian* we printed a letter written us from India by Mr. Hajom Kissor Singh, an educated Khasi young man living in Jowai, Assam, who was brought up in Calvinistic beliefs, under the influence of orthodox Christian missionaries, but who on arriving at manhood was converted to Unitarianism through reading a copy of Channing's works which had fallen in his way. In July we gave our readers a few further words regarding Mr. Singh. We are glad to be able in our present number to print portions of several letters from him, as well as extracts from an interesting article in the *Evening Mail* of Calcutta, which he has sent us, giving information about his people, the Khasis.

LETTERS FROM MR. SINGH.

May 9, 1888.

With feelings of deep gratitude I beg to acknowledge receipt of your kind letter of March 3rd, and the two books and pamphlets.

You may fancy the joy, happiness and comfort of a Unitarian in a distant land receiving warm and sympathetic letters from friends of his household of faith. My heart was stirred when I read your kind words, and I wish to do all I can to spread the religion which is so dear and valuable to me.

I beg to say that I am not a Hindoo, as you seem to think me to be, but an indigenous Khasi. We Khasis are aborigines of this part of India.

It was with great difficulty that I got rid of my Calvinistic belief. I have another Khasi friend who has embraced Unitarianism, and who is as avowed a Unitarian as I am. His name is Thom Singh. We live together here. Both of us are poor young men. I am about 23 years old and he about 20.

We have a prayer meeting almost every Sunday. Our Orthodox brethren come to see us now and then, but when we tell them that we are presently going to hold a prayer meeting, they leave us with all haste possible, apparently to avoid being present at our services.

Shortly after the receipt of your kind letter one of the members of my family, who was most dear to me, was called away to a higher life, and it being the first time, I feel it a great trial for me to bear.

I wish the packet of books which you are going to send me from the rooms of the A. U. A. would contain at least one good Unitarian commentary on the Bible, which will be of great service to me.

I am very much obliged to you for your kind assurance that I shall find warm sympathizers among the American Unitarians, and especially for your wish "that some liberal Unitarians may be moved to contribute money to enable" me "to print some Khasi tracts."

We have no (written) characters of our own, but we use Roman characters which were introduced by the missionaries of the Welsh Calvinistic Methodists, and they have very satisfactorily served our purpose. We use hymns of our own, some translated from English hymns and some composed by ourselves. They are in manuscript, which we find a great disadvantage in our meetings. We wish (if we can) to print (1) a tract on Unitarianism; (2) a small hymn-book; and (3) a pamphlet containing services for worship, our statement of beliefs, etc. I give below a specimen of one of our hymns in Khasi.

I have deep sympathy with my Khasi brethren, and I wish I could help them to the pure religion of Jesus and the Unitar-

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ians. The missionaries of the Welsh Calvinistic Methodists have done a great deal of good in civilizing my countrymen and I feel very thankful to them for this, but I regret that they have brought a religion which in some of its features is so "God-dishonoring." I feel I want more tracts of a doctrinal nature for circulation here.

SPECIMEN OF A KHASI UNITARIAN HYMN.

Ha Pyrthei thtynnad. S. M.

Ha pyrthei ih-tynnad
U Trai la buh ia ngi;
Ba ngin im suk, ia hok ban bat,
Lyngba baroh ki sngi.

Para bynriew ia suk,
Ia ieit, iarap, junom;
La teh ia riew spah bad riew duk,
Ia U ieit, tieng, burom.

Kine hukum jong U
Hangne b'U phah ia ngi;
Da jing sumar ia ki ngin ioh
Jinghun hala ka sngi.

August 4, 1888.

Many thanks for your kind letter of the 1st of May intimating that you have 16 dollars for me, sent by kind friends, to whom I am much obliged. I have also read the editorial concerning me in the July number of the *Unitarian*, and I understand you intend to use the money in supplying me with books, so I shall feel obliged by your sending me the following:

Livermore's Commentary on the New Testament, or any other good Unitarian commentary.

M. J. Savage's Minister's Hand-Book for christening, etc.

Dr. Clarke's Manual of Unitarian Belief, with Questions by Mrs. Wells.

The Bible for Young People, by Dr. H. Oort and others (Eng. edition preferable if available).

Outlines of Christian History, by J. H. Allen.

A Life of Jesus for Young People, by Rev. H. N. Brown, and any other books you think likely to prove useful to me.

I send you by this day's post a paper received from a friend, containing a very interesting article on the Khasi Hills.

I learnt of the death of Dr. Clarke with grief. I think he was the ablest practical preacher in Unitarian America.

A curious story: I sent to one of my friends in the interior a copy of the cheap edition of Channing's Works, and in a letter to me he wrote thus: "I am ready to join in thanking Rev. W. E. Channing, D. D. Servant of God, you have done well. Your words are good and bold. I praise him, for there is none like him among the living or the dead." I give here a literal translation of his words. It appears as if Dr. Channing were still living!

I shall be very thankful if you will kindly send me some of the "Our Best Words" advertised in the *Unitarian*.

There are Brahmos at Shillong, and they wish me to join them and to co-operate with them.

Sept. 3, 1888.

I beg to express my heart-felt gratitude to the American Unitarian Association for the five handsome volumes sent to me. I had long ago heard of Dr. Martineau's "Endeavors after the Christian life," Dr. Clarke's "Orthodoxy, its Truths and Errors," and Parker's "Views of Religion," and had wished to possess them; but now I have them, and I thank God.

We have formed ourselves into a Unitarian Union, and two other friends have joined our union, so that there are now five Khasi (male) Unitarians in our hills. We have adopted the following statement of beliefs: "We believe, (1) in the Unity of God; (2) in the Fatherhood and Motherhood of God; (3) in the Brotherhood of Man; (4) in Love, Union, Worship and Faith; and (5) in Immortality.

Now we must plainly tell our friends the difference between Unitarianism and Trinitarianism. We must translate and compose hymns for ourselves, and must find out tunes to suit them.

Thank God, two of us (Khasi Unitarians) know something of music, though very imperfectly. We have adapted from English tune books such tunes as suit best our own hymns. Our translations of hymns are chiefly from Dr. Martineau's "Hymns of Praise and Prayer."

We are going on with our work with the scanty time at night at our disposal after the fatigues of the day. A Khasi Tract is now in course of preparation. The following subjects will be treated briefly in it: (1) Religion in man; (2) Khasi Religion, its Truths and Errors; (3) Trinitarianism; (4) What must I do to be saved?

I have a strong hope that when this pamphlet and the other two that we wish for shall be printed and circulated they will be able to do their work of enlightening and carrying the truths of our dear faith home to the hearts of our fellow mountaineers.

I wish to establish a P. O. Mission here and be myself a worker if I can get a sufficient number of tracts, *Unitarians*, *Registers*, etc.

Please send me 50 more copies of your tract "What do Unitarians Believe?" and 20 copies of "Orthodoxy an Enemy to Christianity." We should be glad if we could have at least two or three copies of the *Unitarian* each month.

Impatiently waiting your reply, I remain
Yours most obediently,
HAJOM KISSOR SINGH.

Besides the books which have already been sent to Mr. Singh, a few others

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will be sent soon. His letters speak his grateful appreciation of those which he has received. His desire for two or three short tracts printed in his native tongue, as a means of making known to his countrymen the Unitarian gospel which he has found so satisfactory and helpful to himself, is most natural and commendable, and one with which American Unitarians cannot fail to feel sympathy. But it is not yet quite clear what ought to be done or can be done to best advantage in regard to this. Indeed, the matter is too large and important to be decided without deliberation and further investigation, or indeed by any one individual. It seems best, therefore, to refer it to the Foreign Mission Committee of the American Unitarian Association, to whom it properly belongs, and who will be sure to give it due attention and wise judgment.

The case of Mr. Singh is certainly a most interesting one. That a copy of the works of Channing should have found its way to the hills of North-Eastern India, to set in operation there, under circumstances seemingly so unfavorable, such a work of spiritual quickening and regeneration, may well give us new incentive to sow the seed of our truth beside all waters. We have here one more evidence that our gospel is not for any one land or race or rank only, but for the world.

We trust that the zeal, intelligence and spirit of consecration which appear in Mr. Singh and his friends will not fail of full recognition in this country, and that some means will be found of aiding these self-denying missionaries of our faith in their efforts to shed abroad the precious light that has come to them.

THE KHASIS.

The Khasi and Jaintia Hills form one of the eleven districts of Assam, India. The area of the district is 6,157 square miles; the population is 170,000. The Khasi Hills are distinguished by containing both the far-famed Cherrapoonjee, the late capital of the province, and Shillong, the present capital. Neither Cherrapoonjee nor Shillong is the most beautiful, nor even nearly the most beautiful, site in these hills; yet each has a beauty of its own. Shillong is away from high mountains and deep gorges, and lies among little billowy hills which can be seen for a great distance around, and present a charming variety of green fields and thick woods. Shillong itself is clothed with fragrant pines, and all the woods are full of wild flowers, among which wild roses are in profusion in some places. The station is small, of course, and too far out of the way to attract many visitors; but with a Chief Commissioner and a General, it is not altogether unpretentious. Moreover, it is kept in capital order, and the gardens are a sight to see.

The Welsh missionaries have made the Khasis and Jaintias what they are, and their houses give prominence to several villages which would otherwise be altogether insignificant. There is no more genuine missionary work in the world than is being done by the Welsh Calvinistic Methodist Mission in these Khasi and Jaintia Hills. For forty-seven years they have been adding school to school and chapel to chapel, till now they have 4,400 Native Christians, and more than a hundred schools worked from seven stations. The literary achievements of the missionaries have been remarkable, and are an index of the conscientiousness with which they carry on all their work. In the first place, they have given the people an alphabet, and reduced their language to writing. Then they have prepared and published twenty-seven books, large and small, including a grammar, a dictionary, and translations of the New Testament and the Pentateuch. They have been toiling away at the rest of the Bible up to the present time, and expect to have the completed volume in print the year after next. The Khasis have, of course, no books, except what the missionaries have given them, and they read these over and over with the satisfaction of a new found pleasure. The labors of the missionaries are incessant. Schools and churches cannot be kept going without constant personal supervision; so the Welshmen incessantly make trips of fifteen or twenty miles a

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day, nearly always on foot, up and down hill, to the villages round their stations.

To me, for one, the results of their work appear astonishing. Unless the Zulus be a parallel case, I cannot think of any people which, within a single generation of being taught letters, has displayed so much latent intelligence. It is certain that nowhere in India proper have the unlettered castes evinced so much aptitude for learning. I have personally satisfied myself that there are scores of Khasi clerks and teachers in Shillong who write English as well as ordinary Babus in Calcutta, and there seems no reason to doubt that this race will produce its Ghoses and Banerjis as quickly as Bengal has done so. Several Khasis have passed the entrance examination of the Calcutta University. I should explain that there are about four hundred Bengali families in Shillong, and that the boys go to school with the Khasis. That the Khasis never went to school till the missionaries came and opened schools among them is explained by the fact that they cannot stand the climate of the plains; but they have a tradition that a Bengali and a Khasi were once crossing a river, when they quarreled. Each had in his hand a copy of the "Book of Knowledge," but when they came to blows the Khasi dropped his into the water, while the more wily Bengali took his in his teeth. So when they reached the bank the Bengali had the means of learning, but the Khasi had not.

How the Khasis have preserved their intellectual powers without the art of reading is the most interesting question that strikes me here, and I suppose the fact must be accounted for by their habit of looking down on the Bengalis, whom they conquered with ease whenever they encountered them in battle; it requires brains of some kind to despise a man who is intellectually your superior. Then the Khasis have an organized social and political system, and the necessity of remembering their laws, which were never reduced to writing, and the habit of arguing about right and wrong, must have kept their intellectual faculties in use. Another point with a bearing on this subject is that the race has suffered no deterioration by the degradation of women, and I have seen no Asiatics, except the Japanese, whose women have as intelligent faces or as frank manners as the Khasi women have. They do not marry till they are sixteen or eighteen years old, and in all matters of property they have the predominance. Inheritance goes in the female line, so that in every family the wife, and not the husband, is the owner of the house.

Being accustomed to think and act for themselves, and bound by no caste rules, the Khasis exercise a good deal of intelligence in turning Christians. The whole of the Khasi religion consists in the propitiation of demons by sacrifices, and in the frustrating of their malignant influences by charms. I am assured that their comparison of the claims of Christianity is done with an intelligence worthy of this intelligent people, and that, with no temporal considerations to complicate their thoughts, the would-be converts think long before coming to a decision.

To compare Khasis with Hindus, the absence of everything which is the result of caste is immediately noticeable, while there is a superiority of intelligence and development of character not to be found among the outcastes of India.—The Calcutta *Evening Mail.*

"A LESSON FROM JONAH" WHICH MADE TROUBLE.

Rev. H. M. Simmons, minister of the Unitarian Church in Minneapolis, Minn., is very popular among the young people of the city and of the State University located close by. Moreover, the Students Christian Association of the University seems to be somewhat unusually broad in its spirit and management. As a result Mr. Simmons was invited recently to preach one of the sermons in a Sunday afternoon course before the Association. A large congregation came out to hear him. He took for his subject "A Lesson from Jonah." The city papers reported the sermon. An epitome of the report printed in one of the papers is as follows:

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The book of Jonah, said Mr. Simmons, is one of the best, but most abused of books. It figures in popular thought chiefly as the story of a fish. But that story is really very subordinate, and the book is a fine inculcation of forgiveness and charity. Not that Jonah is himself forgiving, but the author is, and teaches that God is and that he wants men to be. Jonah is himself most unforgiving and narrow, and wants the great city of Nineveh destroyed, and is "very angry" because it is not and rebukes Jehovah for saving it. He represents the narrower, intolerant spirit in Judaism. But the author rebukes this spirit, and paints the very heathen as far better than this Hebrew prophet. The heathen sailors, praying "every man to his God," are yet far more humane than Jonah, and as anxious to save him as he is to have all the Ninevites destroyed. The heathen Ninevites quickly humble themselves in penitence, while the Hebrew prophet saucily contradicts Jehovah. And the loving Jehovah saves them; while Jonah insists that he has a right to be angry because his little gourd is destroyed and half a million men are not. The book is, in short, a rebuke of the intolerant prophet, and is a fine expression of that broad religion which sees the heathen also as God's people and all the human race as one. In view of its fine lesson of charity we may well excuse that story of the fish and its historic errors. Indeed it is quite likely that the author did not intend it to be true and historic, any more than Jesus intended the similar parables of the prodigal son and good Samaritan to be. Mr. Simmons devoted most of his paper to the elaboration of the above points and the probable origin of the story of the fish.

Concluding, he said that this fine spirit of the book of Jonah is the same which Jesus showed also. Jesus gave his blessing not to the followers of the Jewish faith, or of any special faith, but to peacemakers, the pure in heart, the meek and the merciful, wherever they might belong. And, like the Jehovah of Jonah's story, Jesus carried forgiveness very far. He forgave adulteress and thief, taught to forgive seventy times seven, to love even enemies, to turn the cheek when smitten, and give more when stolen from; and in the same spirit closed His life by asking forgiveness for His murderers. His church has often forgotten this, and taken for its model the intolerant Jonah instead. The average Christian has not forgiven 490 times; and Tolstoi says that when a Jewish rabbi asked him if we did turn the cheek when smitten he had nothing to reply, for just then Christians were smiting the Jews on both cheeks. Indeed, smiting has been made quite a virtue in Christian history, and Jesus' "Blessed are the peacemakers" has been drowned in the roar of Christian cannon. And instead of loving its enemies, the church for centuries made a business of butchering and, sometimes, burning them, and often responded to its Master's "Blessed are the merciful" by the shrieks of women tortured at the rack, and taught for a thousand years that they, and most of mankind, would be tortured far worse and forever in the next world.

And the principle of love and forgiveness can be trusted more in secular life than it ever has been. Jesus was not so visionary in this matter as the church has supposed; but that sermon on the mount, however foolish it seems to-day, is prophecy of the society to come, and its principles will yet be the law of the world. Already we hear in many a social movement that selfishness will be fatal to states. A society that allows one man to own a railroad while thousands starve in rags, is doomed to go, and ought to. Forgiveness, too, is yet to be more common, and the worst classes to be treated more as Jesus treated them. Men are to be moved, and society to be reformed, through the heart; and nothing touches and warms the heart but forgiveness and love. Jesus was right in making so much of them, and the world will come to it yet.

The packed house of orthodox people, — students, President, several professors, and outsiders,—took the sermon with apparent cordiality, and everything seemed likely to pass off quietly.

But a tempest was gathering in another quarter. The next day in the ministers' meeting of the city it burst. The question of "denominationalism in the State University" was taken up there for discussion, whereupon a vigorous debate followed, in the course of which some very strong things were said by various ministers against the unjustifiable action of the Students' Christian Association and University in permitting such a dangerous heretic as Mr. Simmons to speak in the Students' Christian Association's course.

One of the prominent Presbyterian ministers of the city said: "I don't believe the Faculty should allow Mr. Simmons to go over there and blackguard orthodox beliefs and the Christ whom we worship." The meeting broke up with the appointing of a committee to investigate. But as soon as the complaints made by the ministers were generally known it soon became plain on which side was public sentiment. The ministers hoped that the orthodox members of the Faculty would side with them. But in this they seem to have

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been disappointed. Professor McLean, himself a Presbyterian minister, said, when approached on the subject:

All of the speakers in this course are requested to keep on common grounds, and I do not think Mr. Simmons got off from them, and I was present and listened to the discourse very carefully myself. He spoke reverently of the Bible in every allusion to it. He rebuked what is a very common practice among Christian people of making joking allusions to the book of Jonah, and declared his own convictions that it was one of the best of books. He alluded to the different theories regarding the book, and rejected for himself the sun god myth. He rather held to the allegorical interpretation of the book, and this is done by many orthodox Christians. But he did not even hold that dogmatically. And then at the end he dwelt beautifully on the lessons of love and charity, and I was delighted to notice that he made Christ the basis of it. From nothing that he said could I have told that he did not believe in the divinity of Jesus. I am sure that all this talk will only benefit Mr. Simmons, while it will hurt the ministers who were the cause of it.

Prof. John C. Hutchinson, who is a leading Methodist, was quite emphatic in his statements. He concurred with the other professors in the assertion that there was no foundation whatever for this new outbreak and thought that it would only result in doing harm to the ministers themselves.

Pres. Northrup took the same ground.

The students were much wrought up over the course pursued by the ministers, and generally condemned the narrowness and bigotry which had been manifested.

A Minneapolis correspondent writes us: "Yes, as it turned out, Mr. Simmons' sermon made a great commotion. But the University seems on his side. President Northrup, a sound Yale Congregationalist, has written him a cordial letter, sustaining him; another Professor, a Presbyterian minister greatly respected here, has come out in print defending the sermon; at a reception Saturday night where most of the Faculty were, all were very cordial to the "heretical" preacher, and the President particularly so; and, altogether, the attack of the ministers on Mr. Simmons has been one of the most fortunate things that has occurred to him since he came to Minneapolis."

MORAL TRAINING IN THE PUBLIC SCHOOL.

In entering upon the consideration of this subject I shall ask my readers to take their stand with me upon certain fundamental propositions which seem to me to express truths that will become evident upon reflection, even if they are not self-evident to all at first.

The most fundamental of these fundamental propositions is that there is a moral order of the world inherent in the spiritual nature of man to which each individual must learn to conform if he shall live worthily in this world.

The spiritual nature of man is ever striving to make known this order in the different institutions which have been created. The family, the state, the church, the school, the business world, are all different ways in which this spiritual nature proclaims this moral order and brings the individual under its governance.

The second proposition is, therefore, that every institution of our civilization has for its final end the education of the individuals that compose it.

What we mean by *education* is the development in each individual of the knowledge of this moral order and of a spirit of obedience to this order. This spirit seeking to utter itself in these institutions is variously called the world spirit, the over-soul, the spirit of humanity. In theology it is known as the Holy Spirit or the Divine Spirit, as I understand the meaning of those terms. Some of these institutions, while they have education for their ultimate end, have for their immediate end seemingly something else, such as the enforcement of justice, the worship of God, the nurture of children. But the institution whose immediate and disclosed purpose is education, is the school.

It is universally admitted that the commanding purpose of the school,—that towards which all lines of endeavor must converge, and to which everything else in the thought of the teacher shall be subordinated,—is the building of character, which, as has been intimated, means the development of the knowledge of the moral order of the world,

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and of the spirit to be obedient thereto.

The two pillars upon which the school must rest, therefore, are scholarship and behavior. And the realization of these is what our statutes proclaim as the purpose of the school. And the realization of these is what we mean by character.

Character from the stand-point of the teacher is a building, perhaps; but from the stand-point of the pupil it is a growth. Character is acquired: it is not inborn. It is possible only to self-conscious beings. Animals cannot acquire it. It is possible only to those who can see themselves as they are and can form an idea of what they ought to become. Character is not habit; though there is much in it that is habitual. Habit is blind repetition with the element of self-consciousness reduced to the minimum. Character is intelligent, choosing, but always choosing the higher. Character is the soul principled in the right. It is the second and higher nature become regnant over the lower nature,—the supremacy of beauty over the beast. There is an intellectual character attainable by man as well as a moral character. The process by which the one is acquired we call learning,—the pursuit of knowledge. The process of the other is *conduct.* Knowledge and conduct are transitory. They are acts of to-day. Character is abiding.

Its intellectual element, corresponding to knowledge in the process, we call *intelligence;* its moral element, corresponding to conduct, let us call the spirit of *obedience* to conviction.

The *growth* of character is a process of self-activity. It is stimulated by the comparison of what one sees that he is, with what he feels that he ought to be, —the comparison, the real with the ideal. This effort of the actual to attain the ideal results in habits, it is true, by which the character becomes manifest; but these habits, we repeat, are not character.

But there is a sense in which it may be said that character is builded. The teacher must stimulate those forms of self-activity that will result in the growth of character in the pupil. He does this by supplying the proper environment. This environment must change with the change in the growth of the child. This supplying of the material to stimulate the proper form of self-activity in the child is akin to the process of building. From this point of view we may state the function of the school to be in the *building* of character.

Accepting *character forming* as the commanding function of education, we come now to the question of the Relation of the *Public School* to *moral education*—as that term is popularly understood,—or to conduct. The American Public School is a unique institution. Originally established as the servant of the family and the church, to do their bidding, it has developed into an independent institution, having a ground of its own for its existence. It is in a sense the creation of the state, in so far as the state has undertaken by it to enforce the right of every child born into this civilization, to such a preparation for it as shall give him a fair chance in the struggle for existence. This seems to me a truer statement of the relation of the state to the public school than that one which makes the school the defense of the state, established by it to secure its own preservation.

But all are agreed that the purpose of the school is to help to *prepare* the child for successful living in the world of institutions into which it must enter. There may be a difference of opinion as to the best method by which the result should be accomplished, but there is unanimity in the opinion that *that* child is best equipped for the battle of life who is intelligent and intelligently obedient. There is quite a good deal of inquiry now about what the Public School should teach, and worshippers at every educational shrine, from that of the manual training fetich upward, are pressing to the front with their varied answers; but all of them, unless it is the first named class—and I have not yet been able to discover what they say —seem to be saying in substance that he who is armed with the sword of intelligence, and clothed in the armor of obe-

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dience, is best equipped for the battle of life.

I do not see that moral education and intellectual education can be divorced if character is to result.

Behavior is often distinguished from scholarship by its larger element of will. This difference does not seem to me to exist. There is quite as much will-energy demanded to hold the mind to the mastery of a lesson as to tell the truth.

Others say that in a moral act there is more of the feeling of ought involved than in the study of the school branches. This is probably true as a fact, but ought it to be? Ought not the child to feel an obligation to find the truth and tell it in his lesson in arithmetic as well as in his intercourse with his fellows? His first duty is truth. Let him come as early as he can to see this. Let him learn to be honest with himself. Let the actual self treat the ideal self fairly. In his arithmetic lesson let him learn not to attempt to hoodwink his other. It is that other's right to come into the knowledge of that subject. Let him see that his first duty is to himself, — to his own integrity. Integrity,— which means wholeness, unity of me with myself,— not discord and unfair dealing.

Integrity is often prevented or discouraged by the introduction of foreign aims in the school. Duty to self comes in conflict with some external reward or punishment. Honor and reward come to those who *appear* to know. Integrity, obligation to self is forgotten or overborne by the desire to obtain an external reward or escape an external disgrace. The appearance, the *language* of knowledge, passes for knowledge. Whenever this is the case the results are immoral. The child is allowed and even stimulated to be false to himself.

The feeling of "ought" is most active in our relations to others. It is probable that our sympathetic and benevolent emotions have much to do in increasing its intensity.

It is a popular conception of morality that it always attaches to conduct by which our fellow men are honored or helped. And I suspect that this is the meaning of the word that I am expected to consider in its relation to the public school. But it seems to me that it will be more helpful to view every act as moral to which the feeling of *ought* attaches, whether the relation of that act be to ourselves, to our fellows, or to God.

That children should be trained to obey this feeling of ought, all agree. To what extent should the public school engage in this work? An examination of the school, as now conducted, shows that much attention is given to the moral education of the children. All of the ordinary school requirements are moral requirements. Regularity and punctuality in attendance are probably the last of the school virtues that many would select as having a moral tendency, and yet this is the bottom reason for insisting upon them. The necessity that the child shall learn to combine with his fellows for the prosecution of a common end, and that others shall not be hindered by his absence or delay, is apparent. This is an important preparation for the world of business, and the nature of the school organization is such as to require that these virtues be persistently and rigidly enforced. We often complain of the machinery of the school,—and there is too often cause of complaint when external ends and aims are substituted for internal ones,—but the requirement of the school which compels regular and prompt attendance is a virtue of a high order.

The demands for silence in the school, for industry, for truthfulness, for politeness, for kindness and justice in the intercourse of the children, for neatness, and orderly arrangement, and ease and grace in movement, all of these are moral requirements. The absence of these virtues in society would reduce us to barbarism.

GEORGE P. BROWN.

Bloomington, Ill.

THE BEASTS ON CHRISTMAS EVE.

They tell a lovely story,
  In lands beyond the sea,
How, when the King of Glory
  Lay on his mother's knee,
Before the prophet-princes
  Came, bringing gifts in hand,

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The dumb beasts *felt* the miracle
  Men could not *understand!*
The gentle, patient donkey,
  And the ox that trod the corn,
Knelt down beside the manger,
  And knew that Christ was born.

And so they say, in Sweden,
  At twelve each Christmas night
The dumb beasts kneel to worship
  And see the Christmas light!
This fancy makes men kinder
  To the creatures needing care,—
They give them Christmas greeting,
  And dainty Christmas fare,—
The cat and dog sup gaily,
  And a sheaf of golden corn
Is raised above the roof-tree
  For the birds on Christmas morn!

We do not live in Sweden,
  But we can feed the birds,
And make dumb creatures happy
  By kindly deeds and words.
No animal so humble,
  No living thing so small,
But that the God who made us
  Has made and loves them all.

—*Mary Aloysia Francis.*

MR. CHADWICK'S DEFENSE OF THE WESTERN CONFERENCE.

Rev. J. W. Chadwick, of Brooklyn, N. Y., begins his series of printed sermons for the present season with one upon "What Men can do for Religion." The sermon in the main is excellent, as we have learned to expect productions to be that come from Mr. Chadwick's pen. But it contains one somewhat extended passage which seems so out of keeping with the rest of the sermon, and so misleading, that we cannot let it go unnoticed, especially as we are told that the editions of the sermons are now much enlarged so that they may be used more extensively in "pamphlet mission" work. The passage referred to is a defense of the present ethical position of the Western Conference. One of the things that Mr. Chadwick thinks "men can do for religion" is to try to convince the people that the Ethical basis of the Conference does not mean "ethics only," but ethics and more, that more being worship and Christian theism. True he is not able to deny any of the following facts:

1. That the Conference once marched under a Christian flag, but later pulled it down;

2. That for some years it had a theistic flag, but by and by rejected that;

3. That at Cincinnati being asked to declare its object (not its *fellowship* or its *creed* but the *object* or *purpose* for which it proposed to spend its money and do its work) it declared its objects to be ethical but refused to declare that it had any objects that were Christian or theistic;

4. That later, in Chicago, through its directors it took the same ground,—rejecting the proposition of the committee from the A. U. A., that it (the Conference) should consent to do its missionary and church extension work on the basis of Christian theism;

5. That Mr. Gannett declared that he and his friends could not and would not allow even the word "worship" a place in the Conference's motto, beside the words "freedom" "fellowship" and "character," because to some minds it conveyed "a more than ethical significance," being the gate through which the God-idea might come in;

6. That the Conference has divided the West and driven away a full half of its own former constituency rather than commit itself in any way to anything beyond ethics; while its leaders all know that it could unite the West, and bring all our forces together again in a day if it would only declare that it stands for Christianity or theism or worship.

Yet in spite of all these facts, Mr. Chadwick insists that the Western Conference does stand for worship and theism, and that those persons misrepresent it who hold to the contrary. Well, what evidence does he give? Surely he should have evidence very explicit and strong to place beside such facts as we have just cited. What is his evidence? Nothing whatever, only the fact that three men whom he names, who are leaders in the Conference, are themselves individually worshipers and theists, and two of the number have published a volume of beautiful devotional poems entitled "The Thought of God." But, pray, how do these things make the Conference theistic? or have anything to do with the question of

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whether it is theistic or not? We happen to know that these same three men are all of them earnest temperance men; is the Conference therefore a temperance society? We think they are all woman's suffragists; if so, does that make the Conference stand for woman's suffrage?

The truth is, as has been so often pointed out, one of the anomalies of the situation lies in the very fact that men who are themselves theists and worshipers refuse to allow the Conference to be committed to what they themselves believe. They say, let the individual members of the Conference be theists and worshipers if they will, we should be glad to have them such; but the Conference as a Conference must not be committed to anything that says or means "God;" that would be "dogmatic," that would be "narrow."

Instead of the volume of devotional poetry entitled "The Thought of God," proving that the Conference stands for what that volume teaches, we have proposed publicly that if the Conference will only commit itself to the promulgation of the teachings of that very book, it is all we ask; those of us who now cannot support the Conference will return to our former allegiance. Have the Ethical-basis brethren shown any signs of accepting our proposition? Certainly they have not, any more than they have shown signs of accepting the proposition made at Cincinnati that the Conference commit itself to the promulgation of "a religion of love to God and man." So that instead of the book showing what the Conference stands for, as Mr. Chadwick claims, it is one of the best possible illustrations of exactly what the Conference *refuses* to stand for, but what those who left it because of its Cincinnati action *want* it to stand for.

Mr. Chadwick represents the question at issue in the West to be, whether we ought to say, "Depart from me, ye cursed!" to any who "do not come up to our standard of what worship ought to be,"—whether that is the way "to make good men more worshipful." But who, pray, has ever said, or proposed to say, "Depart from me, ye cursed?" or anything that has any resemblance to it, to any one? Certainly not the Christian Unitarian party of the West. We have never urged or even suggested the driving out of any one; much less the cursing of any one. The only persons who have said "depart" to any, by word or action, are our Ethical-basis friends themselves, who led the movement to place the Conference on a basis which they well knew a large part of the Unitarians of the West could not stand upon, and which to such therefore would mean "Depart ye."

However, the Ethical party seem from the beginning to have given out the impression that we wanted to drive them out; thus a considerable sympathy appears to have been awakened in some quarters in their behalf. But no impression could be more incorrect. We have had no desire to drive anybody out, or to drag anybody in, or in any way to deal with or touch the question of fellowship. We have taken the ground and held it steadily that the whole matter of fellowship should be left to regulate itself in natural ways. All that we have to do is to be honest and let the world know exactly what we stand for, and then leave men to come to us or not, according as they are or are not in sympathy with what we are trying to do.

The impression has gone out that we tried to have the Conference at Cincinnati take some kind of action regarding fellowship. We did nothing of the kind. Every measure affecting fellowship proposed there, was proposed by the Ethical-basis men. We said steadily, No! let us simply put ourselves as a Conference in a truthful attitude before the world, saying to all men that we stand for both the worship of the Father and the service of the brother, and then leave the fellowship business to take care of itself, as it easily will. Let men come to us or remain away from us according as they themselves shall feel that they belong with us or not, when they know that we are really a religious body having ends of worship as well as ends of ethics.

Mr. Chadwick closes his plea for the

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Conference with a sort of half confession that, after all, the basis of the Conference is ethics only; but he would impress it upon us that ethics is something very great and noble, whose "symphony" will "soon or late" for those "who work for its divine realities" ("as the Ninth Symphony of Beethoven breaks at length into impassioned choral harmony) break into a song of worship, a *Te Deum*"—"We praise thee, O God!"

Certainly we have been engaged too many years in ethical preaching and teaching to say any words derogatory of ethics. But we shall not be treating ethics with disrespect if we point out the fact that it does not *necessarily* break into "We praise thee, O God!" With those who believe in God it does; with those who do not it does not, as we see as soon as we turn to such ethical teachers (and very noble ones) as Salter, and Holyoake and Comte. With Mr. Chadwick ethics breaks into *Te-Deums*, because he brings to it a religious faith; so does ethics with Mr. Gannet break into worship, and for the same reason. But this is not saying that ethics is worship: certainly ethics is not worship, unless the dictionaries, the philology, the scholarship, of the world, are all wrong. Nor is it saying that an organization founded upon ethics stands for worship, for if it does, then all the Ethical Culture societies are societies which stand for worship, which certainly their leaders would not admit. It is not alone ethics that breaks into worship, art does the same, with a devout soul. And science, with a man like Agassiz, is forever breaking into *Te Deums*. But this does not justify us in saying that a scientific association stands for worship, or that science is a sufficient basis for a religious organization such as the Western Conference professes to be.

Why, then, should Mr. Chadwick try to make us believe that ethics means worship, because with religious souls it breaks into worship; or that an ethical basis for a Conference makes it a theistic body?

No! Words have meanings which we ought not to ignore or confuse; and one of the things of considerable importance that "men can do for religion" in our day is to discourage the too prevalent fashion of playing fast and loose with religious words.

If Mr. Chadwick wants to help the Western Conference we can tell him how he can do it a good deal better than by trying to defend it in its present uncalled-for and hurtful course of action. He has influence with its leaders. Let him try to show them candidly how unnecessary and mistaken is the course they have adopted; that they put themselves and all the rest of us in a false light before the world; needlessly divide the West; hinder good work in many places; embarass the A. U. A.; and at the same time gain nothing for themselves or anybody else. Let him show them that the national type, the world type, of Unitarianism, which stands for God and worship as distinctly as it does for ethics, is a far larger and nobler type than any can be which makes allegiance to God secondary and only allegiance to man primary,—that it is broader, quite as free, more in line with the best thinking of the time, much more the child of the best religion of the past, much more genuinely prophetic of a still better religion coming. If he can succeed in this he will put not only the Western Conference, but the Unitarianism of the whole land, under a debt of obligation to him that will be very great.

THE IDENTITY OF THE TWO ETHICAL MOVEMENTS.

The last number of the *Ethical Record* (the organ of the "Ethical Culture Societies" of this country) quotes *Unity's* definition of the Unitarian movement, and adds the significant inquiry: "If so, (if *Unity's* definition is correct) how does the Unitarian movement differ from the Ethical?"

Says Mr. Salter of the Chicago Ethical Culture Society: "There are Unitarians in the West who believe in a purely ethical basis of fellowship. In my judgment, they ought to join with us, or we with them,—somehow they and we should be one body."

Since the Ethical Culture movement

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stands for ethics only (or ethics and free thought), and since the "Ethical-basis Unitarians" of the west stand for a Unitarianism whose only essential is ethics (or ethics and free thought), and since things which are equal to the same thing are equal to each other, we do not wonder that Mr. Salter draws the conclusion he does.

Clearly Mr. Salter and the *Ethical Record* are both right. The moment Unitarianism declares belief in God and worship to be no longer essentials in it, and that its only essential is ethics (or ethics and free thought) that moment it becomes simply "Ethical Culture"—the line between it and the movement of Mr. Salter and Mr. Adler fades away, and there does not appear to be any good reason why the two should not unite and become one, as Mr. Salter urges.

THE CHURCH OF THE FUTURE.

A good deal is being said in certain quarters about "character-churches," and about "character" being the only proper condition of "church fellowship." One of our periodicals which is particularly urgent in the matter prints the following editorial note:

> "A brother from the far East, well known and much respected, writes us: 'I determined to have a character-church if the membership would only fill an omnibus. Why do the sons and daughters of the Lord God glorify labels, trade marks and formulas instead of the precious contents of righteousness?'"

But what do our friends mean by a character-church? Is it a church to which nobody is invited but good persons?—which bases its fellowship upon character—good character already attained? But what is the use of such a church? We had thought the object of a church was not to gather together into a select circle those who are already saints, but to draw together as many as it can help to become saints. We had supposed that for a church to make character its test of fellowship, that is, to limit its fellowship to persons who have already gotten that highest object of human effort, "character," was to defeat its very first object as a church. Certainly Jesus did not make character a test of fellowship, or base discipleship upon character. When Mary Magdalene became his disciple she did not have much character. He said "I came to call not the righteous, but sinners to repentence."

Should a sinner, a man who has been very wicked, be invited to join a church? If he loves his sin and is contented in it, no. If he hates it and is trying sincerely to rise above it, yes.

If a man is an atheist, should he be invited to join a church? If he loves his atheism, and is content with it, no. Doubly no, if he proposes, in case he joins the church, to do what he can to mould the church into the atheistic pattern. But if he is sincerely desirous of rising above his atheism, and asks to come into the church for its *help*, then yes. That is to say, yes, if he is a sincere and reverent inquirer, who cannot as yet see evidence for believing in God, but who feels no antagonism to such belief, and would be glad to believe if he could find ground for so doing, and is otherwise in sympathy with the spirit and aims of the church.

In other words, the true test of church fellowship does not seem to us to be "character" nor yet does it seem to us to be "belief." It seems to us to be *purpose, aim.* Anyone sincerely in sympathy with the aim or p
church exists, we would welcome. To the sinner struggling upward toward the character that is yet far off we would say, "None are more welcome than you." To the unbeliever, struggling toward faith, we would say, "None are more welcome than you." To both we would say, "We do not ask attainment; we only ask vision of the better thing, and earnest desire and purpose to attain it."

The kind of church wanted then, appears to us to be, not a "character-church," or a "creed-church;" b
purpose-church, an endeavor-church.

The church constituted on this basis, if the purpose it sets before itself be high and noble enough, seems to us the true church. But, of course, its purpose must be the highest.

And such purpose-churches, such en-

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deavor-churches, whose aims are at once the loftiest possible and the simplest possible, we are beginning to get. For example, we have had a number of churches organized within three or four years past, on the basis of that simple statement which we have more than once commended in these pages: "In the love of truth and in the spirit of Jésus Christ, we unite for the worship of God and the service of man."

It seems to us that we have here the true basis for a church. Organizations founded upon such a basis as this, seem to us, so far as form of organization is concerned, the highest type of church, — the highest because so simple, so easily understood, so honestly saying just what they mean, so broad and free, inviting men and women to unite with them for exactly the aims which a Christian church should always have in view.

These churches do not make the mistake of fettering themselves with dogmatic creeds, which hinder growth, and bar out persons whose spiritual vision is yet dim — who are as yet only struggling toward faith without having attained it.

Nor do they make the mistake of setting up "character tests" which shut out the returning prodigal, and make room inside for only the righteous (or self-righteous).

Still less do they make the mistake which some of our so-called "character-churches" are making of dropping the Christian aim of distinct allegiance to God and worship, and thus in their confused effort to be broad and undogmatic practically sink the "church" in the "ethical society." They keep breadth, they keep freedom, they keep reason, they keep ethics in all its fullness, they keep worship in all its possible developments of sweetness and power, they keep the Christian temper and spirit and the ideal leadership of Jesus; while at the same time they open the door of welcome to all whom they can help,— to absolutely everybody who cares for their high but simple Christian aims.

Here, then, are churches which are broad as humanity, which are high as the soul's loftiest faiths, which are free as the untramelled mind, which in the nature of things can never be outgrown, and which are in the deepest sense Christian. Are not such churches the sure inheritors of the future? It seems to us so. Must not "character churches" (Pharisee churches), and creed-churches (mind-enslaving churches), and so-called "churches" in which worship or recognition of God is not made essential but only optional (really not churches at all, but only ethical societies wearing the church livery),— must not these all one day give place to churches of high, earnest, simple, unequivocal *Christian purpose or endeavor?* We think so.

ONE UPWARD LOOK EACH DAY.

Sunday.

A Song of Trust.

O Love Divine, of all that is
  The sweetest still and best!
Fain would I come and rest to-day
  Upon Thy tender breast;
And yet the spirit in my heart
  Says, "Wherefore should I pray
That Thou shouldst seek me with Thy love,
  Since Thou dost seek alway?"

I pray not, then, because I would,—
  I pray because I must;
There is no meaning in my prayer
  But thankfulness and trust.
And Thou wilt hear the thought I mean,
  And not the words I say;
Wilt hear the thanks among the words
  That only seem to pray.

I would not have Thee otherwise
  Than what Thou still must be;
Yea, Thou art God, and what Thou art
  Is ever best for me.
And so, for all my sighs, my heart
  Doth sing itself to rest,
O Love Divine, most far and near,
  Upon Thy tender breast.

J. W. Chadwick.

Monday.

Every Day.

Oh, trifling tasks so often done,
  Yet ever to be done anew!
Oh, cares which come with every sun,
  Morn after morn, the long years thro'!
We shrink beneath their paltry sway,—
  The irksome calls of every day.

The steady strain that never stops
  Is mightier than the fiercest shock;
The constant fall of water-drops
  Will groove the adamantine rock;
We feel our noblest powers decay
  In feeble wars with every day.

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We rise to meet a heavy blow—
Our souls a sudden bravery fills;
But we endure not always so
The drop by drop of little ills;
We still deplore and still obey
The hard behests of every day.

The heart which boldly faces death
Upon the battle-field, and dares
Cannon and bayonet, faints beneath
The needle-points of frets and cares;
The stoutest spirits they dismay—
The tiny stings of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flame
The molten crown of martyrdom,
Bore not without complaint alway
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
Which daily toils and ills require;—
Sweet Patience! grant us, if you may,
An added grace for every day!

Elizabeth Akers Allen.

TUESDAY.

Angels Disguised.

All of God's angels come to us disguised.
Sorrow and sickness, poverty and death,
One after other lift their frowning mask;
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

J. R. Lowell.

Best as It Is.

If none were sick and none were sad,
What service could we render?
I think, if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold and miss, indeed,
Its sweetest consolation.
If sorrow never claimed our heart
And every wish were granted,
Patience would die and hope depart,
Life would be disenchanted.

J. Besemeres.

WEDNESDAY.

To-day.

New words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear
To-day, for love's sweet sake.

New hopes to open in the sun;
New efforts worth the will;
Or tasks, with yesterday begun,
More bravely to fulfil.

Fresh seeds for all the time to be
Are in my hands to sow,
Whereby, for others and for me,
Undreamed-of fruit may grow.

And if, when eventide shall fall
In shade across my way,
It seems that naught my thoughts recall
But life of every day,—

Yet if each step in shine or shower
Shall be with Thee for guide,
Then blest be every happy hour
That keeps me at Thy side.

Anon.

THURSDAY.

Sometime, Somewhere.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted—
Perhaps your part is not yet wholly done;
The work began when your first prayer was uttered,
And God will finish what he has begun;
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted;
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

Robert Browning.

FRIDAY.

The Kingdom of God.

I say to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,

That he and we, and all men, move
Under a canopy of Love
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows vain;
That death itself shall not remain;

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That weary deserts we may tread;
A dreary labyrinth may thread;
Through pathways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And, ere thou leave him, say thou this,—
Yet one word more: they only miss
The winning of that fatal bliss

Who will not count it true, that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know,—
That to believe these things are so,
This firm faith never to forego,

Despite of all which seems at strife
With blessing, all with curses rife,—
That this is blessing, this is life.

R. C. Trench.

SATURDAY.

Heirship.

Little store of wealth have I;
Not a rood of land I own;
Nor a mansion fair and high,
Built with towers of fretted stone;
Stocks, nor bonds, nor title-deeds,
Flocks nor herds have I to show;
When I ride, no Arab steeds
Toss for me their manes of snow.

Yet to an immense estate
Am I heir, by grace of God—
Richer, grander than doth wait
Any earthly monarch's nod.
Heir of all the ages, I—
Heir of all that they have wrought,
All their store of emprise high,
All their wealth of precious thought.

Every golden deed of theirs
Sheds its lustre on my way;
All their labors, all their prayers
Sanctify this present day!
Heir of all that they have earned
By their passion and their tears;
Heir of all that they have learned
Through the weary, toiling years!

Heir of all the faith sublime
On whose wings they soared to heaven;
Heir of every hope that Time
To earth's fainting sons hath given,—
Aspirations pure and high;
Strength to dare and to endure;
Heir of all the ages, I—
Lo! I am no longer poor!

Julia C. R. Dorr.

What is the difference between science and philosophy? Science is partially-unified knowledge; philosophy is completely-unified knowledge.

A BOOK THAT IS A SIGN OF THE TIMES.*

Here is a book upon the greatest of themes by a cultivated gentleman who is able to engage in high thinking, free inquiry, and plain speaking while keeping his place in the Episcopal church. The standpoint of the author is stated in these words: "The whole independent and scholarly world rejects nearly all the dogmas of the church of the past, and nine male church members out of every ten are more or less full of distressing doubt. The experience of the author is, that he scarcely ever finds a man who believes unqualifiedly the doctrines of the pulpit, and the pulpits are full of men who doubt the truth of what they themselves preach." p. vii. This is a serious and unfortunate condition of affairs, but many others in similar positions have given the same testimony. This may be an over-statement; but it is evident from these words that the leaven of the nineteenth century has been vigorously at work in Mr. Bray.

This volume is divided into three books, and a mere glance at the topics treated in the first, entitled, The Knowability of God, is quite bewildering on account of their magnitude and number, ranging from the being of God and the nature of revelation to the religious education of children and the origin of the Gospels. The title of the third book is decidedly original: "Surds or Imaginary Quantities," under which Mr. Bray groups, among other things, the fall of man, blood atonement, and hell torments. And in the concluding words of his treatise, our author, while professing his belief in the sublimity and permanence of the essentials of religion, bids farewell with much rejoicing to these theological *surds*, which have darkened the human mind.

In turning to the body of this work, we are struck with the plethora of quotations. Any ten pages taken at random will be found to contain from ten to thirty passages, varying in length from a line to a half page, and culled from a very wide reading, which has included Oriental scriptures, Greek philosophy, Medieval mystics, and exponents of every shade of recent thought and every variety of scientific research. These quotations are made with intelligent appreciation; some are used with much effectiveness, while the reader is glad to take a look at all of them. But they are too numerous, and they make the book more like an anthology than like an independent discussion. If the author had worked out his own thoughts and given them to us with less *scholastic impedimenta*, he would have made a much more valuable book.

In reading this volume, I find evidence of

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* *Essays on God and Man*, or a Philosophical Inquiry into the Principles of Religion. By the Rev. Henry Truro Bray, M. A., Rector of Christ Church, Boonville, Mo. pp. 270. Nixson-Jones Publishing Co., St. Louis, 1888.

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much learning, though carried somewhat stiffly; many truths well stated; and everywhere an intense and earnest spirit. But I shall attempt no summary of its teachings, because they are in the main similar to those that we find everywhere in the air. It shows, like many others recently published upon the same general theme, how far many intelligent people have drifted away from the old theological standards, while it reveals an inchoate and un-reconstructed condition of thought upon religious matters, which is always unfortunate, and which in some of its manifestations—— I do not here refer to Mr. Bray——is pitiable. So many have outgrown the old systems while they have not yet grown up to any clear and symmetrical ideal of life. This is the product of a mind still in a stage of painful transition.

I therefore take this book as a sign and I would use it as a warning: It is a sign of a wide-spread and spreading theological dissolution, an incompleted process which must be followed by intellectual re-construction and ecclesiastical re-organization, if we are to have a religion on the level with modern intelligence and a church capable of spiritual leadership. These pages offer a dissolvent, but they do not clear the horizon or plant the needed organic impulse of a new administration of religion.

In the next place, and this I would say in all kindness, not unmindful of the careful labor put upon these essays,—it affords a warning which points out the danger of unripe meditations, and which summons us to a deeper research, a more original thinking, and a more patient waiting for knowledge to ripen into wisdom; for facts to group themselves as elements of some commanding truth or law.

If I could get the attention of every student in America, what I would say with all possible eloquence and emphasis would be this: Resolve to exhaust your subject; give yourself time to come to maturity; make some original contribution to scholarship; and do a work, however small, that no body will have to do over again.

J. H. Crooker.

Madison, Wis.

"HANTHEMS" AND HYMNS.

I conclude it must have been "a hanthem" I heard a few years ago in one of our Boston churches. The sailor's description of an anthem in the September *Unitarian* helps me. Being north in summer, I was as usual spying the changes, etc., and found myself one Sunday morning in one of our newest places of worship, attracted by the reports both of its beauty and the eloquence of its minister. Both of these, however, were quite thrown into obscurity by the high light of the singing. After a prayer that enlisted me for its eminent sincerity and suitability, a quartet rose over the preacher's head, and struggled in this way,—

"O saving victim, slain for man,
O slain-for victim slain-for man-for victim slain-for oh-for-victim slain for man!
O saving victim slain for man,
The gates of heaven for me expand—Ahh-men!"

Of course I remember it. It is about the only thing I do remember. But I have often wondered what it was, and how it came to be in a Unitarian church. After these years I am glad of a little light on the problem. It may have been "a hanthem." But I'm sure it couldn't occur over the head of the present minister. If the minister is the conductor of the public worship, and the singing is a portion of that worship, than he is as directly and entirely responsible for the sentiment of the choir-loft as for that of the pulpit.

Let me add a word of thanks to H. C. B. for his suggestion in the article on "Our Hymn Book" towards redeeming to more frequent use that impressive and otherwise beautiful hymn of Mrs. Adams, "Foes were wrought to cruel madness." His amendment strikes me as very desirable. As he rightly says, the parties were not Jews and Christians. They were friends and foes; and this antithesis is the permanent one. Often I have wanted to use that hymn for the sake of the lesson in its gentle and affecting refrain. But I have never done so, because I will not sing nor offer for singing a hymn that cultivates antipathies, and must necessarily repel some truly religious souls.

But I cannot say that I feel the force or recognize the application of the paragraphs that immediately follow. The hymns to which these latter discriminating remarks apply may have a value to us for reading, and as historical signs; but they need not for this have a place in our hymn-books. Some things ugly in form are made almost beautiful by an atmosphere of memory and association; and we may keep many mediæval hymns for this reason. But we might well weed out the poor hymns that have never been used in our churches within the memory of any now in our congregations, and should especially exclude those whose doctrine is repugnant to the meaning of our churches.

E. C. L. Browne.

Charleston, S. C.

EDITORIAL NOTES.

Now that the election is over, good people of all parties may congratulate themselves on at least two things, one is that it *is over*, with the heated wrangling that led up to it; the other is that the man chosen to be the chief executive of the nation is confessed by all parties to be at least an exceptionally pure and

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worthy man personally,—which is by no means a light matter.

It is a cause for congratulation that the old sectional issue between North and South played so subordinate a part in the campaign. The forced revival once in four years, regularly, of the old war passions, for party ends, has too long disgraced us. It begins to look now as if both the great parties, and both the great sections of the country were disposed to say in good faith, "Let the *war* be a thing of the *past*; as for the present and future let us have *peace*."

The campaign rose to a higher level than any preceding one had done for many years, inasmuch as it was conducted on the basis of a real issue; it rose above the plane of a mere contest for spoils, to that of a battle in some measures at least for a *principle*. After much marching and countermarching, and ambushing and attempts on the part of each army to fool the people by carrying the other's flag, the battle between "free trade" and "protection" was at last fairly joined. Here is not only a living issue but one which bids fair to continue at the front for many a decade. True, it is not a great moral issue like that which lay at the heart of the old anti-slavery struggle, or like that which now animates the prohibitionists, but it is much to have a real issue, even if it be only on the plane of men's pockets and the industrial prosperity of the nation. An education of the people in the principles of political economy and industrial science has been begun in this campaign, which cannot stop until it has worked out larger, more thorough-going and better results than many of us now see.

In one respect the campaign was disgraceful to the last degree. The amount of betting on the results of the election seems to have been unprecedented. In all parts of the land not only private individuals but men filling positions of public trust made their bets with the most unblushing affrontery. Men bet everything, hats, suits of clothes, property of all kinds, and money. One man displays sixteen silk hats that he has won; another forty suits of clothes, another a horse and carriage, another a pile of bank checks greater than his business would have brought him in a year. Men are pointed out on every side who have won or lost hundreds and thousands of dollars each. Indeed, the bets of some of the political managers rise up into the tens of thousands and hundreds of thousands. At all this there is a wide-spread tendency to laugh, as if all were fair in politics. But it is no laughing matter. It should meet the stern condemnation of every one who cares for public virtue. Men who have been guilty of it, on no matter how small a scale, should be made to feel that they have disgraced themselves and committed a public wrong.

Word comes to us from Japan that that government has now an army of 150,000 men, and is contemplating the question of increasing it to 600,000. Thus it seems that the tendency to adopt the excellencies of our western civilization is not unaccompanied with a disposition to copy some of our worst evils.

While Mrs. Humphrey Ward's "Robert Elsmere" has crossed over from England to America and is stirring up such a theological commotion here as no book has done for a generation, it is interesting to notice that our Mrs. Deland's "John Ward, Preacher," which has a similar theological purpose, has crossed over from this country to England, and is attracting much attention there. Archdeacon Farrar has reviewed the book and pronounces it "a story full of grace, suggestive of many serious thoughts, rising at times to a tragic pathos which brings to the eyes of the reader many a rush of tears." Comparing "John Ward" with Mrs. Gaskell's fresh and charming tale of "Cranford," he says: "Behind the story lie some of the deepest problems which beset our life."

It is announced that Mrs. Ward is coming to America. If she will put

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herself in charge of a Lecture Bureau to give public readings from "Robert Elsmere," she may make a fortune.

We went to press too early last month to give reports of our two important Sunday School gatherings, one the annual meeting of the Unitarian Sunday School Society, held in Springfield, Mass., and the other the Institute, in St. Louis, held under the auspices of the Western Unitarian Sunday School Society. The eastern meeting opened with a sermon by Robert Collyer—one of his happiest efforts. The report of the directors showed the society to be in the most prosperous condition it has ever known. One of the papers read—that of Mr. Cuckson, upon "Guilds"—we print in this number of the *Unitarian.*

At the western meeting there was less of prosperity to report, but the meeting itself was in many respects interesting and excellent. The idea which the western society has adopted of giving its annual meeting the character of an "Institute" is an admirable one—one that we have long desired to see carried out It is a pity, however, that the Institute, like the Western Conference, should be conceived and managed in so narrow a spirit. Like the Conference it is broad toward ethicalism, but narrow toward Christianity. It ought to be planned, (as ought the Sunday School Society which manages it) so as to be truly representative of western Unitarianism, and thus meet the need of all our Sunday Schools and workers.

At last Pundita Ramabai has sailed for home to begin her noble work for Hindoo widows. The papers say she has secured in this country $50,000. This is nothing like what she needs, or what in so rich a country as ours she ought to have been able to raise for so excellent a work. Let us hope that the "Ramabai Circles" that have been formed, and the wide-spread interest she has created, may result in yet further and larger donations. She ought to be able to erect a permanent school building. This, however, she cannot do with the sum she has received. She can only rent a house and begin in a small way. But even this will be something. She takes to India a very accomplished and devoted American young lady, Miss Abby H. Demmon, who will be associated with Ramabai in the educational work which the latter has at heart.

Said Rev. Dr. Thomas at the late National Universalist Convention in Chicago:

"We are hearing much of late about religion without theology. That will do for babies, but you cannot divorce heart from head in earnest, sincere manhood."

This is well said, and most timely. If liberal Christianity is ever to command respect and become a thing of power it must be based upon clear, intelligent, strong thought about all the great fundamentals of religion—and this is theology.

In his opening sermon before the recent Church Congress held at Manchester, England, the Archbishop of York gave powerful emphasis to the great truth, too often forgotten, that the Christ-spirit is confined to no one sect. In illustration of his thought he related these striking incidents:

"A man went to an island where the population were lepers. He stayed with them, served them, gave them hope in that depth of trouble. He caught the disease—that was a sure thing. He must die—that also was quite sure. He did not flee from his post. He asked only that others might be sent out to help. He asked that nursing sisters should go to attend to the people, but he asked nothing for himself. This man was a *Roman Catholic* priest. In the Fiji Islands missionaries had extirpated canibalism. There was fear of a relapse; victims were prepared. A woman crossed the sea from island to island, persuaded, rebuked in her Master's name, and brought back safe in her boat the lives of the proposed victims and her own. She was a *Wesleyan.* Another went to the Dark Continent, where the task of this century lay. He was prostrated with fever, and came home with zeal unquenched. He went out again, and perished by the sword. The martyr was a bishop of the *Church of England.*"

How small seem all sect differences in the presence of such lives as these!

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No man does a greater service to religion than he who, no matter what his religious connection, calls attention to the *great* things in which all the Christian churches and to a considerable extent all religions are *one*.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

The New York League.

The New York League of Unitarian women which did such an exceptionally successful work last winter, has laid out for itself an interesting programme for this season. Meetings are to be held at the different churches of New York and vicinity, at 11 o'clock on the first Friday of each month. The papers and the discussion following, last two hours; at one o'clock the ladies in attendance lunch together. The dates, places of meeting and topics for the winter are as follow:

Nov. 2, Church of the Messiah, N. Y.; "Nature and Requirements of Success."

Dec. 7, Second Church, Brooklyn; "Woman's Relation to the Church."

Jan. 4, All Souls' Church, N. Y.; "The Relation of the Rich to the Poor."

Feb, 1, Church of the Saviour, Brooklyn; "The Sunday-school."

March 1, Unity Congregational Society, Harlem; "Education of Girls."

April 5, Unity Church, Brooklyn; "Self-Supporting Women."

May 3, First Unitarian Church, Yonkers; "Duty to the Church in Summer."

Mrs. Theodore C. Williams is President of the League, and Mrs. B. Ward Dix, Secretary.

The Woman's Congress.

The Sixteenth Congress of the Association for the Advancement of Women was held in Detroit, Mich., Nov. 15, 16, and 17, in the Church of Our Father (Universalist), by invitation of the Detroit Woman's Club. Detroit is regarded as a rather conservative city, for the West, and fears were entertained that a large hearing might not be accorded to women speakers, even though they might include women of national reputation. All such fears, however, proved groundless. Every public meeting of the three days session found the church crowded to its utmost seating capacity, and part of the time to its utmost standing capacity.

The Congress was welcomed to Detroit by Senator Palmer and the Mayor of the city; the homes of citizens were freely opened to entertain members; and two very delightful receptions were tendered at the homes of well known citizens. We gave the programme of speakers and subjects in our last issue. That programme was carried out with as few failures as could have been expected. The speakers for the public sessions were drawn from a wide area extending from Boston, Mass., to Salt Lake City, Utah, and from Toronto, Canada, to Baltimore, Md.

One peculiar feature of the public sessions of the Woman's Congress is the discussions which follow the papers. These discussions often prove of more interest and value than the papers that call them out. A special effort was made at Detroit, and was fairly successful, not to allow the papers to monopolize the time appropriated to discussion. One of the most interesting of these discussions was on the pros and cons of Prohibition, with Mary Eastman, Rev. Antoinette Brown Blackwell, and Miss Phelps, of Canada, as chief speakers.

Probably no paper offered at the Congress awakened deeper interest than one prepared and read by Mrs. Froiseth, of Utah, upon reasons why Utah should not be admitted as a State.

Prominent among the Unitarian women present and taking part in the public sessions, besides Mrs. Blackwell and Miss Eastman, were Mrs. Julia Ward Howe, the president, Mrs. Henrietta T. Woolcott, of Dedham, Mass., Mrs. Peckham, of Providence, R. I., and Rev. Ida C. Hultin, of Des Moines, Iowa.

The Sunday after the Congress many of the ladies were pressed into service in Detroit and various adjacent cities to occupy pulpits, more calls being made for such service than could be met.

We doubt whether any preceding session of the Congress produced larger or better results in the way of inspiration than this sixteenth session, just closed, has done.

UNIVERSALIST NOTES.

The General Convention.

The annual session of our legislative body which took place at Chicago, Oct. 24th to 26th, was a meeting full of interest and encouragement. The evening before the convention met was set apart for a memorial service in honor of Dr. Ryder. Beautiful decorations by loving hands adorned the pulpit and platform, and a splendid crayon portrait of the Doctor made him seem almost present in body. The addresses by Drs. Atwood and Demarest, on behalf of the Universalist Churches, were tender and appreciative. Dr. Arthur Edwards, of Chicago, spoke with rare fitness of Dr. Ryder's high position in the esteem of sister denominations, and Dr. Thomas out of a deep personal affection and sense of his work in Chicago, closed the service with words of melting pathos. A large congregation was present, and listened with profoundest attention. The service was a just and merited tribute to one whose service to the Universalist Church has been signal and blessed.

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The convention was called to order at 10 o'clock on Wednesday morning, and after organization partook of the Lord's Supper, and with this spiritual preparation, listened to the eloquent and forcible annual sermon, given this year by the Rev. C. H. Eaton, D. D., of New York. The discourse, prepared with great care and delivered wholly without manuscript, held the congregation closely for more than an hour, in a comprehensive and well-balanced statement of the status and spirit of our church in the great religious crisis of the age. The afternoon session was devoted to the hearing of reports. The report of the trustees was full of interest, showing marked gains in all the directions in which statistics are of any value, and indicating that the tone of our church life was in full harmony with its activities, as thus expressed. Among the matters noted is the gain in the number of families connected with our church of 11 per cent. in four years. In this same period the gain in church membership has been over 18 per cent. The gain in church membership during the last year was nearly 4 per cent.

The evening of Wednesday was devoted to meetings in the three city churches, at which various themes pertaining to church work were ably discussed, but none with more interest and zeal than the topic of "Foreign Missions." Thursday was devoted to business sessions, and the evening to a reception in St. Paul's Chapel, which was crowded with members of the convention, guests, and friends, who greatly enjoyed the opportunity for social intercourse and a better acquaintance. It was generally conceded that some such occasion should always be one feature of future sessions.

Among the matters under discussion and receiving action were, (1) The proposition to hold the session of the convention only biennially, which was ratified; (2) The proposed substitute for the Winchester Profession, which was referred back to an enlarged committee; (3) The memorial of certain Sunday-schools and individuals asking for a system of lesson papers, authorized by the church, but not following the International series, which was referred to a commission.

One very apparent fault with the Convention was the utterly inadequate time it allowed for discussion of the many themes which should come before such a body. The biennial session, with its longer term of sitting comes none too soon. It is useless to try and crowd a week's work into a short three days. Better results will be reached when the Convention meets less frequently and holds longer sessions. The attendance at Chicago was large, 108 delegates being present, and between 300 and 400 visitors registering during the convention.

J. C. A.

ENGLISH AND FOREIGN NOTES.

Dr. Martineau's scheme for the reconstruction of the ecclesiastical life of the group of free churches in alliance with English Unitarianism is still the topic of debate and vote in local conference and church meeting. The result can hardly be said to be favorable. The scheme is almost too intricate and complicated to have anything like justice done to it by popular assemblies. However, the subject of church organization is being thoroughly threshed out at provincial meetings of the British and Foreign Unitarian Association and at the county conferences, and so it is to be hoped that sooner or later the debating exercise will yield to some practical effort at reconstruction, which will put an end to the existing condition of things, which is neither satisfactory to ministers nor congregations.

Denominationalism is looking up in England, and is once more casting a jealous eye on the public school system. The powerful religious bodies never reconciled themselves to the principle of excluding dogma from rate-supported schools, and each sect has struggled at every school board election since 1870 to gain supremacy, and in subtle ways to give a religious bias to the little biblical instruction which is still yoked with secular teaching in most of the schools. A silent struggle goes on which is directed now in the selection of teachers, and then to the extent and quality of the religious instruction given. It cannot be long before the rivalry which now exists between board and denominational schools will reach a critical stage, and the compromise effected nearly twenty years ago will lead to a logical and complete settlement of a question which hinders the cause of national education. Lord Lingen and Mr. Patrick Cumin, authorities on educational matters, have suggested to the Royal Commission on Education, now sitting, that the question should be relegated to the electors, so that the majority in a given district might endow Catholicism or Anglicanism, or Methodism, in connection with local education. What a lively time there would be at school board elections all over the country!

The Revs. H. W. Crosskey and R. A. Armstrong have called the attention of Unitarian families to the proselytizing that goes on in the private schools to which many of their sons and daughters are sent. In a circular addressed to "The Parents of Young People in the Unitarian Connection," it is said: "Earlier in the present century the education of the children born in the circle of our churches was very generally confided to Unitarian ministers and others whose religious influence was entirely concordant with the faith of the parents of that day; and those children were naturally led by such influence and the friendships formed at school with young people belonging to the same circles, to maintain through

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life the religious connections of their earlier years. Similar schools conducted by Unitarians, and some of them of great excellence, still exist, and are doing admirable service; but the development of the grammar schools throughout the country, the liberalization of some of the great public schools for boys, and the establishment of high schools for girls, have led to a very large withdrawal of our children from these private seminaries, and a consequent loss to them of those influences which were of so much value to a former generation. It would not be proper for us to offer an opinion as to the advantages or otherwise of this great change in the education of our young people; but we trust that you will not deem us impertinent in calling your attention to, and laying great stress on, the general effect of this movement from a religious point of view. That effect is in many cases the subjection of scholars, whose parents are connected with our churches, to a course of instruction in the dogmatic theology which these reject; or if they are withdrawn from this, the expulsion of any regular religious culture whatever, together with the banishment of all direct instruction in the principles of our own churches, from the education of those who in a few years succeed to our place as citizens and parents."

What a pity that this letter, or something equivalent to it, cannot be sent to the heads of Unitarian families in America! The evil is just as great in this country. A Unitarian applied to the Principal of Smith's College, Northampton, this summer, for advice as to a preparatory school for his daughter, a girl of 17 or 18 years of age. He was advised to send her to a school in Springfield kept by a Miss Porter, who told the father that it was a rule of the school that scholars must go in company to church, and since she had not another Unitarian in the school, his daughter must accompany her to the orthodox church. The father somewhat reluctantly consented. But why should not a girl of that age be permitted to go to a church of her own faith, especially when that church is not more than a stone's throw from the one to which she is taken against her own will, and the wishes probably of her parents? There is evidently room in Massachusetts for the institution that Brother Fay, of Los Angeles, is working upon, and which we hope to see completed soon.

The centenary of the Sunday-schools connected with the New Meeting Church, Birmingham (now the beautiful Church of the Messiah), was held on Wednesday, October 10th. It would appear from a statement presented by Mr. Herbert New, jun., that as regards the origin of Sunday-schools, Robert Raikes, of Gloucester, had only three years' start of this movement. The meeting was addressed by the Right Hon. J. Chamberlain, M. P., and Sir Alfred Wills, both of whom had been connected with the schools as former teachers. There is one advantage in connection with not a few of the English Sunday-schools, and it is this: men of education and social standing do not shrink from being actively engaged in them.

English newspapers seem to have been greatly amused with the fiction that has played so important a part in American politics of late, the notion that England was seriously concerned one way or another with the election of Harrison or Cleveland. A few British manufacturers probably had some predilections, but John Bull preserved a stolid indifference and attended to his own business. The attitude of England, as seen from comic prints and comic politicians, was a mere bugaboo throughout. The British public pursued its own way regardless of the melodramatic incidents on this side of the Atlantic.

It is pleasant to hear from authentic sources that there is a decrease of crime and an increase of prosperity in Ireland. The Marquis of Londonderry says he has abundant evidence that prosperity is surely and steadily returning to the country. The Irish know full well that there are no political or civic rights and privileges in England or Scotland which they do not possess, and there is no grievance which statesmen can touch for which they cannot obtain a better remedy by law than by crime. Peace is what the country needs, freedom from imaginary wrongs and paid agitators. Comparing this year with the last there is a decrease of 28 per cent. in the number of agrarian outrages. So much for the firm administration of the law.

Apropos of the part the British workman has had to play in American politics, and especially in the minds of protectionists, it may not be uninteresting to notice the following statistics, which have been used by Mr. Charles S. Ashley in an article in the *Popular Science Monthly*: "The banking capital and deposits of England are $125 per inhabitant; of Australia, $150; of the United States, $50. The railroads of the United States carried 270,000,000 passengers in 1882; those of England carried 752,000,000. The school attendance in England has increased from forty per cent. less per capita than ours in 1880 to about the same. The post-office returns show a greater increase in the use of the mails in England than here. And that faithful index of popular condition, the criminal calendar, shows a steady decrease for a long period, until in 1885 there was but one conviction to 3,272 persons in England, while America has one conviction to 930 persons. The United States are not only behind England in wealth per capita, but in product per capita; and while from 1870 to 1880 America gained $24 per capita in wealth, England

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gained $145; and while America gained $3 England gained $25 per capita in products." Now that the scare-crow of British poverty and wretchedness has gone with other stage material into the lumber-room of party politics, these facts may not be without significance.

The Rev. R. W. Dale, D. D., in a recent article on the question which is shaking Congregationalism in England and America, says: "I think it unquestionable that very large numbers of Congregational ministers have ceased to preach, and many of them have ceased to believe in, the doctrine of everlasting punishment." J. C.

LITERARY NOTES.

The life of Peter Cooper is to be written by Mrs. Sarah N. Cooper, principal of the art schools of the Cooper Union.

Send to the Unitarian Sunday-School Society, 25 Beacon St., Boston, for a specimen copy of the new "Service for Christmas" which it has just published.

The Unitarian Sunday-School Society has issued ten new publications the past year.

A biographical sketch of David A. Wasson, by O. B. Frothingham, together with some essays of Mr. Wasson heretofore unpublished, will soon be issued from the press of Lee & Shepard.

"Next Sunday I shall assist my brother clergymen of this city to advertise the novel called 'Robert Elsmere.'" This is the way Rev. Dr. Thomas, of Chicago, lately announced to his congregation that he would preach the next Sunday upon the book which is making such a stir in the religious world.

Rev. George Willis Cooke is in the West on a lecturing tour. He spoke in Cleveland Nov. 7, and in Chicago before the Woman's Club, Nov. 8, 10, 15 and 17, going thence to Luverne, Minn., and Sioux Falls, Dak. Parties wishing to make engagements with him may address him at 23 Thirty-fifth Street, Chicago, until Christmas.

The Guild Messenger is the name of a quarterly journal that has just been started in England to represent the various branches of the Guild of the Good Shepherd. Its editor is Rev. W. Carey Walters, from whom we published an article on the guild movement in England, in our July number. The first number of the *Messenger*, dated October, contains articles bearing upon the uses of the guild, and upon the deepening of the religious life in our churches, by the editors, Rev. J. H. Thom, Rev. C. Beard, Rev. James Hall, Rev. T. P. Spedding, U. V. Herford, and Miss C. M. Cowell, besides a Guild Calendar and Guild Notes. The price of the *Messenger* is twopence a number. Copies can be obtained from the S. S. Association, Essex Hall, London; from George Eyre Evans, Junior Reform Club, Liverpool; or from the editor, Essex Manse, Kensington, W. London. The quarterly starts with a guaranteed circulation of 600 copies.

A History of the Third Religious Society of Dorchester—1813 to 1888—has just been compiled by the present minister, and issued by the Society. There is not much that is eventful in it, its chief interest being the proceedings which led to the separation from the second parish, in the early time of the Unitarian controversy. The work is well done, however, and such parish records are valuable.

Rev. James Kay Applebee is in the field again this season as a lecturer, with an array of subjects which is fairly bewildering in its variety and attractiveness—including ten on Dickens, fourteen on Shakespeare's Plays, three on Tennyson, and twenty-five or so "miscellaneous." Mr. Applebee is a lecturer of unsurpassed power, and his terms are reasonable. His address is Marblehead, Mass.

The Universal Christ and other sermons, preached in Liverpool. By Rev. Charles Beard, LL. D. London: Williams & Norgate. New York: G. P. Putnam's Sons.

Printed sermons seldom do justice to a great preacher, partly because the best style for speaking is not the best for writing, and partly because the written page lacks the fire and energy of the preacher's living voice and look and gesture. But these sermons of Dr. Beard stand the test of cold type admirably. No one can read them without feeling that he is in the presence of a great and earnest spirit who has power to sway men by his word. The variety of subjects is large, the treatment is always broad, free, noble.

A prefatory note says the sermons have been selected by Mrs. Beard since her husband's death, but from such discourses as he had previously marked for publication. The volume is not only an excellent memorial of one of the foremost preachers that the Unitarian body has produced, but is a real addition to the sermon literature of the generation.

The Outlook is the name of a very attractive church monthly, the first number of which comes to us from the Church of the Messiah, St. Louis. Number I. contains a sermon from Mr. Snyder, an account of the various activities of the society, editorial notes, etc. It gives evidence of a church life that is most gratifying.

Queer People with Paws and Claws, and their Kweer Kapers. Illustrated. By Palmer Cox. Hubbard Brothers, Philadelphia. Price, $1. This book tells the stories of the Fox and the Trap, the Cat and the Mouse, the Back-yard Party, the Elephant and the Donkey, and a dozen more, in ways that are very droll and with illustrations that are

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simply irresistably funny. We can hardly imagine a more amusing children's volume.

Ready for Christmas! A beautiful gift-book! The poems which we have published during the year under the head of "One Upward Look Each Day" (84 poems), will be issued in a few days in neat book form, 16 mo., 100 pages, heavy paper cover, 30 cents (four copies for $1.00), handsome cloth 50 cents (four copies for $1.50). These "Upward Look" poems have met with a very warm reception while they have been appearing in the *Unitarian*, and it is believed that they will be even more prized in a little volume by themselves. *Send orders at once* to the office of the *Unitarian*.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (November).

Symbolism in Religious Ideas. By Chas. Chauncy Shackford.

Roots of Religion in Human Nature. By Henry Doty Maxson.

An Absentee God. By John Tunis.

"Robert Elsmere" and its Critics. By James T. Bixby.

Missionary Unitarianism. By Richard A. Griffin.

The Forum (November).

Creating Criminals. By Charles Dudley Warner.

The Struggle for Subsistence. By Edward Atkinson.

After Us—What? By Rev. Dr. J. R. Kendrick.

Possibilities of Culture. By James Donaldson.

Atlantic Monthly (November).

Studies of Factory Life: Black-Listing at Fall River. By Lillie B. Chace Wyman.

Economy in College Work. By John Trowbridge.

Lend a Hand (November).

Charities of San Francisco. By S. W. Weitzel.

Public Kindergartens.

The Tribe of Ishmael. By Rev. Oscar C. McCulloch.

Country Help for City Charities. By Miss Zilpha D. Smith.

North American Review (November).

Rome, or Reason? Part II. By Col. Robt. G. Ingersoll.

Yellow Fever and Its Prevention. By Gen. Benj. F. Butler.

Catholicism and Public Schools. By Gail Hamilton.

The Sanitarian (October).

Recent Advances in State Medicine. By Henry D. Baker, M. D.

Servia's Sanitary System.

Localizing Conditions of Cholera in Calcutta. By J. A. S. Grant-Bey, M. D.

Andover Review (November).

Culture, Creed, and Christianity. By Ernest H. Crosby.

Religious Thought in England—A Study of Three Men. By Rev. Charles C. Starbuck.

Socialism in the Church of England. By Rev. W. D. P. Bliss.

The Interpretation of the Book of Job. By Professor J. F. Genung.

The Century (November).

Where was the Place called Calvary? By C. S. Robinson, D. D.

The New Reformation. By Lyman Abbott.

The Guilds of the City of London. By Norman Moore.

Strange True Stories of Louisiana. By Geo. W. Cable.

PUBLICATIONS RECEIVED.

In the Woods, and Elsewhere. (Poems). By Thomas Hill, D. D. Boston: Cupples & Hurd.

The Leaven at Work. By J. W. Hanson, D. D. Boston: Universalist Publishing House. Price, 50 cents.

Marching Through Georgia. Illustrated. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Price, $1.50.

The Recollections of a Drummer Boy. By H. M. Kieffer. Sixth edition. Revised and enlarged. Illustrated. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Price, $1.50.

Great Thoughts for Little Thinkers. By Louisa T. Ames. New York and London: G. P. Putnam's Sons.

Young Maids and Old. By Clara Louise Barnham. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Price, $1.50.

Rachel Armstrong, or Love and Theology. (In paper series). By Celia Parker Wooley. Boston: Ticknor & Co.

The Roman Catholic Church and the School Question. By Edwin D. Mead. Paper. Boston: Geo. H. Ellis. Price, 15 cents.

Altruism Considered Economically. By Charles W. Smiley. Salem Press, Salem, Mass.

Queer People, with Paws and Claws. By Palmer Cox. Philadelphia: Hubbard Bros.

Robert Elsmere. By Mrs. Humphrey Ward. London and New York: Macmillan. $1.50.

A memorial tablet has been placed in Christ church, Hartford, Conn., above the pew long occupied by Lydia H. Sigourney. It bears some lines by John Greenleaf Whittier.

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NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Alameda, Cal.—Sunday evening services are being held at Masonic Hall in this growing town by Mr. Wendte, assisted by Dr. Stebbins and others. They are well attended. A Sunday-school has been formed and a Women's Circle. As the people are within comparatively easy reach of the Oakland service and also Dr. Stebbins' preaching, no independent pastorate will probably be undertaken at present.

Athol, Mass.—A "Guild of the Good Shepherd" has been organized in connection with the Second Unitarian Church. It begins with 47 members, and most encouraging outlook. We have received a copy of the "Manual" which is very attractive.

Bangor, Me.—For many years the Unitarian society has felt the need of church parlors to supplement its edifice of worship. Such has now been erected at a cost of about $6,500, exclusive of furnishing. It is a handsome structure of modern type, with auditorium of three hundred sittings, with large platform or stage, ladies' parlors, library, kitchen, and all the appurtenances of a church home. It will soon be formally opened.

Boston and Vicinity.—The "Channing"—the Junior Unitarian Club—has got up a course of four lectures in the Globe Theatre. They are intended for a more thoughtful audience than those who have usually been sought for in such theatre courses. The subjects and lectures are: —Nov. 18: "Our Father, His Son and His Children," by Dr. William Everett; Nov. 25: "The Christianity of the New Testament," by Rev. E. E. Hale; Dec. 2: "The Graft of the Trinity upon Christianity," by Rev. Brooke Herford; Dec. 16: "Unitarianism and Judaism," by Rabbi Schindler and Rev. C. F. Dole.

—The illness of Rev. Dr. Bartol continues, to the great regret of his friends, and his church remains closed.

—The services at the new Unitarian "Church of the Good Samaritan," under the care of Rev. S. Wentworth Brooke, assisted by the Back-Bay ministers, are very hopeful and encouraging. A Sunday-School has been started.

—The late Rev. J. F. Clarke's people have called Rev. C. G. Ames, of Philadelphia, to the pastorate of the Church of the Disciples. Mr. Ames was preaching there Nov. 11, but it was then quite undecided whether he could accept.

—The course of lectures to Sunday-school teachers, on "The Origin and History of Unitarianism in America" now being given Saturday afternoons in the Channing Hall, are very successful, being exceedingly well attended.

—Mr. C. S. Hurd, who last year took charge of the Parmenter Street Chapel, of the Benevolent Fraternity, and was very successful in attracting the children of the north end to his classes and meetings, has resigned; the school-work will be carried on by Mr. Chandler, who has for some years been an active worker there, and latterly the assistant missionary.

Brattleboro, Vt.—At the installation of the new pastor, Rev. Frank L. Phalen, parts were taken by Rev. Messrs. T. D. Howard, T. W. Illman, S. J. Barrows, J. C. Parsons, J. E. Wright, R. N. Bellows, J. W. Carney, and W. L. Jenkins. Rev. John Tunis wrote a hymn for the occasion. Mr. Phalen enters upon his work with excellent prospects.

—The Unitarian church has a fine "Lend a Hand" society connected with it, which is doing excellent work.

Brooklyn, N. Y.—Rev. H. Price Collier has begun his work at the Church of the Saviour. The installation exercises were as follows: Invocation by Rev. S. H. Camp; Scripture reading by Rev. J. W. Chadwick; sermon by Rev. Brooke Herford; installing prayer by Rev. F. G. Peabody; the hand of fellowship by Rev. T. C. Williams; charge to the pastor by Robert Collyer; charge to the people by Rev. Dr. Putnam (the former pastor); concluding prayer by Rev. C. F. Russell; benediction by the pastor.

The Boston *Gazette* printed in full Mr. Collier's last sermon at his former church in Hingham, and his first sermon in Brooklyn. The Sunday before the installation, Dr. Putnam filled his old Brooklyn pulpit.

Camden, N. J.—The minister of Unity Church, Rev. J. L. Corning, is giving on the third Sunday evening of each month a sermon illustrated with the stereopticon.

Canton, Mass.—The old meeting-house of the First Congregational Parish has been thoroughly renovated during the summer. The walls and ceiling have been tastefully painted, the pews cushioned, the floors carpeted, and a commodious minister's room added at the rear of the church. The windows have all been removed, and stained glass substituted. On one side of the pulpit is a memorial window to the Rev. Samuel Dunbar, for fifty-two years minister of the parish, on the other side one to the Rev. Benjamin Huntoon, the first distinctly Unitarian minister, who was twice settled over the parish. Three of the other windows bear historical tablets, one giving the principal dates of the history of the town and church, another the names of the founders, and the third the line of the ministry from

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the foundation in 1717 to the present time. In the zeal with which this work has been carried on, the parish gives proof of vitality, and may be expected in its restored church to enter upon a new era of prosperity and usefulness.

Chicago, Ill.--On a recent Sunday evening Mr. Utter preached on the all absorbing theme "Robert Elsmere," in reply to the strictures of Mr. Gunsaulus of Plymouth Church. He had a crowded house and the sermon was a very able one. The Industrial School of the Church of the Messiah is prospering under the very efficient leadership of Miss Dupee. There is a project on foot among the young people of the church to establish a free reading room and library, in the chapel. The Unity Club season opens unusually well. The year of "English Travel" is proving very attractive.

—All Souls' Church is doing its usual amount of literary and charitable work.

—Rev. Geo. W. Cooke has been giving his course of lectures on the Intellectual Development of Woman, at the rooms of the Woman's Club. Our correspondent writes: "The lectures are instructive and interesting, and we should all be glad to hear them a second time."

—The Union Sunday-school Teachers' meetings which for some years past have been held Monday noon at 175 Dearborn St., are not held this year.

—An association called "The Chicago Institute for Instruction in Letters, Morals and Religion" has been organized, with Franklin Head, president, Mrs. M. T. Lewis Gannett, Hinsdale, secretary, and Mrs. Ellen T. Leonard, treasurer. Rev. J. Ll. Jones, Rev. J. V. Blake, Rev. W. C. Gannett, Mr. John C. Bundy, Mr. W. M. Salter, Dr. E. G. Hirsch, Rev. Miss Augusta J. Chapin and others, are interested in the movement. The design is to have courses of lectures each season on various subjects pertaining to religion, morals, letters, etc. A series of nine lectures by Rabbi Hirsch on "Old Testament Literature," is now in progress. The lectures are given in the Art Institute Building; price of admission for the course $3.00.

Danvers, Mass.—At the meeting of the Essex Conference held with the Unitarian church here, Mr. W. W. Fenn, of Pittsfield, repeated the paper which he read at the Ministers' Institute on "The Sympathetic Use of the New Testament," and Rev. J. B. Green, of Gloucester, preached a sermon.

Dedham, Mass.—A very interesting commemoration, "the 250th Anniversary of the gathering of the first church of Dedham"—was held here Nov. 19, our own "first Parish," and the "first Congregational church," uniting, with a union service in Rev. S. C. Beach's church in the afternoon, and in Dr. Dexter's church in the evening, with a social reunion between the services.

Denver, Col.—Rev. Thomas VanNess is giving a course of Sunday evening lectures on Russia, where he spent his last summer's vacation. His subjects are "The Russia of To-Day," "Russian Character as shown in Russian Novels," "The Russian Church," "The Religion of Jesus according to Count Tolstoi." On Thanksgiving evening he spoke on "A Morning with Count Tolstoi."

Detroit, Mich.—The Unitarian Society has just sold its old church and lot for $80,000, for business purposes. It will proceed at once to purchase a lot and build in a better location for the purposes of a church.

—The Association for the Advancement of Woman (the Woman's Congress) has just held a very successful meeting in Detroit, in the Universalist church, a report of which is given on another page, under "Woman's Work."

Grand Rapids, Mich.—Rev. Grindall Reynolds has preached here one Sunday, Rev. Geo. Batchelor three, Miss Mary F. Eastman one, and Mrs. J. T. Sunderland one. The beautiful Ladies Library Hall has been rented for six months, and it is hoped that a permanent preacher may be found before long.

Ithaca, N. Y.—The year opens most promisingly. The large increase in the number of University students brings increased numbers to the Unitarian church activities, and new stimulus and interest to the work.

—A large Sunday class has been formed under Prof. Oliver's direction to take up the study of the Morals of Christ. Mr. E. E. Hale, Jr., conducts a class of young men in a review of the Protestant Reformation in England considered through its great movements.

—The pastor has charge of the Sunday-school, leading also a class of adults in the study of the Unitarian Belief along the lines indicated by Dr. Clarke's manual.

—The general topic for Sunday evening services through the winter will be Christian Doctrines viewed in their relation to life.

Oakland, Cal.—The young Japanese member of this church, Mr. Kitoshima, has concluded to enter the Meadville instead of the Cambridge Theological school, as it will furnish him the best practical education for his future work among his own people. There is already another young Japanese student in Meadville, a Mr. Kanda, a young man of great promise. Tacoma and Seattle also furnish each a young American student to this school.

—The Oakland Unitarian ladies are busy with a grand Dickens' party, which promises to be the social event of the season. Two hundred and fifty characters are assigned.

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—Mr. Wendte has secured over $20,000 toward the new church building enterprise.

—The Starr King Fraternity connected with the Oakland, Cal., Unitarian church, prints an attractive schedule of work and entertainment for the year. It consists of four parts: 1, A series of meetings for the discussion of important questions of public interest; 2, a brief course of studies in the Science of Optics; 3, a series of Literary Evenings, with papers, etc.; 4, seven sessions devoted to the German Romantic School of Music, with brief papers and selections from the works of the composers treated. A fine list of Reading References for Courses 3 and 4 is published.

Lansing, Mich.—Rev. J. H. Palmer, pastor of the Lansing Universalist Church, has been holding some Sunday evening services at the State Agricultural College. After the service on a recent Sunday more than fifty students met Mr. Palmer in one of the recitation rooms and remained over an hour intent on finding out the views of the Universalist and Unitarian churches. A number of young men gave their names as desiring the *Unitarian* and other liberal literature.

Los Angeles, Cal.—The corner-stone of the new Unitarian Church in this city was laid on Sunday, Nov. 4th, before a large assembly of friends of the cause. The site, a lot 60x120, on Seventh St., between Fort and Hill St., is central and in a fine neighborhood, and is a gift to the Society from Rev. Dr. Eli Fay, the present pastor. The church will be of wood, seat 700 people, and cost between fifteen and twenty thousand dollars. Mrs. E. A. Kingsbury laid the corner-stone, Dr. Fay preached an impressive sermon, and the people united in a printed selection of scripture passages.

For several months past Dr. Fay has been afflicted with hay fever and bronchial difficulties, and unable to preach. He has happily recovered, and to the great joy of the congregation services are now resumed.

Melrose, Mass.—The Unitarian church here under the leadership of Rev. J. H. Heywood is very prosperous. An addition has been made to the chapel, giving 75 new sittings. A fair has been held by the ladies which netted some $1,200.

Philadelphia, Pa.—At the First Unitarian Church a series of discourses by distinguished Unitarian clergymen is being given, the dates and speakers as follows:

Nov. 18, Edward Everett Hale, Boston.

Dec. 16, A. P. Peabody, D. D., Cambridge, Mass.

Jan. 20, Rev. M. J. Savage, Boston.

Feb. 17, Rev. C. F. Dole, Jamaica Plain, Mass.

March 17, Rev. J. W. Chadwick, Brooklyn, N. Y.

April 21, Rev. S. R. Calthrop, Syracuse, N. Y.

May 19, Rev. James DeNormandie, Boston.

Pomona, Cal.—Mr. Clute has just been speaking upon "The Ingersoll-Field-Gladstone-Manning Debate," "The Truths and the Errors of Mr. Ingersoll's Method of Argument," "Religion from the Standpoint of Common Sense," and "Eternal Hope."

Quincy, Ill.—The meeting of the Illinois Conference occurred just as we were going to press last month. Mr. Jones, of Chicago, preached the opening sermon. Papers were read by Rev. H. D. Stevens, of Moline, on "Our Practical Message;" Rev. W. C. Gannett on "The Home End of the Sunday-school;" Rev. Geo. Batchelor on "Our Doctrinal Message and our Practical Message;" Rev. Dr. Kerr, of Rockford, on "Things Unitarians, Universalists and Independents can do Together;" Rev. Virgil H. Brown, of Princeton, on "Unity."

Sacramento, Cal.—The Unitarian Society has purchased a site for its prospective church. It is in an excellent location.

Salem, Mass.—Rev. F. B. Mott, of the Barton Square Church, has just been giving a series of six very attractive sermons on "The Heart of Religion." We hope to give our readers something from them.

Santa Barbara, Cal.—Rev. P. S. Thacher's earnest ministry is bringing large audiences to the church, and it will be necessary soon to erect a larger structure, as pews and aisles are often crowded with hearers of the word.

San Diego, Cal.—The Pacific Coast Conference will hold its fifth annual session here Dec. 11–13. The dedication of the fine new church will be a feature of the occasion. The Conference and Dedicatory sermon will be preached by Dr. Stebbins of San Francisco. The President of the Conference, Hon. Horace Davis, will deliver the opening address. The work on the Coast will be reported by the Secretary. A session will be devoted to woman's work, and an effort will be made to form a general Woman's Conference.

A cordial invitation is extended to all Unitarians, Universalists and other believers in a broad, rational and practical Christianity. Excellent arrangements have been made for reduced fares both by rail and by steamer, of which information will be given on application to Rev. C. W. Wendte, 318 Durant St., Oakland, Cal. Among the speakers and essayists of the Conference will be the following:

Rev. E. M. Wheelock, of Spokane Falls, W. T.; topic, "The Organic March of Man."

Rev. Thos. L. Eliot, of Portland, Oregon; topic, "Democracy in Church Life."

Chas. A. Murdock, of San Francisco; topic, "Child Saving."

John Vance Cheney, of San Francisco; topic, "Matthew Arnold."

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Rev. C. P. Massey, of Sacremento; topic, "The Old Symbols and the New Faith."

Rev. N. A. Haskell, of San José.

Rev. Chas. W. Wendte, of Oakland; topic, "A Unitarian Estimate of Robert G. Ingersoll."

Rev. P. S. Thacher, of Santa Barbara; topic, "The Work of the Liberal Christian Church."

Rev. Eli Fay, D. D., of Los Angeles; topic, "Emotion in Religion."

Rev. Oscar Clute, of Pomona; topic, "Some Fundamental Fallacies of Materialism."

San Francisco, Cal.— The new church nears completion and will be dedicated, it is hoped, on Christmas Sunday. It is a handsome structure and the only stone church edifice in the city. The Channing Auxiliary has issued a circular to the various Woman's Auxiliaries, calling for information, and suggesting the formation of a general Woman's Conference for the Pacific Coast.

San Jose, Cal.—Rev. N. A. Haskell, having built himself a pleasant home in this charming little city, has given assurance of a permanent ministry. He is working very hard, and the society responds in an encouraging manner. For the coming months he announces a course of ten Sunday evening lectures on Greek philosophy and ethics; Socrates, Plato, the Stoics, Seneca, Epictetus, Marcus Aurelius, Epicurus, Greek Ethics, Christian Ethics, and the Future of Ethics, being the topics treated.

St. Louis, Mo.—The Eliot Society of the Church of the Messiah, in addition to its social, philanthropic, missionary and other good work, is carrying on this year two separate kinds of literary work—the study of masterpieces of Fiction, and a study of Christian History—the latter under the leadership of the pastor.

—The Unitarian Club opens the year under good auspices. Its programme of papers for the season is as follows:

Tuesday, October 9—Good Literature in Education. Prof. F. W. Crunden.

Tuesday, November 6—The Ministerial Profession from a Lawyer's Standpoint. Jos. G. Lodge, Esq.

Tuesday, December 4—Our Missionary Work. Rev. John Snyder.

Tuesday, January 8—What shall Unitarians do with their Young People? Prof. J. B. Johnson.

Tuesday, February 5—The Leaven and the Dough. George W. Taussig, Esq.

Tuesday, March 5—Religion in Business Enterprises. N. O. Nelson, Esq.

Tuesday, April 2—Unitarians in Literature. Rev. J. C. Learned.

Tuesday, May 7—Social and Religious Clubs and their Relation to the Activities of Modern Life. J. E. McKeighan, Esq.

—The Church of the Messiah has a fine new organ.

IN MEMORIAM.

At a meeting of the Board of Managers of the Mission Free School of the Church of the Messiah, held Nov. 5th, 1888, the following resolution was adopted:

WHEREAS, The wise Providence of God has removed from us our much-valued friend and co-worker, we have learned with heartfelt sorrow of the death in New York, Nov. 3rd, of Mrs. Isabella Bridge Leighton, a member of our Board from its beginning. In submitting humbly to the Divine will, we feel thankful for her friendship in the past, and the example of heroic suffering and patience she has left us, and beg to offer our affectionate sympathy to her family in this great affliction.

Resolved, That a copy of this resolution be sent to Mr. Leighton, and that it be published in the *Unitarian* and *Outlook*.

MARY W. MCKITTRICK,
President.

Spokane Falls, W. T.—Rev. Mr. Wheelock has labored to good purpose, and the handsome new brick and stone church now completed will be dedicated next Sunday by Rev. Thos. L. Eliot of Portland.

Woburn, Mass.—"The Friday Night Club," connected with the Unitarian Church, meets fortnightly. It has an entertaining programme for the season, consisting of socials, lectures, literary, art and dramatic evenings.

JOTTINGS.

Pope Leo has asked all the Roman Catholic bishops throughout the world to take up a special collection for the purpose of raising funds to restore and rebuild the Catholic churches and chapels in Palestine.

The Students' Prohibition Club in Michigan University (Ann Arbor) numbers 200 members.

Subscribers to the *Unitarian* are reminded that Volume III closes with this number. It is hoped that subscriptions for the new year will be sent in promptly.

Mrs. Harriet Beecher Stowe has almost wholly recovered from her recent illness, and passes her time pleasantly at her Hartford home engaged in her usual occupation.

The Woman's Journal says that the Empress of Japan has established a college for women, to be superintended by a committee of foreign ladies (we suppose residing in Japan). Two of these are Americans, two English, and the other two French and German respectively.

Daniel Hand, of Clinton, Conn., who was formerly a southern merchant, has given a million dollars to form an Education Fund, the income from which is to be used for the education of the colored people of the South.

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NEW VOLUME OF THE UNITARIAN.

The *Unitarian* enters upon its fourth year with better prospects than ever before.

As in the past so in the future it will know no East or West, or North or South, in its writers, thought, sympathies, or reports of work done, but will aim to be national, and indeed world-wide, in its scope and interests.

It will continue to labor with untiring zeal for the promotion of a Liberal Christianity which shall be as consecrated as it is rational; on fire with philanthropy and missionary zeal; organized and united; loyal to its great inheritances from the past, believing in better things to come; at one with men and women of every sect and class and name, who desire to build up a religion as broad, high, deep and eternal as the Fatherhood of God and the Brotherhood of Man.

The *Unitarian* will continue to have essentially the same characteristics that have won for it the favor it has received in the past.

REDUCED RATES.

In order to extend the missionary usefulness of the *Unitarian*, we have determined, low as our price is, to continue our reduction to Post-Office Mission Committees, Churches and individuals subscribing for it *in Quantities* to be used for *Missionary Purposes*. To such we will furnish it, postage paid, at the rate of 10 COPIES FOR $7.50 — the same to be sent in a package to one address.

The *Unitarian* will be sent on trial to persons not subscribers, three months for 10 cents.

Single sample numbers will be mailed to all applicants, free.

WHAT PEOPLE SAY ABOUT "THE UNITARIAN."

From Rev. Joseph May.

"Your magazine is excellently conceived and realized. I congratulate you on it."
Philadelphia.

From Mrs. Mary A. Livermore.

"I like the *Unitarian* very much. It is distinctive, clear, and strong."
Melrose, Mass.

From Rev. J. A. Savage.

"I enclose subscription for your excellent magazine, the *Unitarian*. There is no other paper or magazine in which I am more interested. If you can send me ten or twelve extra copies. I will hand them to some of our people here and try to have them subscribe. Please count me among your permanent subscribers."
Belfast, Me.

From Rev. Henry D. Stevens.

"I like the new *Unitarian* very much. Keep it up to that *standard* and *form* and it is good enough."
Moline, Ill.

From E. E. Hale, D. D.

"I want to thank and congratulate you on the June number of the *Unitarian*. I do not know when I have read so much of a magazine,—and when I have wanted to read it *all*. If you can keep up to that standard, it will do no end of good."
Boston.

From Judge Robert C. Pitman.

"You have made the *Unitarian* a literary and a religious success. I hope it may prove a business one also. It is very cheap at a dollar. My wife finds admirable poetry enough in each number to constitute a reason for its being."
Newton, Mass.

From Rev. James C. Parsons.

"I am delighted with the *Unitarian*. It is just what we want."
Principal of "Prospect Hill School," Greenfield, Mass.

From Mrs. Ormiston Chant.

"The *Unitarian* brings such pleasure with it each time!"
London, Eng.

From Mrs. Judge Stearns.

"The *Unitarian* pleases me very much, and I think I shall have my copy bound."
Duluth, Minn.

From Rev. George H. Greer.

"The *Unitarian* is an excellent magazine, and deserves a list of subscribers even larger than it has."
Tacoma, W. T.

From Rev. A. P. Putnam, D.D.

"Every number gives evidence of much, very much well directed thought and work, and of excellent judgment, and it is full of fresh, interesting and important matter."
Concord Mass.

From Rev. David Cronyn.

"I don't see how the *Unitarian* can be offered at the price of *one dollar*."
Greenfield, Mass.

From Rev. W. D. Shipman.

"Permit me to express my high appreciation of the tone you give the *Unitarian*—zealous, clear, progressive, reasonable, and positively, yes warmly, Christian. Such a publication ought to be widely read. I am glad to see it prosper."
Pastor of Universalist Church, Akron, Ohio.

From Rev. C. H. Rogers.

"The *Unitarian* is just my ideal of a religious monthly."
Pastor of Universalist Church, Hutchinson, Kan.

From Rev. B. F. Barrett.

"We often quote from your excellent monthly."
Philadelphia. (Ed. of "New Christianity.")

From Rev. Dr. F. De Sola Mendes.

"I am well pleased with the *Unitarian*. Kindly put me down as a subscriber."
New York City. (Minister 44th St. Synagogue.)

From Giles B. Stebbins.

"In your aim to emphasize 'the things of the spirit,'—to go up to mind, and not down to mud,—I fully sympathize."
Detroit, Mich.

From Rev. H. W. Thomas, D. D.

"The *Unitarian* more than meets my expectations, and these were not low. It is indeed most excellent; and in the very line of our fondest hopes for the future."
Chicago.

From Rev. E. A. Horton.

"I congratulate you on the robust and attractive shape of the *Unitarian*. Success to it!"
Boston.

From Charles H. Ware.

"I have never read a religious magazine which has given me so much pleasure and satisfaction as the *Unitarian*."
Baltimore, Md.

From Rev. John Snyder.

"The *Unitarian* grows better and better."
St. Louis, Mo.

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From Rev. L. D. Cochrane.

"The enlarged *Unitarian* is much beyond our highest expectation. If its utility is to be measured by its power as a pioneer for the Unitarian cause, and by the *fullness* of its moral and spiritual *life*, then there is no organ in this country superior to it. Every time I look over its pages I feel like buckling on the armor. It inspires me with the right spirit."
Littleton, N. H.

From Rev. Thomas Van Ness.

"There is a great field in our denomination for such a magazine as yours. I consider the *Unitarian* the best edited religious journal that I know of."
Denver, Col.

From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN still is, even at a dollar."

From the Principal of a State Normal School: "THE UNITARIAN is meat from beginning to end. Am glad I subscribed for it."

From a well-known Writer, and Principal of a Young Ladies Seminary: "I enjoy every number of the UNITARIAN; if you will send some back numbers I think I can get you some subscribers. The whole magazine is full of the truth as I know it, or as it has been revealed to my heart and conscience. I wish I were able to give a thousand dollars to send it far and wide."

From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. Any number is worth the year's subscription."

From a Gentleman in Kentucky: "Inclosed I send $10.00, of which $5.00 is to pay the subscriptions of the five persons named below, the other $5.00 to be used in sending copies to students."

From a Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

WHAT IS THE BIBLE?

BY

REV. J. T. SUNDERLAND, M. A.

New York: G. P. Putnam's Sons. Cloth, $1.00.

CONTENTS.

The Origin and Growth of the Bible.

The Men who wrote it.

The Changes that have taken place in it.

Its Relation to the Times from which it came, and the People who produced it.

Its Progressive Character.

How the various Books that make it up came to be Canonized or elevated to the rank of Sacredness.

The Nature of its Inspiration.

Its Relation to the Apocryphal Books of both the Old and the New Testaments.

Its Fallibility or Infallibility.

Its Claim to be Revelation.

Analogies between its Origin, Growth and Teachings, and the Origin, Growth and Teachings of the Principal other Great Sacred Books of the World.

List of the most valuable books of Modern Biblical Scholarship and Comparative Religion.

PRESS NOTICES.

"This is a valuable book. The questions it discusses are at the very center of the tremendous conflict now going on in the religious world. In his brochure Mr. Sunderland has given us the cream of the cream of the best thought and scholarship upon these subjects."—*Chicago Times.*

"The author has approached his subject in the most reverent spirit, and let shine in his little work the best lights of modern Biblical literature."—*Chicago Tribune.*

"I can most heartily recommend this capital work."—ROBERT COLLYER.

"Mr. Sunderland aims at combining the inspirations of reverence and faith, with the suggestions of reason. His criticisms are thorough and uncompromising; but he leaves ample room for a powerful defense of the Bible, in its spiritual aspects, as the unfailing depositary of religious faith and moral aspiration."—*New York Tribune.*

"We heartily commend this little volume as an admirable rationalistic account of the organized growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

"We have nothing but admiration for the spirit of this book, and its moderation and fairness of statement and argument. It gives an answer to a great many important questions concerning the Bible; and its answers are always clear, always intelligent, always reverent."—*Unitarian Review.*

"We know of no other book which presents in a clear, brief, popular way, such a scientific, rational, reverent and tender study of a great subject—the Bible."—*Unitarian Herald* (England).

"The book embodies a great deal of useful information, and sets many important truths in clear relations and proper proportions."—*Literary World.*

"Truly admirable. I have never seen anything that began to condense so much into so small a compass. I wish it could be sowed broadcast over the whole land."—JOHN W. CHADWICK.

Mailed, postage paid, on receipt of price, from the publishers, from the office of the *Unitarian*, or from the rooms of the American Unitarian Association, 25 Beacon St., Boston. Also may be ordered through any book store.

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SUPPLEMENT TO THE UNITARIAN.

JANUARY, 1888.

THE UNITARIAN ENLARGED.

Two years ago the UNITARIAN was an experiment. We felt that such a popular monthly, standing for "earnest, rational, distinctly avowed Christianity" was needed. Without asking for a cent of aid, we committed ourselves to the enterprise. The result showed that we had not miscalculated the desire for such a periodical. Starting in January, 1886, with 2,500 subscribers, worked up largely by the kindness and interest of friends, we made little farther effort. Our subscription list grew of itself. Week by week, month by month, new names kept coming in from all parts of the country, and far beyond, until by the end of a year we had reached 6,000 paying subscribers, and the monthly was self-supporting. With the second year there was some falling off, of certain subscriptions that had been made by friends for others, to help us in getting started. But these losses have been more than made good by new subscriptions received during the year. So that we have more than held our own,—indeed, for some months past we have not printed less than 6,500 copies.

Such a really extraordinary success achieved by the UNITARIAN is, of course, gratifying. Assured by it that we are supplying a real want felt by the denomination, we are encouraged to press forward.

Meanwhile, our friends in many parts of the country have been urging us, for a year and more, to make the magazine *larger*. Indeed, for 18 months out of the 24, since we began, we have actually given our readers 32 pages, when all we originally promised was 24 pages. However, our price of subscription is so very low that we cannot give such added space without actual loss. So, after full consultation with leading friends east and west, we have resolved to do what so many of them wish (and what, if all continue to stand by us as in the past, we can do without loss) namely, **increase the UNITARIAN to twice its original size,** making it 48 pages instead of 24, and **add a cover,** at a subscription price, henceforth, of **One Dollar a Year, postage paid.**

This greatly increased size will enable us to very much improve and strengthen the magazine, and in many important ways add to its scope, while at the same time its price, still kept exceedingly low (as low relatively as ever), will leave it in the future, as in the past, *within the reach of all.*

Moreover, our former price, 50 cents, has been found in practice a very inconvenient sum for subscribers to send by mail. We have in this country no fractional currency, and the subscriber has been compelled to get a bank draft, or to go to the post-office for a postal note or money order or stamps for remittance. The new price will be very much more convenient, since now any one at any place can simply inclose a one dollar bill.

Nor do we think, in many cases, the

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increase of price will be found a hardship, even among those of our readers who are most straitened in circumstances. We have taken pains to communicate with a considerable number of our subscribers, in city and country, and especially among those of limited means, and have found a surprisingly large proportion of all favorable to the change—preferring to add the extra half dollar for the sake of the greatly increased amount and variety of reading matter. So that we may still speak of the UNITARIAN as published at a price low enough to enable it to go into nearly or quite every Unitarian home in the land, and at the same time to be used more generally than ever before by our missionaries, Post Office Mission committees, ministers and individual laborers, as a popular, inexpensive, effective and everywhere available missionary periodical.

The UNITARIAN has heretofore been so small that we have from the very beginning felt ourselves seriously crippled for want of room.

Now, with our doubled amount of space, we shall be able to do several important things which we have greatly desired to do.

1. We shall be able to have more of the leading ministers and writers in the denomination represented in our pages.

2. We shall be able to give our readers not only twice as much reading matter, but a correspondingly greater variety.

3. We can always have a sermon.

4. The Unitarian periodicals of England are full of good things. We shall now be able to give our readers not a few of the best of these.

5. We add a distinct department of "Universalist Notes and News," to appear every month, edited by Rev. J. Coleman Adams, pastor of St. Paul's Church, Chicago. Occasionally, too, we shall give a sermon from one of the leading Universalist ministers of the country, and thus, in these and other ways, do what we can to let our readers know how large and real a fellowship we have in that body, which, while not taking our name, is yet essentially one with us in aim and work.

6. We shall also make a specialty of reporting as fully as we can the work and thought of the Independent Liberal churches of the country,—the Liberal Friends, the Liberal Jews, the Liberal movements that are springing up within the Orthodox bodies, as the Broad Church movement in Episcopalianism, the New Theology or Andover movement in Congregationalism. With all of these Unitarianism has much in common. We shall do what we can, not only to give our readers information regarding all these, but to prepare the way, so much as in us lies, for the coming of that larger, uniting Christian movement, which must come by and by, when there shall be a general drawing together of all who hate dividing names and non-essential dogmas, and who want to make Christianity to consist in simple worship of God, as Father, and service of Man, as Brother, which the great Founder of Christianity taught was the whole matter.

7. With our added space we shall be able to report more fully than ever the activities of our own churches. Of this department (our "News from the Field") we have made a specialty from the beginning, and the expressions of appreciation regarding it that have come to us from all parts of the country have been very gratifying. But we confidently hope now to make this department of home church news fuller and better still.

8. In the past our "Woman's Work" department has greatly suffered from our scant room, being always too much abridged, and sometimes entirely crowded out. The editor of this will now be able to make it much more complete and useful.

9. With our enlargement we shall be able to print much more matter than heretofore for the Home, and the Young People.

10. While we do not propose to do much book reviewing, yet really valuable and significant books in the line of our own

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work and thought we shall now be able to give some adequate space to notices of, instead of crowding our word about such into a sentence or two as we have been obliged to do in the past.

11. Our "Illustrations of Unitarianism," drawn from every source, will appear, as heretofore, in every number; our "English and Foreign Notes" will be continued under the charge of Rev. John Cuckson of Springfield, Mass.; and our "Editorial Notes" and "Jottings" will be extended.

12. We shall also be able to give much more space to Sunday-school work, the religious education of the young, personal religious life, Lend a Hand Clubs, Unity Clubs, Religious Guilds for the young, Religious Study Classes, Post-Office Missions, Temperance and Philanthropies.

Thus, in these and other ways, we hope to make the UNITARIAN more prized in all the homes which it visits, a more effective auxiliary to our ministers in their work, a more influential preacher of our gospel to thousands. Especially we ask our friends to bear in mind that the value of the UNITARIAN for *missionary* purposes will not be lessened but increased by the change that we are making in it. Each number, twice as large as past numbers, can be made correspondingly better illustrative of our thought and work. And the price remains, still, lower than any other periodical of like character in the denomination. We shall keep the missionary aim steadily in view in the future as in the past.

Our ambition for Unitarianism is to see it become as consecrated as it is rational; as earnest as it is free; on fire everywhere with enthusiasm of humanity and missionary zeal; everywhere organized and united; loyal to truth, to God, to its great inheritances from the past; extending the fraternal hand to all other Christian bodies, and thus leading the way toward a brotherhood of Christendom. For this we shall labor; and to this end we ask the co-operation of sympathizers everywhere.

What can our friends do to help us, as we set out upon this larger work that now opens before us and them? We must have the assistance of our ministers and churches, and our isolated individual workers near and far, or we shall fail of the success which for Unitarianism's sake we ought to have, and easily may have.

Among the things our friends can do to help are the following:

1. Subscribers of the past years can renew their subscriptions promptly.

2. Pastors can speak from their pulpits such words of kindly commendation as may be in their hearts, as so many have done in the past.

3. Persons who have kindly acted as local agents in the past can continue co-operation in that way; and in churches where there are no agents, such may to advantage be appointed.

4. Friends everywhere can speak of the UNITARIAN to their neighbors, solicit subscriptions where this is agreeable, and at all events send us names of persons to whom we may mail sample copies, which will be gladly sent without charge.

5. Finally, many can contribute, in sums large or small, to our Missionary Fund, to send copies of the UNITARIAN to college students, to college and other libraries, to hospitals, to poor persons unable to pay even its small cost, to persons unacquainted with Unitarianism. We have calls for two or three times as many missionary copies as the contributions we have received for that purpose as yet, enable us to supply.

The place of publication of the UNITARIAN will continue to be Ann Arbor, Michigan, where the managing editor resides—a place centrally located for the whole country, and which, because of the great University situated there, has come to be generally known as one of the most important literary centers of the nation. But, while the main office will thus be as heretofore at Ann Arbor, we shall also keep, as in the past, a Chicago office (308 Dearborn street), a Boston office (with Geo. H. Ellis, 141 Franklin street) and an agency

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in England (H. Rawson & Co., 16 New Brown street, Manchester). As far as practicable, however, all communications should be sent to the Ann Arbor office. Absolutely all editorial communications should be sent there; and subscriptions and other business there sent will be attended to with least delay.

LIST OF CONTRIBUTORS.

To the list of Contributors to the UNITARIAN, hitherto published upon our title page, we are enabled to add the names of many others. Among those who have promised contributions from their pens are the following:

J. Coleman Adams,	A. W. Jackson,
Charles A. Allen,	Mary A. Livermore,
H. H. Barber,	Joseph May,
George Batchelor,	George W. McCrary,
S. C. Beane,	Thomas G. Milsted,
James T. Bixby, Ph. D.,	E. L. Rexford, D. D.,
Alice W. Brotherton,	J. E Roberts,
George L. Chaney,	Charles F. Russell,
J. F. Clarke, D. D.,	S. W. Sample,
Oscar Clute,	Joseph Shippen,
H. Price Collier,	Mrs. M. P. W. Smith,
Robert Collyer,	John Snyder,
S. M. Crothers,	Mrs. E. R. Sunderland,
John Cuckson,	Reed Stuart,
James DeNormandie,	Giles B. Stebbins,
Thomas L. Eliot,	George A. Thayer,
Mrs. Charlotte Eliot,	H. W. Thomas, D. D.,
C. C. Everet, D. D.,	Francis Tiffany,
A. E. Goodnough,	John Tunis,
E. E. Hale, D. D.,	David Utter,
F. H. Hedge. D. D.,	Thomas J. VanNess,
Brooke Herford,	Albert Walkley,
Thomas Hill, D D.,	Theodore C. Williams.
F. B. Hornbrooke,	

WHAT PEOPLE IN THE WEST AND SOUTH SAY ABOUT THE "UNITARIAN."

From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. There is no estimating the value of your recent sermon on 'Religion as an Experience.' Indeed any number is worth the year's subscription."

From a Gentleman in Kentucky: "Inclosed I send $10.00, of which $5.00 is to pay the subscriptions of the five persons named below, the other $5.00 to be used in sending copies to students."

From a Missouri Subscriber: "I am well pleased with the change you have made in the UNITARIAN. Enclosed find $1.00 to pay for my copy for 1888.

From a Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

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From a well-known Author and Poet: "I feel assured that the new form of THE UNITARIAN will make it many new friends and widen its sphere of usefulness."

From a well-known Writer, and Principal of a Young Ladies Seminary: "I enjoy every number of the Unitarian; if you will send some back numbers I think I can get you some subscribers. Mr. Bixby's articles on "The Church and Modern Society" seems to me particularly able and valuable. The whole magazine is full of the truth as I know it, or as it has been revealed to my heart and conscience I wish I were able to give a thousand dollars to send it far and wide."

From a Trustee of a Church in a far Western City: "Please send me 150 copies of the new January UNITARIAN (enlarged) to use for samples in our church."

WHAT THE MINISTERS SAY ABOUT THE "UNITARIAN."

From one of our Western Pastors: "Hail to your plan of enlargement and increase of circulation. I shall take 100 copies at least, at $1 a copy. Will send check and particulars in a few days."

From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From another Western Pastor: "Yesterday at my church service I announced that THE UNITARIAN was to be enlarged and asked if some member of the congregation would not be good enough to give me a check for $7.50 so that we might get ten numbers of the magazine for missionary purposes. At the close a leading member give me his check for the amount, which I send herewith. You have my heartiest wishes for your success."

From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN will still be, even at a dollar."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first-class in every respect"

From a Prominent Universalist Minister of New England: "THE UNITARIAN has been a most welcome visitant in my study ever since its birth. I am profoundly grateful for the spirit it displays and the work it is doing. With a little firmer Christian position on the part of some Unitarians, and a little more progress and liberality on the part of some Universalists, I see not why our two bodies should remain apart."

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From a Universalist Minister in Massachusetts: "I rejoice in the prosperity and enlargement of THE UNITARIAN, and am glad you are to have Universalist Contributors and a page or two of "Universalist Notes and News." May your Christian breadth and sympathy be prophetic of a not distant time when Unitarians, Universalists and Liberal Orthodox shall be one in organic unity as they are so largely one already in spirit."

From a Universalist Minister in Pennsylvania: "I rejoice in your prosperity, and am also glad to see that you are to have a department of "Universalist Notes," believing with you that we are essentially one in aim and work."

From one of our New Hampshire Pastors: "Please find inclosed $7:50 to pay for 10 copies of the new UNITARIAN for me to use for missionary purposes."

From a Pastor in an Eastern City: "Please send me 200 copies of the prospectus of your enlarged UNITARIAN and I will have them put in the pews of my church,"

WHAT PEOPLE IN THE EAST SAY ABOUT THE "UNITARIAN."

From the Principal of a State Normal School: "THE UNITARIAN is meat from beginning to end. Am glad I subscribed for it."

From a Business Man in New York City: "The little messenger of news and wisdom has made itself a necessity in my office. I must have it every month."

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OFFICE OF PUBLICATION: ANN ARBOR, MICH.
CHICAGO OFFICE: 308 DEARBORN STREET, WITH THE CLARK & LONGLEY PUBLISHING CO.
BOSTON OFFICE: 141 FRANKLIN STREET.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.
[Entered at the Post-office, Ann Arbor, Mich., for transmission through the mails at second-class rates.]

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